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Rev. E. W. Gu
to the
New York Public



THE

HOME MISSIONARY:

FOR THE YEAR ENDING

APRIL, 1855.

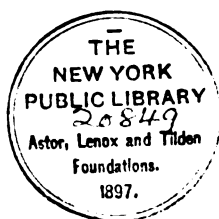
Go, PREACH THE GOSPEL.—*Mark* xvi. 15.

How shall they PREACH, except they be sent?—*Rom.* x. 15.

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THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXVII.

MAY, 1854.

No. 1.

A Plea for California.

The following communication, as its contents show, was designed only for the inspection of the Executive Committee, to whom it is addressed; but the statements and appeals it contains are of such interest and value that we are induced to submit it to the perusal of the patrons of the Society.

SAN FRANCISCO, Jan. 31st, 1854.

TO THE EXECUTIVE COMMITTEE OF THE
AMERICAN HOME MISSIONARY SOCIETY.

The undersigned, at a joint meeting of the Presbytery of San Francisco and the Congregational Association of California, were appointed a Committee to lay before you facts relating to the destitutions of this State, and the claims which it presents upon your continued benevolence. They have consented to discharge this duty, not because they have ever discovered, in your counsels, anything bearing even the appearance of a disposition to ignore those claims. They would do injustice to their own, and to the universal feeling of their brethren, did they fail, at the outset, to express the deep gratitude which is felt for the large-hearted liberality with which you have met the calls hitherto made upon your treasury. We know that those calls have been large; we know that only candor and broad views could have ever made them seem otherwise than extravagant to those who have never actually experienced the state of things which made them necessary.

In endeavoring to present to you these facts, we feel embarrassed by a consciousness that our knowledge is very incomplete. Only a few of them, probably, compared with the whole number actually existing, have ever come within the range of our ascertainment. *For they must come to us; except in rare cases, we cannot go after them.* Burdened, to the full amount of our strength and time, in

and is of opinion that a man ought to be sent there and yet Petaluma had hardly been mentioned, before the disposition of our little forces. Other brethren, in like manner, by liberal propositions, from different churches, provided a Presbyterian or Congregational minister. We mention these things simply to show how small a number, while, from our knowledge of California and California, places of which we hear may *not* be the most necessitous, there may be, though we know it not, even a greater number of sleeping into deadly slumbers, whom the voice of a minister might bring into a fold, and make to become richly productive of good.

The area of this State is about 180,000 square miles. The denominations which are associated in your Society, there are in active service. That is, we have one minister, on the whole—an area larger than the whole State of Vermont. In the State there is an area of counties consecutively adjacent, of 100 square miles, and larger, therefore, than all New England. A single minister of those denominations in active service might minister to a district half as large, and in the same destitute condition. In the eastern part of the State, are seven extensive counties in the same extensive regions deserts, in any sense of the term of sustaining a population; they are actually being peopled. Counties contained, according to the census of 1852, a population of 10,000 each. Some of the important agricultural and commercial districts are San Diego, with its beautiful bay, and San Francisco, on the coast of California. Here also

A steamer has, for several months, been plying between that port and this, sustained by the trade of that port alone; and, by a recent act of our legislature, that town is made the county seat of Klamath Co. The region around Humboldt Bay should also receive at once the attention of a laborious, energetic, and persevering man. It is a station where hard work would be called for, and would be rewarded. There are already two or three towns of importance. A newspaper has recently been started, at one of them, dependent on the population for its support.

But throughout the more thickly settled center of the State, destitutions are even more numerous. In Tuolumne Co. two men are imperatively needed. In a population of at least 20,000 Rev. Mr. Harmon is laboring alone. At Murphy's, a very important town, containing a population of at least 2,000, a church might at once be gathered, and immediate success would almost surely attend a judicious and energetic effort. At Jamestown and Columbia another man should be stationed at once. Taking Sonora as a center, with a radius of fifteen miles, you would encompass a rich mining region, thick with settlements, and bright with promise to the christian laborer.

In Calaveras Co., in the midst of a mountain region rich in gold, is a valley whose picturesque beauty and evident and tested fruitfulness charm every visitor. It is called Ion Valley. It is destined to be a rich agricultural district, and will have the best of markets, close at hand. A permanent population is gathering rapidly upon it, and a town of some importance already exists. Those brethren who have visited it express themselves very strongly as to the importance of at once stationing a minister there. Without doubt, a church might almost immediately be gathered.

Placer and Sierra Counties, containing together a population, according to the last census, of 15,639, and having the important mining centers Ophir, Auburn, and Downieville, each of which places would furnish abundant work for one man, are without a single laborer. El Dorado Co., with a population of 40,000, has but one. Georgetown, Diamond Springs, and Mud Springs, are all places of size and note, and are destitute.

It would be to trespass too much upon your valuable time to mention all points of importance which we might mention, or to say in regard to these all that might be said. We know not what other opportunities a diligent exploration might bring to light. But, in regard to the places which we have mentioned, we can say this, confidently, that in no part of the Atlantic States with which we are acquainted would such openings be allowed to remain unentered. They are posts of labor too important and too promising to be neglected. If we should ask you for an immediate reinforcement of a dozen men, we should not ask as many as the necessities of the case imperiously demand. Can you not give us something like that number?

We do not ask for great scholars—though the more of scholarship men have the better—here as everywhere. The case demands men of piety, of energy, and of common sense; men who will exhibit these qualities both in the pulpit and out of it. And if there are such men to be had, and they want fields where their devotion and their energy and their tact will be tested—fields, too, where their labors will be crowned with speedy and increasing usefulness—let them come to California.

We feel deeply that it would be in your hearts to give us all that the case demands. We have had proof that we need to use no pleading with you; and we know, and think we fully appreciate the fact that the ready heart and the open hand *cannot always go together*. That you have a large field to cultivate, that

...in each individual case. At least, it has
atlantic slope you support a missionary for twelve years
and then you begin to be repaid. This has certainly be-
title has been paid into your treasury directly, much has
and an increasing portion of that pecuniary effort which
ended in the erection of churches, and the speedy as-
sistance of your aid, will go, in the future, to the same cause.

But to us, in the midst of the field, it seems very evi-
dently a large and so important a region to the sphere of labor
that the Missionary Society ought to be the signal for a large incre-
ment. Churches have the opportunity of erecting, through your
aid, on the shores of the Pacific. It has cost nearly
an hundred years, to make a christian nation of the Sa-
moa and the time are not to be mentioned in comparison
that we will venture the prediction, altogether fearlessly, that
we shall act energetically, and pray earnestly for California, that
the influence here, for a fourth that sum, in a fourth that time, will
be the influence for Christianity which those Islands now do.
We institute the comparison, not for the sake of disparaging
the work which has lately been announced; far from it. None have
more joy than we; and if it had cost nine hundred millions
dollars, it would still have been infinitely more than worth it
for the work which is going on in this land viewed in its
light if not nominally, the founding and rearing of a new
nation whose influence will tell for truth the world over. This did
not happen when the arms of a Protestant nation conquered it, or
when it was first discovered; it did not become such when crowds of men
christian came to die God's will.

ness of old restraints, a chief characteristic of our people; with all forms of old error, from the four quarters of the globe, germinating rapidly or towering high—giants already in stature while young in years—and a ready soil for the production of new errors; with a general disregard of the Sabbath; with a public press corrupt and profligate; and, finally, in our isolation from all established christian States, California is not safe. And our hope for her, God's purposes aside, is just as great as our hope is that Christians at the East will appreciate her importance and her necessities, and will embrace the privilege they have of starting here a fountain the streams of which shall make glad the city of our God.

If it were necessary, we might mention several peculiarities of this field, which entitle it, in justice, to a large share in the charities of the East. The contributors to the American Home Missionary Society are getting rich from California. Wages are rising; produce sells at a higher rate; and the production and consumption of California are the cause of it. Many of your merchants live in Boston, New York, Philadelphia, but do business here, and enjoy Californian profits; and if they occasionally experience Californian losses, *they are nevertheless growing rich from California*. Indeed, it is a common assertion that only Californian gold has saved our country from a wide-spread bankruptcy.

But with such facts as these, you, gentlemen, are familiar. We pray you to do for us all that you can. Without a reinforcement, equal, at least, to that which arrived last Spring, the cause *must suffer very much*; and unless Christians at the East sustain you in such an arrangement, it seems to us certain that they will fail decidedly to meet the demands of their Master upon them.

With much gratitude and respect,

Yours in the Gospel,

WM. C. POND,	} Committee of the Association and Presb'y.
S. S. HARMON,	
J. G. HALE,	

The views expressed in the foregoing communication accord with those of the Executive Committee, and only strengthen their convictions of the importance of this missionary field. The past strange history of this new State, its present prosperity and prospective growth, the energetic but reckless character of its population, its commanding position in reference to the heathen world, all point to the missionary work, undertaken there, as one of unsurpassed urgency and interest. Nowhere else, perhaps, in the whole world, will prompt and vigorous effort be rewarded with such speedy and abundant harvests; nowhere else will neglect and delay be followed with such loss and disaster.

The resources of the Society are heavily taxed by its endeavors to raise the standard of missionary support; the claims of numerous destitute fields, in the Valley of the Mississippi, are peculiarly and increasingly urgent; the work already undertaken on the Pacific Coast is making large drafts upon the treasury; and in pledging themselves for its enlargement, the Committee must walk by faith. But there is no alternative. In this appeal, they hear the voice of the great Captain of their Salvation summoning his people to go up and possess the land. Encouraged by past success, and in confident reliance upon the liberal support of the churches, they propose to make a favorable response to this call.

The Committee desire to send to this field, during the present year, the full number of laborers applied for in this communication, provided men can be found possessing those high qualifications which are indispensable to success. Whether they shall be enabled to execute this, and all their other plans of enlargement, the patrons of the Society must decide.

the whole people. That the mission of Christianity in our world is to advance the *present* welfare of nations and the race—that it favors, as no other influence does favor, the highest degree of public prosperity and happiness—that in its warm light, brought hither from Heaven, all human interests thrive and flourish, is no more than might be inferred from the knowledge of its nature and origin—no more than is affirmed by its Author, who pronounces a benediction on the people which reverences and obeys him.

The pathway, along which the Gospel has advanced in its career of conquest, has always been thickly strewn with blessings to the earthly life of man. Wherever it has done its work, there has appeared the bright efflorescence of all that adorns and vivifies society; it has made the desert blossom as the rose; it has made nations happy and strong. It will always be itself to be God's best gift to man, the life that now is. Therefore he is truly patriotic, who lends his aid to advance the cause of Christianity in his own country, for his country's sake; and therefore, if there were no other and more urgent duty, every American should do his part

times convert the and vicious people and community of men and women forward success and indirectly, wealth and good—large and amply given to the nation, citizens, acquain and duties, and and discharge them as these we may of our Home Mission view of them, we thank God.

But these are not the thoroughly cheerful looks—these are evangelical efforts, the best joy—we do not see the best evidence of God. The great, chief duty is to reach it—when through human power felt in God and beautifying in crowning that

upon individual souls. When many of the watchmen in remote districts send up the tidings, "The Lord of hosts is with us; the people of God are quickened to new life and activity: the careless are becoming serious; alarmed souls are asking, what shall we do?; broken-hearted sinners are finding the Saviour precious;" then, we know the Home Missionary cause is verily successful, then, we have a right to be satisfied. Whatever other ends are realized, they are valuable chiefly, as preparations and fit means for the realization of this, the one great, ultimate end; and when this is attained, we are sure all other desirable results will follow. Therefore, we rejoice, most of all, and call upon all christian hearts to rejoice with us, in view of the considerable number of revivals of religion with which God has blessed the missionary churches in past times, and especially during the year now closed. Accounts of some of these have appeared, from time to time, in the Home Missionary. With very great pleasure we present, in the following pages, a record of other, more or less extensive revivals, recently enjoyed, in different parts of the Home Missionary field. For a long time we have not been able to gather so many reports, freighted with such intelligence, and spread them out together on the leaves of this journal.

Shall not such cheering intelligence evoke responses of thankfulness from every christian reader; and shall it not, also, provoke and stimulate every friend of Home Missions to more importunate prayer, and to more hearty, cheerful, self-sacrificing endeavor to help on this cause, which the great God so signally honors? This is the record of our truest successes; we lay it before our readers, not with boasting, but with humble, grateful joy, that they, and we may take heart, and put forth new energy in this work, which God so evidently permits us to prosecute, as co-workers with himself.

IOWA.

From Rev. Reuben Gaylord, Danville, Des Moines Co.

For a considerable time previous to the effort mentioned below, the missionary had

been anxiously desirous of a revival of God's work among his people. This desire became apparent in his preaching, rendering that more earnest, and, therefore, more effective. The way was thus prepared for the work that followed. So it usually is—would that all missionaries and ministers were mindful of it—that the reviving of religion, whose power moves a whole community, has its secret beginning in the minister's own soul.

We held a series of meetings, which continued five weeks. The preaching was plain, pointed and faithful. These exercises have been of great service to the church, not only as a present refreshing, but as preparing them for future labor. There have been some very interesting cases of conversion. The number of converts is not as large as we had hoped to see. Some ten or twelve adults give evidence of a saving change, and a number of children give us reason to hope that God has visited them with the renewing influences of his Spirit. Of them we cannot speak with so much confidence. Others have been impressed with a sense of guilt, but have not yet come to Christ.

A Favored Church.

I feel that we have reason to bless God for this meeting, and the blessing which has attended it. Much good seed has been sown, which, I trust, will yet bring forth fruit. God's dealings with this church have been such as to call for lively emotions of gratitude. For five winters in succession we have enjoyed seasons of refreshing, in which souls have been born into the kingdom of Christ. For more than two years God has not visited this church with death, and there has been but little sickness. How long these mercies will continue, God only knows. To him be all the praise.

From Rev. H. W. Cobb, Tipton, Cedar Co.

Early in the winter the state of religion was very low among us, more so than at any time since I came here. Although our congregations were very good on the Sabbath, yet there was not the Spirit's presence as manifestly as was desirable. The railroad excitement had, seemingly, absorbed everything. The pastor and church felt called upon to humble themselves, and pray more earnestly for the

are indulging a hope that they have passed from death unto life. Several of these are from our flourishing Sabbath school, and give pleasing evidence of a change of heart; some of them are teachers in the Sabbath school. The loss of this protracted meeting was not the close of our labors for the salvation of sinners, as is too often the case; nor was it the cessation of the manifestation of the Spirit of God among us. The work still goes on. Each week we have inquiry meetings attended by anxious souls. Several stand propounded for admission to the church next Sabbath.

These things have encouraged your missionary in this field of labor. Though very much worn by labors more abundant for the last three months, still, the presence of young converts and anxious sinners in our meetings, with a revived ardor to stay up my hands, cheers and encourages me. But oh, the remnant—a large remnant, left yet in their sins, many of whom have repeatedly asked for prayers of God's people, but still linger on the plains of destruction, and, I fear, will grieve the Spirit of God away from them forever; for these my heart is burdened, nor can I rest.

meetings in the churches. The name; and to honor, and glory heart is full of Oh, that I had a for truly, one is

*From Rev. W. .
ville,*

After the death of the house, we saw, the need of the Spirit. Souls were in vision, and we felt in self, strong in the heavenly vision, and we felt ed to anchor down have faith in God he only, could save, to the utter come unto him. ings, and soon Lord was in our were indulging I Cobb arrived to meetings. From the solemn awe of the congregation, God was faith of his child

action, and some who seem to run well at present, may be found, in the end, to be only wayside hearers. The Lord only can keep us.

Revival in an Academy.

Rev. John W. Windsor writes as follows from Menomonee, Jackson Co.:

A very pleasing work of grace has been progressing in our academy. The Principal, who is a devoted and energetic young man—a student from East Windsor—informs me, that he has good hope of the saving conversion of ten or twelve young persons among his pupils. The experience of some of these youth is of a marked character. The greater part of them are members of our Sabbath school. We hope, after the lapse of a little time—sufficient for the discovery of the sincerity of their conversion—to receive them into the church; in the meantime, we regard them as the lambs of the flock. Our Sabbath school is now in a very flourishing condition—a natural result [of devotedness on the part of the teachers.

It is interesting to observe, in many of these narrations, the work of grace taking effect upon the hearts of the young. The Holy Spirit enters the Sabbath school, and finds there souls prepared for his blessed visitation. Encouraging are all such facts to faithful teachers, who labor to instill christian doctrine into the minds of children, gathered in the Sabbath school. From such unpretending labor, prosecuted in love, and faith, and prayer, there shall come fruit “in due season.”

From Rev. Charles H. Gates, Fairfield, Jefferson Co.

The First Revival.

We are glad to inform you that, after a long period of spiritual drought, a most refreshing shower of divine grace has, recently, been enjoyed by us. It may be said with truth, that this is the only great outpouring of the Spirit that has ever fallen upon our little church, although conversions have from time to time occurred. Soon after our new house of worship was dedicated, for which many thanks are due to the \$50,000 fund, a new interest was manifest; our numbers on the Sabbath were greatly in-

creased; Christians become awakened, and sinners serious. Our prayer meetings, which had been attended by only two or three males, began to increase in numbers and in interest.

We concluded that it was best to commence a protracted meeting, which we did the next week. A deep anxiety was soon felt among the ladies of Fairfield Female Seminary, over which I have been almost compelled to preside for some time past, though not at all as a teacher. The anxiety and seriousness increased in the seminary, till seven of the young ladies, all that were unconverted, became hopefully pious. I have no time to speak here of the tears of rejoicing, that were mingled with those of distress and agony. Suffice it to say that our house became a Bethel—a house of prayer. The interest spread rapidly in the church, and in the town. Some thirty five or six professed to be born of the Spirit; eighteen of whom have already united with us, and several more are expecting to do so, at the next communion. Our little number will then be about doubled. We have abundant reason to exclaim, when we remember the feeble instrumentalities used, and the faithlessness of the church, “What hath God wrought!”

Striking Incidents.

One school teacher who had closed his school, and was about to leave for Illinois, and even went so far as to pay his fare, was compelled to remain, the stage being crowded. He came to our meetings the next day and evening, and became so anxious, that he would not leave the next morning. Soon he became a humble follower of Jesus, as we hope; he then left the State, to meet us next in heaven.

A rumrunner also became interested, and gave up about \$100 worth of liquor. It was rolled out in the presence of some five hundred citizens, and turned out into the gutter. While it was running slowly out, two thrilling temperance speeches were made, the speakers standing on the barrels; this is a little ahead of the Maine Law. Just before this scene commenced, a would-be gentleman stepped into the crowd and made a speech after this sort, “Why not sell this liquor to the druggist, and crown the heads of orphan children with education?”—to which one of the speakers most cuttingly, yet aptly replied, that the gentleman’s remark reminded him of a certain other man, who cried, “To what purpose is this

community—the lawyer, the physician, the sea captain, the gambler and the Mexican soldier. The religious interest has extended from our church to the other churches in the place. Indeed, the whole town seems to have been shaken by the Spirit of God. One hundred, perhaps, have been soundly converted. Few towns, east or west, are now more moral or religious than ours. We may say with full hearts, "Bless the Lord, O my soul." There have been a few conversions also in one of my out stations.

WISCONSIN.

From Rev. J. W. Allen, Sheboygan Falls,
Sheboygan Co.

A Great Blessing.

From Wisconsin we have received only the following very brief announcement of extensive, and powerful work of the Holy Spirit, in Sheboygan and that vicinity.

In several recent numbers of the *Home Missionary*, accounts of revivals in the State have been published, and intelligence has just reached us, though indirectly, and without the details, of revived churches, and hopeful converts in other

meetings for a fifteen or twenty

]

From Rev. R.

Ne

The following of one of our v after recital of of grace, with its will greatly into How fine a contrast past and present

This church was 1884, with eleven ministers, aided, Home Missionary here, with much and faithfulness manifest tokens when your mission years ago, the about sixty residents scattered over a and not one of years of age. F

ished, paid for, and dedicated at the end of the first year. That year they raised only \$150 for my support; the second, \$300, and the third, \$250. During these three years, three of our members died and six removed. Ten were added by letter, and five by profession—all heads of families.

But the time—the set time—to favor Zion here at length came. Soon after my return from a short visit to New England, about the 1st of October last, there appeared signs of the Spirit's presence among the people, and arrangements were soon after made for a series of meetings, in which we were to have the assistance of Rev. O. Parker, who has labored in this State as an evangelist, for the past two or three years, with marked success. He began his labors Nov. 29th, and continued with us for four weeks, preaching every day, afternoons and evenings. Previous, and preparatory to his coming, prayer-meetings had been multiplied in different neighborhoods; Christians began to manifest a spirit of earnest prayer, and we were permitted to witness a few hopeful conversions.

But the beginning of the meetings was the beginning of a new era to the cause of Christ here. From the very first, the Spirit of God was manifestly present with us. During the first week, the work was confined mainly to the people of God, who were greatly quickened, and humbled in view of past backslidings. Yet almost from the first, we were permitted to rejoice over sinners repenting, and turning to Christ. Our Baptist friends, and the few Methodists here, united most cordially with us, and shared in the blessing. The preaching by Mr. Parker was plain and pointed, convincing and heart-searching; a simple and faithful presentation of Gospel truth. All our meetings were remarkably still and solemn. With the progress of the meetings, the work of the Lord daily extended and deepened in power, and the people, from a distance of many miles around, continued to flock in, with unabated interest; and to the very last, the Lord added to us daily of such as, we trust, are to be saved. And even since the close of the meetings, there have been cases of hopeful conversion, and the subjects of the work appear remarkably well.

It is difficult to estimate the number of hopeful conversions, the converts are scattered so far and wide; but we think there may be nearly, if not quite, one hundred and fifty. Sixty three have al-

ready been received by the Congregational Church, and fifteen by the Baptist. More will, doubtless, go to both these churches; some to other churches, and some, perhaps, nowhere, at present. One interesting feature of this work of grace is the large number of heads of families, who are the hopeful subjects of it. Of the sixty three received by us, twenty three are male, and nineteen female heads of families. We may safely say that during those memorable four weeks, not less than from forty to fifty family altars were set up. Much of the success and power of this work was doubtless owing, under God, to the self-denying and punctual attendance of Christians on the meetings, their efforts to get out their friends and neighbors, and their faithful labors with individuals.

It is a natural result of so powerful a work of grace, which concludes this interesting narrative. The Holy Spirit, by his efficient working, lifts the church to a condition of strength, which makes missionary aid no longer necessary.

We cannot but feel that the Lord has done great things for us, whereof we are glad, and to him be all the glory. "When the Lord turned again the captivity of Zion, we were as them that dreamed; yet we find it a blessed, a glorious reality."

This church has been so richly blest, that they no longer need, and therefore do not think of asking, the further aid of the American Home Missionary Society. Having been long fostered and supported by others, till they have attained strength, they hope henceforth to be able, not only to go alone, but also to aid others. For the present, therefore, my connection with your Society and its officers will cease.

From Rev. James R. Dunn, Chesterfield, Macoupin Co.

We have enjoyed a precious season. Rev. E. Jenny, of Waverly, has been with me since the commencement of our meetings, and has done all the preaching. The church is greatly blessed; Christians of different names are revived and united; and we humbly hope several youth have been brought into the kingdom—mostly members of our schools. We trust the work will not stop here. The Lord is evidently in our midst—

In Manchester, where I labored as a missionary last year, with no signs of promise, there has been a great revival of religion this Winter. The most influential man in the place has been converted, not only from the ways of sin, but to a devoted and earnest activity in the service of Christ. He has joined the Wesleyan Methodist church. This, with the other additions, will place the church on an entirely new basis. I hope all my labor there was not lost. There ought to be a missionary stationed there at once.

from Rev. H. D. Platt, Brighton, Macoupin Co.

The Clouds Scattering.

In December I held a meeting of two weeks, at Wagner's Prairie, aided, a portion of the time, by Rev. A. M. Dixon, Chatham. For some days there was no encouragement, and we were almost ready to abandon the effort, when, in our anxiety, in answer to our prayers and prayers of other churches, the work seemed to break forth suddenly, and with great power. The anxiety seemed to be general, and many, for the number

THAT FIELD OF LIFE.
That field had
difficult and dis-
convenient place
the church had
to its growth.
successful effort to
suitable house
proceeds:—

The next Sabbath
Haggai ii. 18,
"Consider, now
ward, from the
the ninth month
the foundation was
laid, consider it.
barn? Yea, as
tree, and the poor
tree hath not b
day will I bless
told, if they were
work for God, for
and did offer for
would bless them

From that date
usual attention to
protracted meetings
and, as the result
say, the Lord has
us. Professors
tions have all been
alienation of feeling

From Rev. John Wilcox, Bucklin, Winnebago Co.

Revivals at Three Stations.

I have occupied, as preaching places, the principal points of three towns—Lysander, Burritt, and Owen; and have not only had an increased attendance on preaching, but evident tokens of the divine presence. In Owen, after preaching, five young men rose voluntarily, deeply affected with their helpless condition, to implore the prayers of Christians; and I trust the majority are now converted.

In Burritt also, God has poured out his Spirit: the tear steals unbidden from many, who, before I preached in their neighborhood, did not hear a sermon from year to year. The Sabbath school and Bible class are very interesting, and I trust nearly a score of hopeful youth will soon decide for the Lord.

One case deserves especial attention. A young man of great natural talent, and cultivated to a respectable degree, came as a resident into the neighborhood. He was a man of dissipated habits, and almost abandoned by his own conscience, though possessing considerable wealth. Carelessly he entered our prayer-meeting, and the truth entered his heart, as a barbed arrow. He sought to forget it, but it was fixed there by the Spirit. He came and told me his distress, and requested directions by which he might be saved. I think I have great reason to conclude that, as an undone and ruined sinner, he has sought and found mercy. He has reformed his life, become devotedly pious, and zealous for Christ's cause; many are ready to say, "Is not this a brand plucked out of the fire?"

As soon as I can possibly leave my present engagements, I must commence a protracted effort; the field is white to the harvest, and several hearts are throbbing with intense desire to become christian. I feel it an unspeakable privilege to be co-worker with Christ in carrying out his gracious designs.

In Lysander, however, a yet more glorious work has been progressing for the last three weeks. In my last report I referred to the indications of the small cloud apparently rising; now we rejoice that it has hovered over us, and rained a shower of the richest blessings. Such a season of refreshing has not been enjoyed in this region, since the untutored savage gave way to the advancing strides of civilization. *Without exaggeration, I may say the whole community has been*

seriously moved, yet scarcely any excitement in meeting has been perceptible. A solemn regard for truth and salvation has characterized the most reckless; such order and quietude, in our circumstances, could not have been expected. Our plan has been to visit daily from house to house, and to meet early in the evening of each day, one of us conducting the prayer meeting, the other conversing with inquirers in an adjoining room. From twenty to thirty have met every evening to have their difficulties removed, while a full congregation would be employed in prayer in the school house. The results have been most gracious. The wealthy and influential, the sensualist and the profane, now display the most devoted attachment to the Saviour. Many family altars have been erected, which I hope will never be thrown down; many miserable backsliders have been reclaimed; and nearly a score, principally adults and heads of families, have expressed a hope in Christ. The work appears now more interesting; there is deeper anxiety among the impenitent, the congregations are larger, more of a spirit of prayer, and entire consecration among believers is manifest. I trust that we shall be kept humble and untiring in our efforts to save souls here; and, I doubt not, we shall realize the fullness of the promise, "Ye shall see greater things than these."

From Rev. Billious Pond, Richland, Sangamon Co.

Cases of Hopeful Conversion.

Mr. Pond is laboring in several waste places where, as yet, there have been no Presbyterian or Congregational church organizations. He speaks as follows of the results of a series of meetings held in a remote part of his field.

A young man recently from Vermont, who had been very indifferent to the claims of religion, was induced to attend our meeting. He continued to come from night to night, and now is ready to speak for God and pray in public. His attention was arrested at the very first. He told me that what he enjoyed was worth more than all the money in the United States. He came here to seek a farm, and appears to have found the pearl of great price. Another young man, a German, I believe, living very near our place of meeting, who before the meeting began,

A letter from Mr. Clark, reporting a very precious work of grace in his field, was published in the last volume of the Home Missionary, pages 220 and 242. In closing that communication, Mr. C. expressed the belief that the revival was on the eve of breaking out again. In a recent letter he writes as follows:

Not long since, I communicated to you the particulars of a revival of religion, which took place a short distance east of his place. Again I have the pleasure of making a similar communication respecting another place, the same distance south. Indeed, the Spirit of the Lord seems to be hovering all over this region, his being the sixth special revival that has occurred within the last six months. The providence of God had bereaved an elderly man of a well-beloved son, and he, in consequence, fell under deep conviction of sin. A meeting was appointed at his house, which I was invited to attend. The occasion was judged so favorable, that we resolved to seize it, and instantly commence a protracted meeting. We, accordingly, adjourned until the next evening, and then met at the school house. Following the same plan in the former revival, we held both day and night meetings. It was not long

inquirers began hopefully, and were soon hopelessly converted. Thus, neighborhood, in the being visited it be my happy such progress

From a letter from the same following paragraph

The Lord has been the occasion of the church in this of revival. It is in a protracted church, as the trust, have all kingdom of God. On looking back six months, I can only say that my admiration of the Lord has been testimony to the hearing and answering people, and in the unworthy service

us, and manifested his presence beyond our most sanguine expectations. The churches were much revived, and I think that there are some eight or ten hopeful conversions.

The Field White already to Harvest.

There seems to be a considerable awakening in this entire region, and had I strength and some more help, I think that our church could make good wages by reaping in this destitute field. There are now some two or three places where special meetings ought to be held, but there is no one to do it.

The Lord has encouraged me much, by blessing my feeble efforts in the ministry. He has rewarded my previous afflictions, and enabled me to exercise additional faith in his promises. Never did I feel more like devoting my all to the work of the ministry. And Oh, that God may again restore my sight, that I may read and study his word, and thus be prepared to wield the sword of the Spirit to the glory of God and the salvation of souls!

From Rev. James Brownlee, Connersville, Fayette Co.

At the close of his Annual Report, Mr. B. adds the following interesting statements:

Of the converts mentioned in my annual report, four were Roman Catholics. They give encouraging evidence of piety, and are beginning to work for Christ.

Since the commencement of the year, our gracious Master has been pleased to grant us a gentle refreshing from his presence. Most of the converts reported were brought nigh during the past two months. Our church is now in an interesting state; nearly all of the brethren seem to have been re-baptized from above. Two new family altars have been erected, and some old altars, broken down, have been set up anew.

The Sunniest Side.

Our meetings are very interesting, particularly our weekly prayer meeting. We have had as many as fifty persons present, though it is held in private houses. The attendance never falls below forty. For unction, tenderness, and a consciousness of the presence of Christ, I have never attended meetings that surpassed them. If the prayer meeting may

be regarded as the thermometer, then may we conclude that the candle of the Lord is shining upon us. Permit me to add, there is no light like it. The brethren, in different parts of the country, have been speaking of "sunshine" in the form of gifts, donation parties, etc. I have had nothing of this to report; but I can assure you, that thousands of gold and silver would not equal that glorious sunlight we have enjoyed, direct from the Sun of Righteousness himself. May we, and the friends of Christ, ever enjoy this light!

From Rev. Franklin E. Sheldon, Rising Sun, Ohio Co.

A Church greatly Strengthened.

Mr. S. has under his charge the church at Zoar; from that part of his field he sends up the following cheering report.

At the Zoar church we have had a very blessed work most of the winter. The little church has more than doubled itself in number, and in wealth. We have received twelve by profession, and a number more will come in at our next communion; so that the membership feel very much strengthened. One aged father, who had toiled for years in the good cause, on seeing so many of his neighbors coming into the church, and taking the vows of God upon them, the tears running down his cheek, said, like Simeon of old, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

This is one of the most promising fields of usefulness in this county; there is a very large population of young people, and a good congregation can be had at any time, if a man can be found to come and possess the field.

OHIO.

From Rev. W. F. Millikan, Ruggles, Ashland Co.

There is an interesting work of grace in progress among my people. Last evening thirteen attended a meeting for inquiry, at my room. Four or five conversions have come to my knowledge during this week. The work seems a deep one, and is attended by little or no excitement. Family altars, that have long been prostrate, have been reared

Miscellaneous:

Appointment of Rev. Daniel P. Noyes, Secretary for Correspondence.

We are happy to announce to the patrons and friends of this institution, that the vacancy occasioned by the decease of Rev. Charles Hall, D. D., has been filled by the election of Rev. DANIEL P. NOYES, of Brooklyn, as one of the Secretaries for Correspondence, and that he has signified his acceptance of the appointment, and entered upon the duties of the office.

Mr. Noyes has been, for the last five years, the pastor of the Third Presbyterian Church, in Brooklyn, N. Y. It is due to this church to state that, strong as was their attachment to their pastor, they have testified their stronger love for the cause of missions, by their cheerful relinquishment of him, at the call of Providence, to enter upon this wider sphere of usefulness. By his successful labors as a pastor, and in connection with various local objects of benevolence, he has become favor-

Death of

A bereaved Hawes, of Marietta, the following letter from her wife's recent and

Mr. H. has been a devoted laborer in the field; and she has been in full sympathy with him alone in his hearted mission. It is a sore trial bereft of such a letter from him will need no additional christian sympathy half.

I write to you because you can bear witness. For years, I have been in a cheerful and ever attended to by you, who, in the present

All this is past, and we, and this whole community feel her loss, more sensibly than she, or I, or any of us had anticipated.

When sixteen years old, Mrs. Hawes made a public profession of her faith in Christ, in Franklin, Mass. Eighteen years have tested the genuineness of her piety. She was a graduate of Wheaton Female Seminary at Norton. Her mind and heart were well trained, and she employed her talents to the best advantage, in the sphere to which she was called. She was born, and died, on the Sabbath. She, herself, was left by her mother an infant, and her infant son was baptized over her coffin. But conscious to the last of her situation, she said, "He who promised to be a Father to the fatherless, will not forsake the motherless." She counseled us all, and said to the young people about her bed, "It is a great thing to die; one week since, I had as fair prospects of life as you have, and your time will come."

We feel submissive; for, while on earth, she wrote:

"My home is not here; I seek it above,
Where Christ hath prepared me a place;
There, there is my home, with him whom I love,
My rest, in the Father's embrace.

Why, then, should I startle to cross the dark flood,
Since here I'm a pilgrim at best?
A City, whose Builder and Maker is God,
Is promised to me for my rest."

She carefully employed her moments, so that, if called suddenly away, she might leave her family comfortable, and her children's minds well stored with knowledge suited to their capacity. She loved the Home Missionary Society, and every benevolent enterprise, and never expressed a regret, when I was trying, by sacrifice, to give more than she ever asked for the supply of her own wants.* She was ever grateful for any favor granted to us, and made the most of it. She felt for others, and nothing gave her more pleasure, than to diffuse happiness by her own self-denying exertions. But she has gone; and Heaven has now, for us, a new attraction.

I desire an interest in the prayers of those kind friends who know us, and of those also "whom having not seen, we love," that God would sustain me, and answer the many prayers of the mother of these children, who begin to know their loss.

* Mr. H., from his scanty salary, has, within six years, constituted himself and six other members of his family Life Members of the A. H. M. S.

Plans for Churches.

We have received a copy of the "Book of Plans for Churches and Parsonages, published under the direction of the Central Committee appointed by the General Congregational Convention, Oct., 1852." This is a large and very handsome volume, comprising eighteen well-executed lithographic designs for churches, and four for parsonages. These are introduced by thirty pages of clear and beautiful letterpress, giving "general suggestions in respect to the whole subject of church building." Each design is accompanied by an accurate description, presenting the details of the plan, the capacity and estimated cost of the building, and valuable hints respecting the proper site, material, color, &c. The plans are very various in respect to cost, and adaptation to peculiarities of position.

This book will be of great value to any church designing to build a house of worship. The missionary churches may use it advantageously. Several of the designs furnish plans for cheap but neat and tasteful structures, such as any church, able to build at all, can erect. Even if none of them should be adopted, many excellent and useful suggestions may be obtained by studying them, and by consulting the preliminary remarks on the general subject of church architecture.

The volume is published by Daniel Burgess & Co., of this city; the price of a single copy is \$10.

Missionary Boxes.

Those friends of the Society who, during the winter, have been engaged in preparing boxes of clothing, &c., for missionaries, are referred, for directions and suggestions respecting them, to the third page of the cover of the Home Missionary. We would also remind all who are interested in this mode of doing good, that, owing to the increased expense of living, and the consequent privation to which many missionary families are subjected, such gifts are peculiarly acceptable and valuable at the present time. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

re-appointed.

Centerville and Unionville,

scatine and vicinity, Iowa.

queton, Iowa.

erald Grove and Mount Zion,

ackwaukee, Wis.

Ceresco, Wis.

Augusta, and Climax, Mich.

Rev. Joseph Butler, Trinity, Bethel
Ill.

Rev. N. P. Coltrin, Round Prairie at

Rev. J. N. Powell, Winslow, Ill.

Rev. Henry Bergen, Shabbeny and Sc

Rev. W. H. Bird, Du Quoin and vicin

Rev. Charles Riehle, Indianapolis, Ind

Rev. James S. Walton, Watertown, O.

Rev. N. T. Fay, Montgomery, O.

Rev. T. W. Howe, South Fork, O.

Rev. D. O. Tyler, W. Fayette, N. Y.

Rev. S. B. Shearer, Watkins, N. Y.

Rev. S. A. Rawson, Burna, N. Y.

*the American Home Missionary Society acknowledges the
l into the Treasury during the month of March, 1854, on
and Agencies as expended in their fields during the last m
ns expended by Auxiliaries and Agencies within their bo*

ety, *12,911 87
Gosa, 50 00
ree, 15 00

ary Society, *4,610 69

Stone,
and Soc.,
to const.
L. M., 181 00
and Soc.,
born, Ja-
Vancouver

A friend to preaching the whole gospel,
Cummington, Stephen Towar, by
Packard,
Northampton, a friend,
Plainfield, a friend, by Rev. W. A. Ha
ley,
Templeton, a friend, by Rev. L. Sabin,

RHODE ISLAND—

Rhode Island Home Missionary Society

CONNECTICUT—

New Haven, West Cons., per A. Townsend, Treas.,
 Birmingham, Coll., \$99 75; G. W. Shelton, to const. Mrs. Benjamin De Forest & L. M., \$40, 122 75
 Derby, First Soc., to const. Henry Downs and Oliver B. Sherwood L. M., 98 00 914 75
 Salisbury, Cong. Ch. and Soc., by Rev. A. Reid, 98 00
 South Woodstock, Ladies' H. M. S., to const. Mrs. Amelia A. Austin & L. M., by Caroline A. Perry, 80 00
 Stonington, John P. Williams, 4 00
 Aux. H. M. S., by Miss L. A. Sheffield, 80 00
 Watertown, Mrs. Lucy S. De Forest, to const. Mrs. Julia L. G. Lyman, of Goshen, & L. M., 80 00

NEW YORK—

Auburn, Mrs. Spencer Parsons, to const. Mrs. Harriet K. Bruce, of Utica, & L. M., Baiting Hollow, Cong. Ch., by Rev. C. Young, 80 00
 Beckmantown, First Presb. Ch., by Joel Smith, 13 00
 Brasher's Falls, Presb. Ch., in full to const. Thomas W. Wallace & L. M., by C. T. Hurbutt, 13 00
 Brooklyn, A friend, 6 00
 First Presb. Ch., Mon. Con. Coll., by H. Redfield, Treas., 13 00
 South Presb. Ch., by J. Milton Smith, Ann. Coll., \$199 58; Mon. Con. Coll., \$88 88, 82 73
 Catskill, Presb. Ch., of which \$80 is from E. B. Day, to const. Henry E. Day & L. M., 288 76
 Central Agency, *1,945 24
 Champion, First Cong. Ch., by David Granger, 2 00
 Cheektowaga, E. S. Ely, 10 00
 Chestertown, a friend, 5 00
 Croleville, Presb. Ch., by Rev. A. O. Peloubet, 25 00
 East Bloomfield, on account of legacy of Uri Beach, by George Rice, 100 00
 Fulton, bequest of Ira Lee, to const. Mrs. Lydia Ann Lee & L. M., by Rev. E. Lord, 85 00
 Gloversville, Cong. Ch., Coll. in part, by H. N. Dunning, 10 00
 Harlem, Presb. Ch., Mon. Con. Coll., by E. Ketchum, 7 87
 Head of Delaware, Presb. Ch., by Rev. W. Mayo, 5 00
 Hudson, First Presb. Ch., Lad. Sew. Soc., to const. Mrs. Wm. S. Leavitt & L. M., by Julia A. Scott, 85 00
 Hyde Park, J. W. Wheeler, 80 00
 Kortright, Benev. Assoc., by Henry Clark, 5 00
 Malden, Presb. Ch., by Rev. J. Leonard Giles Isham, \$50; Charles Isham, to const. his grandson, Charles Isham, & L. M., \$80; Edward Bigelow, \$10, David Bigelow, \$10, and Nathan Kellogg, \$10, to const. Nathan Kellogg & L. M.; Theodore Isham, \$10; C. L. Isham, \$10; Misses Isham, \$6; Rev. J. Leonard, \$5; D. A. Wolf, \$5; Mrs. S. C. Kellogg, \$3; A. Canfield, \$1; Austin Preston, \$1; Cash, \$1, 182 00
 Moriah, Coll., by Rev. C. Rawson, 14 00
 Morrisania, Cong. Ch., Ladies, to const. Rev. E. F. Ross & L. M., 30 00
 New York, E. J. Woolsey, \$250; in part of legacy of Hannah Curtis, by Hugh Aikman, Ex'r, \$764; Miss Caroline Murray, by W. Murray, \$50; Mrs. Julia B. Isham & L. M., by Wm. B. Isham, \$80; John H. Mathews, to const. Mrs. Ann H. Mathews & L. M., \$80; Rev. John N. Lewis, \$25; Leonard Wynant, \$5; a Class of Young Ladies, \$4 06; Pupils of the Institution for the Blind, by B. Roberts, \$5; W. M. Pierce, \$1; Elizabeth, \$2, 1,166 06

Allen St. Ch., Mon. Con. Coll., by Rev. G. Thacher, 6 10
 Broadway Tabernacle, Coll., by W. Reid, 85 25
 Eastern Cong. Ch., Mon. Con. Coll., by L. Chichester, 2 44
 Madison Square Presb. Ch., a friend, \$50; Subscription, in part, by E. M. Hartley, \$16 81, 206 81
 Mercer St. Ch., Mon. Con. Coll., by R. Lockwood, \$90 92; Mrs. Eliza Bronson, \$150; G. W. Snow, \$30, 260 92
 Church of the Puritans, George D. Phelps, 75 00
 Seventh Presb. Ch., by C. Merrill, 181 28
 Spring St. Ch., by A. Requa, 119 00
 First German Ch., by Rev. H. Toelke, 15 80
 Niagara Falls, Miss Lavinia E. Porter, 100 00
 Oswego, Individuals, in part to const. Mrs. Thyra Gray & L. M., 8 00
 Peekskill, Second Presb. Ch., Sab. Sch., by G. N. Seymour, 4 00
 Pittsford, Stephen Lusk, by W. Alling, 10 00
 Poughkeepsie, First Presb. Ch., Mon. Con. Coll., by James Bowne, 75 00
 Rochester Presbytery, *425 00
 Southland, Miss Polly Wells, 1 00
 Staten Island, Children of the Sailor's Home, 56
 Stockton, Cong. Ch., by Rev. J. H. Henry, 19 00
 Troy, in part of legacy of S. W. Dana, by R. D. Stillman, 60 00
 First Presb. Ch., by B. Hatch, 81 05
 Watertown, "Clinton," 5 00
 Western Agency, *7,634 33
 Whitney's Point, Miss Eliza G. Ford, \$3; C. A. Cook, \$3, 6 00
 Willbore, Ladies' Miss. Soc., \$12, in full to const. Mrs. P. B. Boynton & L. M., and \$90, in part to const. Rev. S. A. Barnard & L. M., by Miss A. Higley, 83 00

NEW JERSEY—

Madison, Presb. Ch., Penny a week Soc., by Rev. S. Tuttle, 15 65
 Newark, legacy of Moses Roberts, by C. C. Jacobus and S. W. Magie, \$500; S. C. Haines, \$20, 590 00
 Orange, Rev. Samuel Fisher, D. D., 2 00
 Paterson, Mrs. Lewis Atterbury, 10 50
 Rahway, Thomas Morris, 10 00
 Woodbridge, Legacy of Ephraim Harriott, by David Harriott, 850 00

PENNSYLVANIA—

Philadelphia Home Missionary Society, *8,896 89

DELAWARE—

Wilmington, Hanover St. Presb. Ch., a Member, by S. Black, 10 00

VIRGINIA—

Shenandoah Co., by Rev. J. M. Graham, 3 55

NORTH CAROLINA—

Wilmington, T. B. Carr, 8 00

ALABAMA—

Eutaw, Mrs. M. E. Heath, 10 00

OHIO—

Akron, Cong. Ch., by G. N. Abbey, 9 42
 Bryan and West Unity, Presb. Ch., by Rev. A. T. Wood, 24 00
 Cincinnati Agency, *1,460 84
 Coolville, Cong. Ch., Coll., \$30; Mon. Con. Coll., \$4 50, to const. Rev. Charles S. Le Duc & L. M., 84 50
 Defiance, First Presb. Ch., by Rev. E. R. Tucker, 23 28
 Farmington, on account of legacy of Theodore Wolcott, by Lewis Wolcott, Ex'r, 200 00

Rev. F. E. Sheldon,	7 50
Presb. Chs., by Rev.	18 00
	6 50
Ch., by Rev. T. Lip-	15 00
Rev. A. J. Copeland,	22 81
by Rev. G. C. Sill,	8 85
b. Ch., by Rev. Silas	5 00
by Rev. J. V. Downs,	10 85
by Rev. J. S. Bounce,	7 50
of Nancy Colville, by	
by Rev. T. H. John-	50 00
	5 00
by Rev. B. B. Drake,	22 00
Rev. John Ballard,	15 00
	*550 00
by Rev. H. C. Aber-	25 00
by Rev. J. J. Hill,	6 00
nauk, Presb. Chs.,	
Bergen, \$5,	12 53
Ch., by Rev. J. For-	
by Rev. J. H. Bald-	8 80
	6 00

ev. S. Hemenway,	2 00
resh. Chs., \$15 28;	
box, \$5,	20 28
Rev. G. M. Board-	
	8 00
Brockville, Ind.,	
D. Jones,	16 84
New Canandal-	
by D. L. Eaton,	15 00
Rev. G. C. Over-	
	9 00
by Rev. George	20 00

Bellevue, Cong. Ch., Mon. Con. Coll
 Rev. W. L. Coleman,
 Brighton and Clay, Cong. Chs., by
 R. Roberts,
 Cedar Rapids, Coll., by Rev. N. C. Ro
 son,
 Fort Madison, Ger. Ch., by Rev. K. B
 Iowa City, Presb. Ch., by Rev. J. D. St
 Le Clair, Cong. Ch., by Rev. L. R. W
 Maquoketa, Cong. Ch., Mon. Con. C
 by Rev. J. W. Windsor,
 Muscatine, Cong. Ch., by Rev. A. B. R
 bins,

MINNESOTA—

Received by Rev. G. H. Pond,
 Hesperia, Presb. Ch., 14
 Oak Grove, Presb. Ch., in addition, 2

CHOCTAW NATION—

Pine Ridge, Dr. L. A. Edwards, by Re
 C. Kingsbury,

WEST INDIES—

Barbadoes, Winston J. Trowbridge,
 Home Missionary,

JASPER CORNING, Treas

Donations of Clothing, &c.

Bridgeport, Ct., First Cong. Ch. and Soc., La
 dies, by E. S. W. Jones, a box and barrel,
 Morristown, N. J., Second Presb. Ch., La
 dies, by Mrs. J. R. S. Woodruff,

Receipts of the Western Agency

Cameron, by Rev. G. T. Everest, William N. Smith, in part to const. George N. Smith a L. M., \$10; others, \$8,	18 00
Cato, by I. F. Terrill,	18 00
Casterville, by Rev. J. W. Lane,	25 00
East Avon, by C. W. Higgins,	21 00
East Palmyra,	16 50
Gates, by William Alling,	17 00
Genoa:	
First Cong. Ch., by I. F. Terrill,	18 23
Presb. Ch., by I. F. Terrill,	23 00
Groton, Cong. Ch., by S. De Lano,	5 63
Hammondsport, to const. Mrs. Lucy E. Day a L. M.,	42 66
Ithaca, Men. Con. Coll., by W. T. Hopkins,	15 00
Knowlesville, by Rev. David Ames,	15 00
Lavanna, Samuel Griggs,	2 00
Lima, legacy of G. W. Warner, by W. Alling,	10 00
Lockport, Cong. Ch., to const. Samuel Wright and H. W. Nickles L. M.,	61 54
Lyndonville, by Rev. T. C. Hill,	2 00
Mead's Creek, by Rev. W. E. Downa,	5 00
Medina, bal.,	8 00
Millport, by J. Kingsbury,	27 50
Napoli, Mrs. Mary Roberts,	1 24
North Bergen, in full to const. David Fancher a L. M.,	15 00
Olean, by Rev. S. Cowles,	27 50
Oswan, by Rev. W. L. Andrews,	15 00
Pen Yan, E. B. Jones, \$30; others, \$5 50,	26 50
Pittsford, by W. Alling,	4 43
Pulney, First Presb. Ch., Mrs. Jane Perkins, by Rev. Mr. Warner,	5 00
Prattsburgh, Ladies' Home Misa. Soc., to const. Mrs. Esther Edson a L. M., by Mrs. J. N. Hotchkiss,	30 00
Red Creek, by Rev. H. Kittredge,	25 00
Reed's Corners, by Rev. A. Spencer,	25 00
Rochester, A. Champion,	1,000 00
First Ch., Henry A. Brewster to const. Edward S. Raymond, and Mrs. S. B. Raymond, of Rochester, Mrs. Harriet P. Chesebrough, of Opake, L. M., \$90; E. Ely, \$50; Freeman Clark, L. D., in full, \$30; Ira Belden, in full to const. Charles W. Belden a L. M., \$15; J. F. Bush, in full to const. Mrs. J. F. Bush a L. M., \$10,	185 00
Brick Ch., Edward Lyon, to const. Mrs. C. A. Burr a L. M.,	30 00
Washington St. Ch., Wm. Alling, \$100; O. Hastings, \$9; others, \$30 40,	139 40
Rockstream,	5 50
Selo, by Rev. N. Hammond,	9 50
Seneca Falls, Ladies' Misa. Soc., by Mrs. M. E. Haskins,	27 00
Sennette, by I. F. Terrill,	27 10
Skenesates, by do.	124 82
Stone Church, in part to const. Rev. Mr. Hurd a L. M.,	11 50
Sweden,	24 45
Victory, by I. F. Terrill,	27 00
Watkins, by Rev. S. B. Shearer,	50 00
Weedsport, by I. F. Terrill,	50 00
Wellsville, by Rev. N. Hammond,	18 50
West Cariton, by Jasper M. Grow,	18 17
Woodhull, by Rev. G. T. Everest,	14 75
	\$3,026 01
Dover, Sylvanus Crocker, \$2; Mrs. Sarah Crocker, \$1,	3 00
Eaton,	6 06
Elyria, H. Ely, \$10; Dr. E. De Witt, \$10; A. Beebe, \$10; Coll., \$35 55,	65 55
Euclid, First Presb. Ch. Coll., \$58 25; Mrs. Hutchinson, by Mrs. Perkins, \$11 80; Mrs. P. O., 0 50,	65 55
Florence,	19 00
Grafton,	16 06
Greenfield,	10 56
Hartford, Presb. and Cong. Cha.,	20 10
Huntington, Cong. Ch.,	25 24
Johnstown, Dea. A. Webb, \$1 50; G. Webb, 0 12,	1 62
Kinsman, Rev. H. B. Eldred, \$5; T. Kinsman, \$10; Dr. D. Allen, \$5; Mrs. Bidwell, \$10; L. Perkins, \$5; others, \$26 60,	61 60
Lyme,	25 42
Mamillon,	16 00
Mecca, Dea. I. Reed,	2 00
Mesopotamia, an aged widow, \$1 75; Coll., \$17 82,	19 57
Milan, Coll., in part,	28 05
Monroeville,	22 00
Newburgh,	22 00
Newbury,	6 50
Norwalk, First Presb. Ch.,	66 55
Ohio City,	16 28
Orwell, Sew. Soc., by Mrs. S. W. Godden,	8 00
Palmyra, Welsh Cong. Ch.,	10 00
Parma,	10 04
Peninsula, by Rev. G. W. Palmer,	2 00
Pierpont, First Cong. Ch.,	13 50
Plymouth, First Presb. Ch., in part to const. Amos S. Dubois a L. M.,	28 00
Republic, Rev. C. B. Sheldon,	1 09
Richfield, H. Oviatt, avails of Scholarships in W. R. College, \$48 88; Interest on Notes donated to the Society, collected by J. W. Weld,	87 88
Cong. Ch. Coll.,	9 10
Ridgeville, Mon. Con. Coll., \$18 25; L. Tomlinson, \$2; E. Porter, \$2; S. Montgomery, \$2; N. H. Hinchley, \$1; L. R. Perciville, \$1; G. Calkins, \$1; Mrs. Slater, \$1; others, \$1 75,	25 09
Ruggles, Rev. W. F. Millikan and wife, \$15; Dea. B. Sturtevant, \$5; Coll., \$7 33, in part to const. Dea. B. Sturtevant a L. M.,	27 23
Solon, Rev. John Seward,	5 00
Southington,	2 00
Strongsville,	16 00
Tallmadge, Guy Wolcott,	50 09
Toledo,	56 90
Twinsburg, on account of legacy of D. Parmelee,	10 00
Unionville, widow of Rev. A. Saunders, by request of her deceased Husband,	5 00
Vermillion,	5 00
Wellington, Rev. A. R. Clark, \$10; Coll., \$23 53,	33 53
Wyandot Co., Ger. Ref. Cha., by Rev. A. Winter,	5 00
Youngstown and Briar Hill, Welsh Cong. Cha.,	12 00
Home Missionary,	5 50
	\$1,076 77

Receipts of the Western Reserve Agency at Hudson, O., from Sept. 16 to March 1, 1854. Rev. MYRON TRACY, Secretary.

Aurora, First Cong. Ch., in full to const. Rev. J. S. Graves a L. M.,	9 00
Bath,	9 86
Berlinville,	8 81
Brecksville, Cong. Ch. Coll., \$18 46; E. J., \$5,	18 46
Brighton,	15 80
Brownhelm,	28 00
Charlestown, by Rev. A. H. Betts,	5 00
Chatham, D. Richards, \$10; Iram Packard, \$5; Coll., \$17,	32 00
Cleveland:	
First Presb. Ch., Mrs. Dr. Aikin,	5 00
Second Presb. Ch., Mrs. A. G. Smith,	20 00
Cuyahoga Falls,	4 00

REV. MARCUS HICKS acknowledges the receipt of the following sums in Ohio.

Cincinnati:	
Second Presb. Ch.,	329 05
Tabernacle Ch., bal.,	2 25
New Richmond, Presb. Ch.,	20 23
Putnam, Presb. Ch. Coll., \$100; Mon. Con. Coll., \$90,	180 00
Walnut Hills, Lane Seminary Presb. Ch.,	134 70
West Liberty,	6 00
	\$615 23

REV. ARATT'S KENT acknowledges the receipt of the following sums in Northern Illinois.

Belvidera, Presb. Ch.,	55 40
East Rockford, Cong. Ch., to const. Rev. H. M. Goodwin a L. M.,	30 00

*settis Home Missionary Society ac-
he receipt of the following sums in
February, 1854. BENJAMIN PRE-
ver.*

t, Rev. Mr. Payne's Soc., to	
n Nichols, Abner Sargeant,	
taskell L. M.	92 90
Parish, Ladies' and Gent.	
f which \$80 is from Gent.,	
E. S. Dwight, and \$80 from	
st. Mrs. Lucy E. Dwight	178 85
Evan. Ch. and Soc., to const.	
Mrs. Abby L. Briggs L. M.,	80 00
g. Ch. and Soc.,	184 00
. Ely, L. D.,	100 00
	574 88
	894 20
	608 50
of which \$60 is to const.	
on and Mrs. Lamson L. M.,	864 50
	906 43
land Soc., \$10; Rev. Mr.	
arah Craft,	12 00
. and Soc.,	10 00
st Ch. and Soc., Coll., \$97;	
H., \$108, to const. James	
nd Rev. W. J. Buddington	900 00
Ir. Robert's Soc.,	65 00
s' H. M. S., to const. Mrs.	
field, Mrs. Jane W. An-	
l Frost, and Mrs. Louisa	115 00
Cong. Soc.	18 25
M. S., H. Brewer, Jun.,	
from North Wilbraham,	
. O. Vining a L. M., Long	
M. Harding and Miss L.	
L., \$168; from Lad. Sew.	
ackingham's Ch., Spring-	
: of a Missionary at the	
Charles Merriam L. D.,	1,940 11
Brewer, Jr., a L. M.,	92 90
. and Soc.,	

*First Presb. Ch., by Rev. A
Second Presb. Ch., \$118
Baldwin, to const. Mrs. O.
a L. M., \$80,
Paterson, a friend, to const.
Landis, D. D., a L. M.,*

PENNSYLVANIA—

Athens, by Rev. N. Elmer,
Cambridge, by G. W. Hampson
Conneautville, by Rev. G. H. F.
Dauphin, by Rev. G. E. Moore
East Whiteland, by J. Todd,
Erie, Board of Agency,
Hamiltonville, by Rev. J. G. B.
Harford, J. Clark, \$5; Oak, \$1.
Harrisburgh, Rev. J. Miller and
Honesdale, First Presb. Ch.,
Ward, Treas.
Meadville, by Rev. E. Craighead
Minersville, by Rev. S. M. Spari
Montrose, by Rev. B. Baldwin,
Neshamony, by Rev. D. E. Tur
Northumberland, by Rev. J. G. C.
Philadelphia, M. W. Baldwin,
First Ch., N. L., by Rev. T.
pard,
Western Ch., Mon. Con. Coll.,
Cummings,
Logan Square Presb. Ch., Sab
const. Mrs. A. Wilson a L. M.
Third Presb. Ch., Sab. Sch., \$1
Fahnestock, \$10; H. N. Saff
J. Constable, \$10; Estate of
ton, \$95; Interest on A
bonds, \$57; Miss S. E. Smit
\$80,
Manayunk, First Presb. Ch., \$46;
Sch., \$10,
Pittsburgh, bal. of coll., by R. Ed
Pottsville, by Rev. J. McCool,
Reading, First Presb. Ch., Sab.
W. Darling,
Subscription
Smithport, by Rev. S. Porter,
Spartanburgh, by Rev. O. N. Cha

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXVII.

JUNE, 1854.

No. 2.

Twenty Eighth Anniversary.

The AMERICAN HOME MISSIONARY SOCIETY held its Twenty Eighth Anniversary in the Mercer street Presbyterian Church, New York, on Wednesday evening, May 10th, 1854.

HENRY DWIGHT, Esq., President of the Society, occupied the chair, and the meeting was opened with prayer by Rev. JAMES W. McLANE, D. D., of Williamsburgh, N. Y.

The Treasurer's Report was read by Mr. JASPER CORNING, the Treasurer of the Society.

An abstract of the Annual Report of the Executive Committee was presented by Rev. DAVID B. COE, one of the Secretaries.

On motion of Rev. JOHN H. PETTINGELL, of Albany, N. Y., seconded by Rev. JOHN SPAULDING, of New York,

Resolved, That the Reports now presented be adopted, and published under the direction of the Executive Committee.

On motion of Rev. ISAAC H. BRAYTON,
VOL. XXVII.

of California, seconded by Rev. BENJAMIN TAPPAN, D. D., of Augusta, Maine,

Resolved, That the Providence of God points to our Pacific coast, as a missionary field of unsurpassed interest and importance.

On motion of Rev. GEORGE RICHARDS, of Boston, seconded by Rev. THOMAS H. SKINNER, Jr., of New York,

Resolved, That Scepticism, the growth and bane of Free Institutions, must find its antidote in a preached Gospel.

On motion of Rev. GEORGE THACHER, of New York, seconded by Rev. HENRY A. ROWLAND, D. D., of Honesdale, Penn.,

Resolved, That the history of this Society, distinguished as it has been by every element of success, augurs a future of unexampled prosperity, in its relations to the growth and the glory both of our Country and the Church of God.

Abile and eloquent addresses, in support of the foregoing resolutions, were

PRESIDENT,

BY DWIGHT, Esq., of Geneva, N. Y.

VICE-PRESIDENTS,

bert Barnes, Philadelphia, Pa.
 Beecher, D. D., Boston, Mass.
 S. Beman, D. D., Troy, N. Y.
 I. Bishop, D. D., College Hill, O.
 Benjamin F. Butler, LL. D., New
 us Champion, Esq., Rochester,
 Cleveland, D. D., Northampton,
 Cox, D. D., Owego, N. Y.
 am Darling, Reading, Pa.
 Day, D. D., LL. D., New Haven,
 field, D. D., Detroit, Mich.
 Dwight, D. D., Portland, Me.
 rson, D. D., Newburyport, Mass.
 her, D. D., Orange, N. J.
 odore Frelinghuysen, LL. D.,
 ent of Rutgers College, N. J.
 Halsted, Esq., New York.
 , D. D., Hartford, Ct.
 b C. Hornblower, LL. D., New-
 J.
 mphrey, D. D., Pittsfield, Mass.
 am Jessup, LL. D., Montrose,
 d, D. D., President of Dart-
 college, N. H.
 Merrill, D. D., Middlebury,

DIRECT.

William Adams, D. D.
 William Allen, D. D.,
 Leonard Bacon, D. D.,
 Zedekiah S. Barstow, 1
 Alvan Bond, D. D., No.
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 liams College, Mass.
 Rev. Ova P. Hoyt, Kalan
 Mancius S. Hutton, D. D.,
 Rev. Aratus Kent, Galen
 William J. King, Esq., Pi
 Rev. Harvey D. W.

Hiram H. Seelye, Esq., Geneva, N. Y.
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 Illinois College.
 Jeremiah Sullivan, Esq., Madison, Ind.
 John Tappan, Esq., Boston, Mass.
 Rev. Asa Turner, Denmark, Iowa.
 Ambrose White, Esq., Philadelphia, Pa.

TREASURER,

Mr. Jasper Corning.

AUDITOR,

Mr. Caleb O. Halsted.

SECRETARIES FOR CORRESPONDENCE,

Milton Badger, D. D.
 Rev. David B. Coe.
 Rev. Daniel P. Noyes.

RECORDING SECRETARY,

Mr. Christopher R. Robert.

MEETING OF THE BOARD.

The Board of Directors met on Thursday, May 11th, at the Society's Rooms, Bible House, Astor Place, and appointed the following gentlemen members of the

EXECUTIVE COMMITTEE,

Mr. Abijah Fisher.
 William Patton, D. D.
 Charles Butler, Esq.
 Dr. Alfred C. Post.
 Edwin F. Hatfield, D. D.
 Mr. Simeon B. Chittenden.
 Asa D. Smith, D. D.
 Mr. William C. Gilman.
 Richard S. Storrs, Jr., D. D.

MEMBERS EX-OFFICIO,

Mr. Jasper Corning, *Treasurer*.
 Milton Badger, D. D.,
 Rev. David B. Coe, } *Secretaries for*
 Rev. Daniel P. Noyes, } *Correspondence.*
 Mr. Christopher R. Robert, *Recording Secretary.*

ASSISTANT TREASURER,

Mr. Hezekiah W. Ripley.

Twenty Eighth Report.

We were permitted, at the last Anniversary, to congratulate the Society that the lives of all its officers and of so many of its patrons and friends had been preserved during the year. It is our painful duty now, to record the desolations which death has made in our ranks, in the removal to their reward on high of fathers and brethren who have been with us from the beginning, and whose counsels and advocacy and toil have been identified with our prosperity. Rev. JOSHUA BATES, D. D., and Rev. JUSTIN EDWARDS, D. D.—Vice Presidents of the Society; and Rev. ELIPHALET W. GILBERT, D. D.—one of its Directors, have ceased from their labors and their works do follow them.

But the stroke which has been most afflictive, has fallen upon one who has never before been absent from an Anniversary of this Society—whose spirit, we cannot but believe, is hover-

ing with intense interest over us now—and whose life and labors form so prominent a feature in the history of the Institution. Rev. CHARLES HALL, D. D.—one of the Secretaries for Correspondence, departed this life, on the 31st of October last. He served the Society with eminent ability and faithfulness for more than twenty six years. His high order of talent, his intellectual furniture and cultivation, his wakefulness, sagacity and reliableness in counsel—his heart, glowing constantly with the love of Christ, and in deep sympathy with suffering and needy humanity everywhere, were consecrated unreservedly to the missionary work, and fitted him for distinguished usefulness in the discharge of its varied and responsible offices. In his life, he has given us a beautiful illustration of christian simplicity and singleness of purpose—of what a feeble man, walking by faith and mighty in prayer, and of

Richard Sanders, in Michigan.

[The details of the Society's operations, including the names of the missionaries, their fields of labor, the amount appropriated in their support, additions to their churches, &c., are exhibited in a General Table in the full Report.]

SUMMARY OF RESULTS.

The number of ministers of the Gospel whose names are found in the General Table, together with those engaged in superintending the missionary work, and who are mentioned in connection with the respective Auxiliaries and Agents, is 1,047.

Of these, 880 were in commission at the date of the last Report, and 167 have been since appointed.

They have been distributed in 27 different States and Territories as follows: Maine, 93; New Hampshire, 46; Vermont, 57; Massachusetts, 44; Rhode Island, 10; Connecticut, 42; New York, 10; New Jersey, 10; Pennsylvania, 44; Delaware, 2; Maryland, 2; District of Columbia, 1; Virginia, 6; Georgia, 1.

1000 mission as past churches of preached in Welsh and 4 and others:wegians, Swiss Frenchmen..

The number of churches of the last year. been increased, could have been obtained, ing for aid was evangelical by the Spirit of God able qualification. A careful individual case: vision of former the churches assistance of the lax in their religion in the exercise of the church and country—by which is a member of fluence in filling those who make been born again them those who lives and a re

are to give the Gospel, in the greatest measure practicable, to the German population in the midst of us, and coming in such numbers to our shores, yet we cannot think its legitimate influences are to be secured by extending aid to churches of this description, or to those whose standard of qualifications for membership is little more than a moral life, an intellectual assent to the doctrines of the Gospel, a serious state of mind, or an expressed desire to become a Christian. And the Committee would call the attention of Auxiliaries and Agencies, Committees of Missions and individuals who recommend applications, to the importance of a thorough examination not only into the character and qualifications of ministers, but also into the principles and practices of the churches, that the Society may be certified, in all cases, that they are building upon the foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner stone.

The number of *Sabbath school Scholars* connected with the missionary churches and stations is not far from 65,400.

The *contributions to benevolent objects*, reported by 655 missionaries, amount to \$30,106 88.

The *additions to the churches*, as nearly as can be ascertained, have been 6,025—viz., 3,310 on profession of their faith, and 2,715 by letters from other churches. During the latter part of the year especially, many of the churches have been visited with seasons of refreshing from the presence of the Lord. *Sixty two missionaries* make particular mention in their reports of *revivals of religion*, during the year, in the congregations to which they have ministered; some of which have been of more than ordinary interest and power. The number of hopeful conversions, reported by 374 missionaries, is 2,816.

We have grateful evidences of the progress of the Society, in the new fields of labor which have been entered, and in the advances made in those previously occupied towards the permanent establishment of gospel institutions. *Fifty churches* have been organized in connection with the labors of the missionaries, during the year; and *forty five* have become self-sustaining—have passed from the list of beneficiaries to that of benefactors—cordial and efficient co-workers with us, in *extending the blessings of salvation to those who still need the as-*

sistance of their more favored brethren. Greater progress has been made in the completion and erection of church edifices than in any former year; encouraged and aided, as the churches have been, by the liberality of their respective denominations. *Sixty five houses of worship* have been completed; *forty nine* repaired or improved; and *eighty eight* are in the *process of erection*. The number completed is *eleven* greater, and the number, the building of which has been commenced, is *twenty two* greater than the numbers reported last year. *Twenty* churches have provided for their ministers comfortable *parsonages*. *Ninety seven young men*, in connection with the missionary churches—including many sons of missionaries—are reported as in different stages of preparation for the gospel ministry.

The number of missionaries is forty less than was reported last year. In explanation it should be observed, in addition to what has been said of the difficulty of increasing appropriations to German congregations: (1) That more than half of this diminution is in the eastern States, where the necessity for aid is diminishing, and from whence missionary resources are transferred in larger proportions annually to our new settlements. (2) The entire diminution is less than the number that, in different parts of the country, have been taken from the list of the Society, in consequence of their support being assumed by their people. The work, therefore, has not been diminished; the responsibility of it has only been transferred from the Society to self-supporting churches, and consequently is to be counted as an important item of Home Missionary success. (3) The amount of labor, performed by the missionaries who have continued in commission, has not been diminished in proportion to their number; it has been but eight years less than in the previous year; showing that the average term of missionary service has been increased, and that the tendency of the Society's appropriations is to stability and permanent relations. (4) Another most serious embarrassment in the way of increasing the number of laborers has been, the difficulty of obtaining men of suitable qualifications for the work to be done. One hundred and sixty seven have been commissioned, who were not in the service of the Society the year preceding. But that number has not enabled us to supply the places of those whose commissions we have not had oc-

experience more and more deeply every year, as it must be upon every thoughtful and observing christian mind, that men, of the character and qualifications which the service of the church requires, are not coming into the ministry in such numbers as her exigencies demand. If this deficiency is to increase, it may well be inquired with the deepest concernment, how are the destitute to receive the bread of life, or our abler congregations to retain the ministry of the word. Is it not time for the disciples of Christ, everywhere, to lift up their cry, with unwonted and unceasing importunity, to the Lord of the harvest to send forth laborers into his harvest?

APPOINTMENT OF A SECRETARY FOR CORRESPONDENCE.

The Executive Committee, in January last, made choice of Rev. DANIEL P. NOYES, Pastor of the Third Presbyterian Church in Brooklyn, N.Y., as one of the Secretaries for Correspondence, to supply the place made vacant by the decease of Rev. Dr. Hall. The church to which he had ministered, the last five years, generously relinquished him to the service of the Society, and, on the first of April last, he entered upon the duties of the office.

and been \$37,000, previous year amount of contributions.

The excess of the last year has been a heavy expense for Pacific contributions, in part of the compensation. From these year's labor dollars greater

The increased rendered them have not been in proportion, cases, for the evils resulting are of most awaken congenit and deter whose missionary stipulated as in common churches. ciety relieve be a change —a juster s

own gospel institutions. If the conductors of a missionary society did not exercise great vigilance at this point, they would have but little entrusted to their hands for disbursement. The Committee, therefore, have directed their attention especially to the encouragement of the churches aided in efforts to raise a greater amount among themselves for the support of their ministers, and have expressed a willingness, where this is done, to increase, if need be, the appropriations from the Treasury of the Society. An extended and laborious correspondence has been carried on with individual churches, as their applications have been renewed, for the accomplishment of this object, and in most cases with the happiest results. This course the Committee purpose steadily to pursue; and if the churches aided will co-operate with them according to their ability, and the patrons of the Society will enlarge their contributions for this purpose, as many have generously done the last year, the much needed relief may be secured, the heart of the care-worn laborer be cheered, and increased vitality and power be given to the divinely appointed instrumentality for the salvation of men. To accomplish this object, and to sustain and increase its missions on

the Pacific, as the providence of God demands, and as is proposed in another part of this report, and to enter every other field white for the harvest which shall invite the reapers, it is hardly necessary that we should assure the patrons of the Society that a great enlargement of its pecuniary resources will be indispensable.

COMPARATIVE RESULTS.

The following Table gives a comparative view of the amount of receipts, expenditures, number of missionaries, new appointments, congregations and missionary districts, years of labor performed, additions to the churches, and pupils in Sabbath schools, for each year since the organization of the Society.

It also exhibits, in the tenth column, the *average* expenditure, each year, for a year of missionary labor, obtained by dividing the sum total of the expenditures of the year, by the number of years of labor performed. And in the eleventh column, by dividing the sum total of the expenditures of each year by the number of missionaries employed, is shown what the *average* to a missionary would be, if the expenditures were equally apportioned among them.

Society's Year.	Receipts.	Expenditures.	No. of Missionaries.	Not in commin. the preceding year.	No. of Congregations and Mission-districts.	Years of Labor.	Additions to churches.	Sabbath Schools and Bible Classes.	Aver. expen. for a year's labor.	Aver. expen. for a Missionary.
1—1826—27	\$18,140.76	\$13,984.17	169	68	196	110	not rep.	not rep.	\$127	\$ 83
2—1827—28	20,035.78	17,849.22	201	89	244	133	1,000	306	134	89
3—1828—29	26,907.31	26,814.96	304	169	401	186	1,678	423	144	88
4—1829—30	33,929.44	42,429.50	392	166	500	274	1,959	572	155	108
5—1830—31	48,124.73	47,247.60	463	164	577	294	2,532	700	160	102
6—1831—32	49,422.12	52,808.39	509	158	745	361	6,126	783	146	104
7—1832—33	68,627.17	66,277.96	606	209	801	417	4,284	1,148	159	109
8—1833—34	78,911.44	80,015.76	676	200	899	463	2,736	Pupils	172	118
9—1834—35	88,863.22	83,394.28	719	204	1,050	490	3,300	52,000	170	116
10—1835—36	101,565.15	92,188.94	755	249	1,000	545	3,750	65,000	169	122
11—1836—37	85,701.59	99,529.72	810	232	1,025	554	3,750	80,000	180	123
12—1837—38	86,522.45	85,066.26	684	123	840	438	3,376	67,000	194	124
13—1838—39	82,564.63	82,655.64	665	201	794	473	3,920	58,500	175	124
14—1839—40	78,345.20	78,533.89	680	194	842	486	4,750	60,000	162	115
15—1840—41	85,413.34	84,864.06	690	178	862	501	4,618	54,100	169	123
16—1841—42	92,463.64	94,300.14	791	248	987	594	5,514	64,300	159	119
17—1842—43	99,812.24	98,215.11	848	225	1,047	657	8,223	68,400	149	116
18—1843—44	101,904.99	104,276.47	907	237	1,245	665	7,693	60,300	157	115
19—1844—45	121,946.28	118,360.12	943	209	1,285	736	4,929	60,000	160	126
20—1845—46	125,124.70	126,193.15	971	223	1,453	760	5,311	76,700	166	130
21—1846—47	116,617.94	119,170.40	972	189	1,470	713	4,400	73,000	167	123
22—1847—48	140,197.10	139,233.34	1,006	205	1,447	773	5,020	77,000	180	138
23—1848—49	145,925.91	143,771.67	1,019	192	1,510	808	5,550	83,500	178	141
24—1849—50	157,160.78	145,456.09	1,032	205	1,575	812	6,682	75,000	179	141
25—1850—51	150,940.25	153,817.90	1,065	211	1,820	853	6,678	70,000	180	144
26—1851—52	160,062.25	162,831.14	1,065	204	1,948	862	6,820	66,500	189	153
27—1852—53	171,734.24	174,439.24	1,087	213	2,160	878	6,079	72,500	199	160
28—1853—54	191,209.07	184,025.76	1,047	167	2,140	870	6,025	65,400	212	171

fraying his expenses to his sustaining him on it, as well as of those whose support the increased average of recent death, sickness, removals, and the expensiveness of those who have held full there be any, over the preceding year.

DISTRIBUTION OF MISSIONARIES, No. 1.

ring Table gives the number of missionaries employed, e-
erations, in the Geographical Divisions of *Eastern, Mi*
States; and also in Canada.

ITY'S YEAR.	New England States.	Middle States.	Southern States.	Western States & Territo- ries.	Canada.
1826-27	1	129	5	33	1
1827-28	5	130	9	56	
1828-29	72	127	23	80	2
1829-30	107	147	13	122	3
1830-31	144	160	12	145	2
1831-32	163	169	10	166	1
1832-33	239	170	9	185	3
1833-34	287	201	13	169	6
1834-35	289	216	18	187	9
1835-36	319	219	11	191	15
1836-37	331	227	11	195	22
1837-38	288	198	8	166	24
1838-39	284	198	9	160	14
1839-40	290	205	6	167	12
1840-41	292				

DISTRIBUTION OF MISSIONARIES, No. 2.

The following Table shows the number of Missionaries in the several States and Territories, and in Canada, for each year of the Society's labors. Each of the four Geographical Divisions of Eastern, Middle, Southern, and Western States is included within double rules.

Society's Year.	Eastern States.					Middle States.					Southern States.					Western States and Territories.					Canada.	Total.															
	ME.	N.H.	VT.	MASS.	R.I.	CT.	N.Y.	N.J.	PA.	DEL.	MD.	D.C.	VA.	N.C.	S.C.	GA.	ALA.	MISS.	LA.	ARK.			FLOR.	TEX.	NEW.	KY.	OH.	IND.	ILL.	MO.	NEB.	WIS.	IA.	MIN.	COLO.	ORE.	
1-1826-27							120	1	7				1	1										2	4	16	3	2	3	4						1	169
2-1827-28	1	2	2				120	1	9				2	1	1				1				1	2	4	27	9	3	5	5						1	201
3-1828-29	40	2	29	1			117	10	13			2	3	6	2		3		2				3	3	43	12	8	6	5							2	309
4-1829-30	47	29	27				133	1	13			2	3	3	2		3		2				5	5	6	18	12	6	10							2	392
5-1830-31	54	31	35				148	2	10			2	2	2	1		2	1	1				7	9	74	23	17	5	12							2	468
6-1831-32	62	40	32	1			156	2	11			2	2	2			3	1	1				11	13	74	24	20	12	16							3	606
7-1832-33	66	50	38	55			177	3	16			2	2	2			4		1				10	9	68	29	24	13	16							6	676
8-1833-34	83	63	42	62			183	3	20			2	4	3	2		2		1				13	7	85	26	29	10	16							9	719
9-1834-35	87	49	42	68			185	6	22			1	4	3	1		4		1				12	9	80	24	31	12	17							15	755
10-1835-36	90	59	53	71			186	5	20			1	5	1			1		1				12	7	72	31	31	9	20							22	810*
11-1836-37	107	63	60	74			187	6	34			2	2				1		1				7	7	64	29	27	14	22							12	684
12-1837-38	71	56	52	76			161	7	29			2	2				1		1				6	1	56	26	31	12	22							14	685
13-1838-39	70	48	47	80			148	8	41			3	3				1		1				8	1	54	25	39	9	24							9	680
14-1839-40	71	55	51	73			165	12	27			2	2				1		1				8	1	53	21	42	5	26							9	690
15-1840-41	74	47	50	82			167	11	35			1	2				1		1				8	1	66	24	50	6	30							10	791
16-1841-42	73	50	54	83			157	11	49			1	1	2			1		1				6	1	75	33	65	20	46							9	848
17-1842-43	68	47	53	78			158	10	47			2	1	2			1		1				4	3	91	36	87	21	63							7	807
18-1843-44	75	42	40	64			190	10	44			2	1	2			1		1				3	6	99	46	95	20	65							6	948
19-1844-45	82	45	39	66			188	10	51			2	1	1			1		1				6	8	103	51	98	25	67							7	971
20-1845-46	80	45	45	66			211	6	51			1	1	1			1		1				3	6	95	59	92	21	77							2	1,006
21-1846-47	86	44	43	60			198	7	47			3	2	1			1		1				7	7	94	51	110	25	73							2	1,019
22-1847-48	91	46	45	62			187	4	46			3	2	1			1		1				7	9	102	52	101	21	80							2	1,032
23-1848-49	89	41	50	67			186	4	43			2	2	1			1		1				6	7	97	50	114	33	74							2	1,045
24-1849-50	92	40	58	66			173	6	47			2	1	2			1		1				6	6	93	59	119	29	80							2	1,065
25-1850-51	91	46	61	61			170	11	42			1	1	1			1		1				5	6	93	63	117	29	77							2	1,087
26-1851-52	96	44	60	54			157	10	44			1	1	2			1		1				5	6	96	68	118	30	80							2	1,087
27-1852-53	101	46	68	51			158	9	46			1	1	2			1		1				5	6	96	68	118	30	80							2	1,087
28-1853-54	93	44	67	46			151	10	44			2	1	1			1		1				5	6	110	43	105	28	76							2	1,047

* Including the 24 in France and Switzerland.

congregations and individuals, in all \$12,002 42; making for the Home Missionary cause State, \$46,298 01; exceeding it of the year preceding, by ; and falling short of one the entire receipts of the Na- ety, less than it exceeded that the year before. The amount been expended for the estab- of christian institutions in our nents, is \$38,002 42.

ur missionaries have been in —a smaller number than has ed before, since the connec- Auxiliary with the Parent and but little more than half of some former years; show- gress of the churches towards , and giving renewed assur- ery waste place yet remaining etts, shall be made to blos- average number of families iritual watch of a missionary, urnish an average Sabbath of 104; making in the ag- 7 families, and 6,024 regu- son public worship. About e who visit the sanctuary, re connected with the Sab-

ear," say the Executive their last report, "brings e that the grand results of

the services of the Soc year," says the Secreta: marked by revivals of advancement in any of has been a year of gene order, carrying still onv stration of the fact th and congregations are c influence upon all good terests among the peop Building slowly as they still build securely, and rations."

Connecticut Missiona

Rev. HORACE HOOKER, S PARSONS, Esq., Treasurer. C

The receipts of this Au year ending March 1, 185 its expenditures, within t \$3,702 38; \$750 were r Rhode Island Home Missi and \$1,000 to the Pare There has also been rec Treasury of the America sionary Society from this ment of legacies, \$6,892 : gregations and individuals, making the total for the c 56. Of this sum, \$27,033 to give the blessings of the destitute beyond the hour

without exception, have enjoyed harmony, and many of them give no doubtful indications of increasing vigor. Others who have not added to their numbers and pecuniary ability, have grown in moral power."

"Of the thirty four churches that now remain on our list, eight are in manufacturing villages, which absorb population from other quarters rather than send out their own. Twenty six occupy localities from which emigration is constant, and not small in comparison with the number of inhabitants. The feebleness of these churches arises in most cases from this very fact. Now, I would regard each of them as a Missionary Society, Auxiliary, if you please, to the American Home Missionary Society, sending out yearly, to every part of our country—especially to the West—a large number of missionaries, men, women, and children, trained indirectly by Home Missions, under the religious, literary, and domestic influences of Connecticut. They go forth, not commissioned and supported by others, but self-moved and self-sustained, laying broad and deep the foundations of society in the new settlements, transfusing their sentiments and habits throughout the land, and fellow-workers with the commissioned heralds of the Gospel in promoting the welfare of the christian church. The influence of such a band is beyond estimate; but whatever it be, no small share may be justly assumed as the legitimate result of Home Missions."

Philadelphia Home Missionary Society.

THOMAS FLEMING, Esq., President; HENRY PERKINS, Esq., Treasurer; Rev. ROBERT ADAMS, Secretary. Office, Philadelphia.

The receipts of this Society, for the year ending March 1st, 1854, were \$13,345 68. Its expenditures on the field of its operations were, \$8,896 89; \$45 were remitted to the Parent Institution; and \$4,031 33 invested as directed by the wills of testators. There were also received into the Treasury of the American Home Missionary Society from the field of this Auxiliary, in payment of legacies \$970 00, as the donations of churches and individuals \$1,913 84,—in all, \$2,088 84, making the total for the cause \$16,229 52; exceeding the amount of the preceding year, by \$5,750 51.

The number of missionaries in commission has been *fifty nine*, viz., 44 in Pennsylvania; 10 in New Jersey; 2 in

Delaware; 2 in Maryland; and 1 in the District of Columbia. Six houses of worship have been completed, and four others are in the process of erection; two parsonages have been built, and another freed from embarrassment; one church debt of eighteen years' standing has been canceled; one congregation has become self-supporting; and some of the churches have enjoyed seasons of refreshing from the presence of the Lord.

"Our field," says the Secretary, "is becoming more important, every year, as a region for Home Missionary operations. The public improvements are opening new and interesting places for the efforts of our Society, and all that we need to take possession of them, are the requisite means and the men qualified for the work." The last Report of the Society urges the importance of a speedy and efficient occupancy of these openings. We would commend the appeal to the intelligence, the patriotism, and the piety of every patron of the Institution. "It would be a suicidal policy," say the Committee, "to overlook these inviting fields—the new and thriving towns that are springing up, as if by magic, along our streams and railroads—and to leave them to be pre-occupied by irreligion, infidelity or Romanism. These places must be occupied. Here churches must be organized, houses of worship erected, the heralds of the cross stationed, and the institutions of religion established. A wise general will leave no fort unoccupied that may be of advantage to him, or that may subserve the cause of the enemy. As prudent overseers of the field committed to our care, we must act with promptness and energy in planting the Gospel in such places, if, peradventure, we may hereby forestall the enemy of God and man."

Central Agency, New York.

Rev. THEODORE SPENCER, Secretary; J. E. WARNER, Esq., Treasurer, Office at Utica.

Another afflictive dispensation of Providence has visited this Agency. Within seven years, three devoted servants of Christ who have successively filled the office of Secretary, have been called away by death.

Rev. RICHARD F. CLEVELAND, who entered upon the duties of this office in the autumn of 1850, was compelled by the gradual failure of his health, to resign the post in September last. He, at the same time, accepted a call to the pastorate of a church, in the hope that a

much loved. His successor has been appointed; but the office of the Agency, in the Secretary's absence, are performed, temporarily, THEODORE SPENCER, of Utica.

There have been *fifty missionaries* on mission on this field during the year. They have performed thirty years of missionary service, in all with fifty seven congregational missionary districts; and have about five thousand souls with ministrations of the Gospel. Notwithstanding the lack of service caused by the decease of the Secretary, the receipts of the Agency, for the year, have been \$4,827 77. There have been remitted from this field direct to the Treasury of the Society, \$1,788 74, making a total of \$6,611 74. Of this sum \$4,172 20 have been expended for missionary labor within the bounds of the Agency.

The report of the Board bears testimony to the zeal and fidelity with which the missionaries have prosecuted their work, notwithstanding the various discouragements to this form of service, and, in many cases, under great embarrassment from inadequate support. Gratitude is also furnished, that the efforts have not been in vain in the several of the churches.

Ministries who were also sent. They have also sent during the year five of the churches, but one deacon and ten to maintain the public worship in the best towns in the country. It seems imperative, that they should be assisted and blessed, they receive conversions from the churches. They cannot regret, in view of the great claims of the great broad streams of christianity, that have been poured forth, even to the "parent fountain."

It has been mentioned, that much of the work embraced by this Agency is in a country more populated than any of the Middle States, and that it must, for a long time, be a wide and important labor, similar to that of the West. The time has arrived when these churches, which have hitherto remained in unbroken wilderness, are now opening to a numerous population. They are being constructed in view of the future; their riches are thrown open to the industry and their proximity to the cities enhances their value and

preached steadily to *fifty eight* congregations. One of these missionaries has been sustained by the funds of the Presbytery of Rochester.

The amount expended in the missionary work on this field is \$6,064 14, and the total amount of receipts into the Treasury of the Agency is \$7,833 86. In addition to this sum, \$18,873 25 have been forwarded from various individuals and congregations, and in payment of legacies, to the Treasury at New York; so that the entire amount of contributions to the cause of Home Missions has been \$26,202 61. Of this amount \$18,000 were the avails of the legacy of Dea Jabez Goodell, of Buffalo.

Some of the churches on this field have enjoyed, during the year, seasons of refreshing from the presence of the Lord. Such instances, however, have not been as numerous as in many past years. The churches generally exhibit tokens of outward prosperity which call for grateful recognition of the good hand of the Lord upon them. New houses of worship have been erected, and old ones enlarged and improved; in several instances, burdensome debts have been removed, parsonages provided, and the pastoral relation formed, and other important steps taken to secure the permanency and full appropriate benefits of the ministry of the Gospel.

Not less than four fifths of the churches, within the bounds of this Agency, were planted, or have been fostered by the instrumentality of Home Missions. The foregoing statements of the contributions of these churches, for the past year, show their grateful appreciation of the bounty of this Institution, and the fruitfulness of its outlays. This will appear more strikingly, if we extend our view over the whole period of the Society's operations on this field. The Report of the Agency states that, "In the twenty counties comprised within its bounds, 341 churches have received missionary aid from this source. The whole amount of missionary labor performed, is more than 1,400 years, at an expense to the Society of about \$130,000. In return for its fostering care, these churches have paid into its treasury \$272,000—more than double the amount received. Their annual contributions to the various objects of christian benevolence, are more than \$100,000. Yet this is but the exponent of the power for good which is wielded by these churches in all the departments of christian enterprise. It is wonderful,

indeed, that a region but a generation ago a wilderness, inhabited by savages, should, through the agency of Home Missions and kindred enterprises, produce, thus early, such and so abundant fruits. This is the Lord's doing, and it is marvelous in our eyes."

That a field where such fruits abound, should still be so dependent upon missionary culture is attributable, mainly, as in the case of the Central Agency, to emigration. While the large towns and cities of this portion of the State are growing rapidly, the rural districts are not increasing—in many cases they are decreasing—in population. From this cause, many missionary churches have been greatly reduced in numbers and pecuniary strength. One missionary says,—"Since May, 1853, over forty regular attendants on public worship have left us, and none have taken their place. By the 15th of May next, full forty more will have removed; and by the 1st of September next, there will probably be left but four resident male members, and eight or ten female members of this church. Once there were 150 or 160 members." Another missionary mourns over the loss of sixteen of his hearers who have removed to Minnesota. But these emigrants were not lost to the cause of Christ, and of missions. The former pastor of this church, now a missionary stationed on the Mississippi, twenty miles north of the Falls of St. Anthony, after recounting his trials and perils from the Indians, says,—"The Lord, in his providence, has seen fit to direct hither Aaron and Hur for my help and comfort. A number of persons, members of my old church and congregation, have come into this region, and, next week, I hope to see them all at my house, where they will unite their hearts and efforts for the purpose of building up Christ's church and kingdom in this place."

"Thus," says the Secretary, "this emigration, like the scattering abroad of the church at the death of Stephen, will cause churches to spring up more rapidly in places where they are greatly needed, and will bring help, and courage, and hope to the distant missionary who is bearing, almost alone, the burden and heat of the day. The scores of thousands of noble, christian men and women who have gone from our churches to the West, and are there engaged in building up the Redeemer's kingdom, may yet be seen to be the crowning gift of Western New York to the cause of evangelization in our land."

forty four missionaries have been in commission on this field the past year, and have been sustained by the funds of the Agency. The number of congregations to which their stated labors have been extended is *fifty one*. Two of the missionaries whose labors are now reported, have, since the commencement of the year, finished their work, and gone to their recompense of reward. Four others have been installed as pastors, within the year, and in one instance only has this relation been dissolved. Eight of the congregations aided have been engaged in erecting, or are now preparing to erect, houses of worship. It is a gratifying fact that so many feeble churches are improving this season of outward prosperity, in the erection of sanctuaries. Two churches have, within the year, attained to the condition of independence, and will no longer appear on the list of the Society's beneficiaries.

Several of the churches have been visited, during the year, with precious outpourings of the Spirit; and the general aspects of the field are such as to demand our grateful acknowledgements to him who alone giveth the increase. Rapid and striking changes, it is true, are not to be looked for on a field which has been under cultivation for so long a period. But if we take into our view

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REV. THOMAS SHIPMAN, Esq. etta.

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our attention on the western frontier. But there is this difference. Error and vice are here more firmly entrenched, irreligious habits are more fixed, and the population are more inaccessible to gospel influences.

"In regard to destitutions," says the Secretary, "we may describe them as abounding. Large numbers of our increasing population are unreached by a preached Gospel,—for the population of these counties is advancing at the rate of forty five or fifty per cent. in ten years. Yet while we mourn over them, as did the prophet over his valley of dry bones, we feel that we have no adequate means of reaching them, and so far as we are concerned, they must continue wastes for years to come. Here are whole townships, and even counties, where we have not one Congregational or Presbyterian minister, where, too, the supply of ministers from other denominations is entirely inadequate to meet the necessities of the case; and thousands are perishing for lack of vision. We would not, however, produce the impression that there are not encouraging features, withal, and a good work being accomplished. There are townships which, by Home Missionary effort, have been revolutionized and redeemed from the dominion of ignorance, irreligion and vice. Inroads are here and there made upon the wide moral wastes, a foothold gained, the gospel standard reared, the church gathered, the leaven infused into the mass, there to accomplish its appointed work, not alone in the present generation, but those in which are to come."

Western Ohio.

Rev. MARCUS HICKS, Columbus, Agent.

The State of Indiana, and the western portion of Ohio, have been, for many years, entrusted to the missionary supervision of the Cincinnati Agency. This Agency was organized in 1830, and was denominated the "Central Committee of Agency for Home Missions in the Western States." The field of its supervision then embraced all the Western States and Territories, except Michigan, and the Western Reserve in Ohio. As the work increased, and the necessity arose for other local Agencies, this Board contracted the field of its labors, and for several years has included in its limits Indiana, and that portion of Ohio not covered by the Western Reserve and Marietta Agencies. The necessities of the field having become such as to require further subdivi-

sion, that portion of the field lying in Ohio has been assigned to Rev. MARCUS HICKS, as the Agent of the Society. The Agency, relieved of a portion of its responsibilities by this change, proposed to surrender its trust. Accordingly, after twenty three years of efficient coöperation with the Executive Committee, in the prosecution of the missionary work, it rests from its labors.

In this part of Ohio the Society has aided in sustaining, during the year, *fifty four* missionaries, making the whole number in the State *one hundred and ten*.

A considerable number of revivals have occurred in this region during the year, several of which, at its close, were still in progress. As the result, chiefly, of the labors of one missionary, in two revivals, more than one hundred souls, it is stated, are rejoicing in hope. We are cheered, also, by many tokens of outward prosperity. Several churches have erected houses of worship, others have furnished parsonages for their ministers, or, in other forms, have provided for their more adequate remuneration; and the decided advance in public sentiment on this subject, which is beginning to show itself among the missionary churches, is one of the most cheering tokens of good.

According to the census of 1850, there were, at that time on this field, 1,581,413 inhabitants; and yet it appears from the statement of the Agent, that there are connected with the churches of those denominations which sustain this Society, less than 8,000 communicants, or about one to two hundred of the population. This fact alone indicates that much work remains to be done on this field. The demand for missionary labor has greatly increased, in consequence of the rapid physical changes which have been going forward, during the last few years. Within six or seven years, more than 1,200 miles of railroad have been constructed in this State; and along all these great thoroughfares villages are springing up, which furnish important and most inviting fields for missionary culture. Four railroads now lead eastward from Cincinnati, along which, says the Agent, "villages are growing up that are to absorb and control the country around them. On two of them you must travel one hundred miles, and on the other two, two hundred and fifty miles, before you reach a church in our connection." It is evident from such

... years, with the inter-
mission of a single year, has acted as
secretary of the Agency, and general
Agent for the Society.

The number of missionaries commis-
sioned within this State, the past year,
is *forty three*. Their reports indicate
that the churches in connection with
which they labor, have enjoyed more
than the ordinary measure of prosperity.
Upon several of them, which, owing to
various adverse influences, had nearly
come extinct, the Holy Spirit has de-
cended, quickening them to newness of
life. To many long-neglected fields the
missionaries have extended their occa-
sional labors; their visits have been cor-
dially welcomed, and much seed has
been sown on the hard and stony ground,
where, if proper culture can be secured,
an abundant harvest will ere long be
reaped. But the laborers are few.
The want of them, in past years, the
seed scattered here by early mis-
sionary laborers, has been choked by
rains, which it now requires long and
patient labor to subdue. The missiona-
ries have striven, the past year, by mul-
tiplying and extending their labors to
the utmost, to recover these wastes, and
resuscitate the languishing churches
which are destitute of the regular minis-
try of the word. We would record, with
due gratitude to God, the success

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Twenty one of the missionaries commissioned in this State, have been laboring within the limits of the Presbytery of Alton, which include the 89 southern counties. This Presbytery, through its Missionary Committee, of which Rev. A. T. NORTON is Secretary, have given to the Society their efficient coöperation; and as the fruit of these joint labors, the churches of this Presbytery have multiplied, within ten years, more than three-fold. In education, morals, and all the elements of social as well as material improvement, an advance has been made, in this portion of the State, which clearly attests the efficiency of the agencies employed. The contributions of this Presbytery, to the funds of the Society, the past year, have been \$657 80.

A material change has taken place, within the year, in the external condition and prospects of the churches of this State. The embarrassment occasioned by blighted crops, desolating floods, and the ruinous depreciation of agricultural products, has passed away. The vast system of railroads which has been in progress, in this State, has brought a market to every man's door. The means of sustaining the institutions of the Gospel have, therefore, been greatly increased; and it is believed that many of the churches which have long struggled with poverty, and leaned heavily upon this Institution for support, will soon relinquish its aid, and become liberal contributors to its funds.

But this returning tide of worldly prosperity brings with it new elements of danger, and opens new fields for missionary labor. To construct the 1,200 miles of railroad that have been built within the last few months, a vast foreign population has been imported, bringing with it, of course, intemperance, Sabbath desecration, infidelity, and every species of error and vice. To lift up the Gospel standard against this insurging flood; to turn the quickened energies and multiplying resources of the people, to the promotion of the higher, the spiritual interests of the community; to give the ministry of the word to the multitudes who are gathering along these great routes of travel and traffic, and thus allure them to the pursuit of the true riches, this is a work of such magnitude and urgency, as to demand the continued and increased activity of this Institution, and of the friends of Christ throughout this State.

Missouri.

Rev. WILLIAM HOMES, St. Louis, Secretary.

The Society has had in commission, in this State, during the year, *twenty eight* missionaries, six of whom have preached in the German language, and one in the French. The churches on this field have contributed to the Society's Treasury, during this period, \$285 53.

Most of the missionaries, laboring in this State, have been compelled to struggle against peculiar difficulties; and though the fruits of the seed sown are less abundant than in some other portions of the missionary field, yet the results of their labors are such as evince a wise and efficient husbandry. Many of the congregations have been weakened by emigration to the Pacific coast, to which Missouri has probably contributed more largely, the past year, than any other western State. Immigration from Europe has produced a frightful influx of infidelity, superstition, intemperance, Sabbath desecration, and other kindred evils. Slavery, though prevailing only to very limited extent in the northern portion of the State, where most of the missionaries labor, is still a formidable hindrance to their work. Against these various difficulties, they have fearlessly and faithfully striven; and in some instances, God has crowned their efforts with signal success. Opposition has been allayed, confidence secured, the crooked places made straight, and the rough places smooth, and thus the way of the Lord prepared.

Notwithstanding the urgent appeals which have been made for laborers to enter this field, and the strenuous efforts of the Committee to procure them, the whole number sustained by the Society, since the last Report, is less by two than during the preceding year. Yet the importance and necessities of this State were never so great as at the present time. As many as eighty of its counties—more than three fourths of the whole, and all of them containing a sufficient population to require missionary culture—have not yet been reached by the denominations that sustain this Society. The extent of these destitutions, as well as the difficulty of supplying them, is increased by delay. The central position which this State occupies, its facilities for commerce, its fertility of soil, its exhaustless resources of iron, lead, copper, and coal, its multiplying channels of intercourse with other remote parts of the country, insure its rapid growth in population and all the elements of influence and importance.

resignation, having accepted the pastoral charge of a church in the southern part of the State. For the last eight years he has performed the delicate and difficult duties of his Agency with much acceptableness to the churches and to the Society. His valuable services to the cause of Home Missions during his official relations to this Institution, are held in high appreciation by its officers and patrons, whose best wishes will attend him in the new sphere of labor upon which he has entered. He will continue, for the present, to give such attention to the interests of the Society as his other engagements will permit, and therefore is still recognized as its official organ for that State.

The number of missionaries sustained in Michigan, the past year, is *seventy six*; and the amount paid into the Treasury of the Society, from the same field, is \$2,588 58.

The record of missionary labor for another year, presents many facts of cheering interest. In one department of religious enterprise—the erection of houses of worship—no previous year has witnessed equal progress. About fifteen church edifices have been completed, or are now in process of erection, in this State. Much labor has also been expended in exploring and supplying desolate settlements which have been

two or three missionary efforts. The Ottawa railroad found which the Americans. Indeed, our churches of operate in the or eight are ary toil and

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and the numerous calls that come to them from other portions of the State; but the supplies they will be able to furnish, will be painfully disproportionate to the demand, unless the Lord of the harvest, in answer to the prayers of his people, shall send forth more laborers into his harvest.

Wisconsin.

REV. DEXTER CLARY, Beloit, Agent.

In this State *eighty seven* missionaries have been in commission the past year, and have labored in connection with one hundred and twenty five churches, besides preaching at a large number of stations where churches are not yet organized. Ten of these missionaries have preached to various classes of foreigners, who are more numerous, compared with the whole population, than in any other State—constituting more than one third of all the inhabitants. Three have ministered to congregations of Norwegians, of whom this State contains twice as many as all the other States in the Union. Ten churches have been organized during the year, in connection with the labors of the missionaries; five ministers have been installed as pastors; eight houses of worship have been completed, one enlarged, and several others are now in process of erection. There have been contributed, the past year, to the cause of Home Missions, by the churches of this State, \$898 49.

In the early part of the year, the special influences of the Spirit were granted to the churches of this State, only to a very limited extent; but more recently, many of the congregations have been greatly refreshed; and at the close of the year, several powerful revivals were still in progress. The Temperance reformation, during the past year, has assumed greater interest and prominence than ever before; and in the struggle now going forward, to secure the legal prohibition of the liquor traffic, the missionaries of this Society have been among the foremost. Increased efforts are also made to induce young men of suitable qualifications, in the churches, to devote themselves to the work of the ministry. But the most prominent feature in the religious history of the year, is the general movement to secure the erection of houses of worship. These efforts *promise results of great value, not only as providing ample accommodations for congregations*

hitherto confined to school-houses and private dwellings, but as developing their resources and enterprise, and thus preparing them, early, to assume the support of their own religious institutions.

Wisconsin is divided into forty eight counties, eighteen of which, the Agent states, are without ministers of the denominations acting through this Society, and nine others have, each, but a single laborer. "Some of these counties are new, having been organized the past year; others have been settled several years, and contain thousands of inhabitants. In all of them there are, or very soon will be, points of interest and importance to be supplied with gospel ministers; and those who are now laboring single-handed in fields comprising whole counties, are loudly calling for help. There are also fifteen or twenty destitute churches in different parts of the State. The work to be done in these destitutions, is, in most cases, truly missionary work. The foundations of society are to be laid, churches are to be gathered, reforms set in operation, and a way straight and high prepared for the coming of the Lord."

If we turn from these destitutions, to the fields already brought under cultivation through the agency of this Society, we find much occasion for gratitude and encouragement. "Eighteen years ago," says the Agent, "the first church in Wisconsin Territory, was organized among the Indians at Green Bay, by a missionary of the A. B. C. F. M. In the following year, the first Home Missionary commenced his labors. In 1840, the number of missionaries had increased to fifteen, and about the same number of churches had been gathered. Now there are in the State 160 (N. S.) Presbyterian and Congregational churches, besides about twenty German, Welsh, and Norwegian churches in Home Missionary sympathy with us. In every step of the progress which has been made, Home Missionary agency is recognized. The whole amount appropriated, by the American Home Missionary Society, to this State, from the beginning, is not far from \$100,000,—a less sum than is required to construct ten miles of railroad, or to build a single steamboat of ordinary size; yet the good accomplished, by the timely aid thus extended to Wisconsin in her infancy, is incalculable. Already the fruit is an hundredfold in this present life, and, to multitudes of souls, life everlasting. Some have, indeed, reaped what others have sown, but both sower and reaper rejoice together."

other changes, the whole number in connection with the Society is greater by only *one* than in the previous year.

The Agent communicates the following statistical items, which are among the visible tokens that the labors of the missionaries have not been in vain. Two churches have, within the year, reached the condition of pecuniary independence; five have installed their ministers as pastors; ten churches have been organized; eleven houses of worship have been completed, and eleven others commenced. Seven of the congregations which have been heavily taxed for the erection of church edifices, have, nevertheless, been so much strengthened by the accomplishment of that enterprise, that they have advanced upon their previous pledges for the support of the Gospel about twenty five per cent.; and other congregations are coöperating with the Executive Committee in their efforts to provide a more adequate remuneration for those who are laboring in word and doctrine. But the most grateful token of God's presence with his people, is seen in the copious effusions of the Spirit upon several of the missionary elders, as the result of which many of the churches have been greatly reinforced from the ranks of the world.

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members, was organized on the 28th of August, and, in three months from that time, the congregation assumed the support of its minister.

Rev. Mr. HAMSON has been laboring, amid many difficulties, at Sonora, the most important town in the Southern Mines. In May last a church of twenty six members was organized, and the erection of a house of worship was soon afterwards commenced. But the occurrence of several destructive fires, by which nearly the whole city was destroyed, has retarded that enterprise, and will render the congregation, for a few months longer, dependent upon this Society for a portion of their minister's means of sustenance.

Rev. Mr. HALE preaches at Grass Valley, Nevada Co., in the center of a mining district, rich in gold, and containing already a large population. Here, also, a church edifice has been erected, at an expense of about \$4,500, a small church has been formed, and a large part of the missionary's salary pledged by the congregation.

Rev. Mr. PIERPONT is stationed at Placerville, Tuolumne Co., where, amid bitter opposition and abounding iniquity, he succeeded in gathering a congregation and erecting a commodious house of worship. A church of twenty one members has also been organized, and it is believed that the aid of the Society will be necessary for only a brief period.

Rev. A. F. WHITE, who has been employed for a year or two past, in the service of the American Tract Society, in California, has recently been commissioned, by the Committee, to labor at Redwood Landing, about twenty five miles south of San Francisco, on the western shore of the Bay. He commenced his labors in January last, with flattering prospects.

This State has, perhaps, advanced in population more slowly the past year than during any preceding year since its mines of gold were discovered; yet the facilities and demand for missionary labor are rapidly increasing. Society is no longer a confused mass of adventurers, but has become organized and settled; property and life are more secure; social and educational institutions are established; and the various branches of industry are receiving their appropriate attention and reward; towns and cities are springing into existence and importance, and presenting urgent claims and inviting fields for religious culture.

A plea for additional laborers, has

recently been received by the Executive Committee, from a joint Committee appointed for this purpose by the Presbytery of San Francisco and the Association of California. They ask for at least a dozen men the present year; and specify the fields in which even a larger number would find ample and profitable employment. The Committee desire to respond promptly to this appeal, provided suitable laborers and sufficient means can be obtained. Two missionaries are now under appointment for this field, one of whom is already on his way thither.

The views of the Committee respecting the bearings and importance of the work undertaken there by this Institution, are well represented in the following extract from the communication above referred to: "It is really, even if not nominally, the founding and rearing of a new christian State, and one whose influence will tell for truth the world over. This did not become a christian State when the arms of a Protestant nation conquered it, or the money of that nation bought it; it did not become such when crowds of men, claiming the name of Christian, came to dig God's gold, and profane his day, his book, his name, in all these hills and valleys. It will become a christian State when sufficient christian teachers come here to gather christian churches, and to bring up to sacred and believing recollection the doctrines and the cross of Christ. And it is with the churches of the East to bring this to pass or not.

"Let no one think California is safe. *She is not safe.* With a heathen population rushing in upon us; with a recklessness of old restraints, a chief characteristic of our people; with all forms of old error, from the four quarters of the globe, germinating rapidly or towering high—giants already in stature while young in years—and a ready soil for the production of new errors; with a general disregard of the Sabbath; with a public press corrupt and profligate; and, finally, in our isolation from all established christian States, California is not safe. And our hope for her, God's purposes aside, is just as great as our hope is, that Christians at the East will appreciate her importance and her necessities and will embrace the privilege they have of opening here a fountain, the streams of which shall make glad the city of our God."

heterogeneous character of the inhabitants, and their unsettled habits, have greatly retarded the establishment of religious instruction among them. Yet a great change in the moral aspect of the community is already apparent, and many indications appear that the missionary has not spent his strength for naught.

Rev. Mr. Dickinson has been laboring in Salem, the capital of the Territory. It is situated on the Willamette river, about one hundred miles from its mouth, and is surrounded by an extensive agricultural district, of great beauty and fertility. It is already one of the most important towns in the Territory; and, as the seat of government, is destined to become an important center of influence. A church has been organized, and measures taken to erect a house of worship, which will probably be completed this present summer. The heart of the missionary has been encouraged by the manifest presence of the Spirit among the people, and by the accession to the church of several individuals converted through his instrumentality.

Near the close of the year, Rev. Mr. J. L. STARR, who has for several years labored under the direction of this Society in the Western States, but has recently emigrated to Oregon, was commissioned to preach at Albany, the new

homes in the very garden of the land in the coming of such for the permanent Our Pacific coast is swelling and industrial past mutability of val chaos, is fast compact forms. swelling tide, hills and mountains rolling over upon in due time, pour into the valleys through the channels present work is to year by year, what that in future, riches may be gathered Lord."

CONC

Such is a brief sketch of this Society for the Executive Committee their gratitude to with which the Institution has the signal success have been crowned of what has been through their inst

mastery on that great battle-field; to follow the advancing tide of emigration as it rolls towards the setting sun; and rear amid its tumultuous waves the standard of the Cross; to lay the foundations of christian institutions for our new-born empire on the Pacific coast; these are features of this work with which every intelligent christian mind has become familiar. But the movements of Providence on the wider theater of the world's affairs, are unfolding new relations of this cause to the work of the world's conversion. While the other great powers of Christendom are rushing into a deadly conflict with each other, exhausting their energies and resources in the work of human destruction; while the most inviting fields of modern missions are suddenly converted into fields of battle, and the light there kindled may soon be extinguished in tears and blood; this nation, far removed from these scenes of commotion, at peace with all the world, advancing with rapid strides in her career of wealth and power, is summoned to make haste, at this auspicious time, in her beneficent mission.

By the wonderful providence of God, making the wrath of man to praise him, our colonies, with all our institutions, have just been planted, and taken root on the shores of the Pacific ocean. There we stand, confronting the heathen world, nearer to it by half than we have been before, and nearer, practically, than any other Protestant nation. And now, just as, by Home Missionary effort, the institutions of the Gospel have become established on that coast, and just as, by the ties of commerce, we have been brought into new relations to the continent of Asia, China is beginning to tremble beneath the tread of revolution. The throne of the Tartars, and the temples of Buddhism are tottering; and that vast empire, containing more than half of the

entire Pagan world may soon welcome the missionary of the Cross. The intervening empire of Japan has also opened her gates at our bidding, and will soon receive our commerce, and, we doubt not, the heralds of the Gospel. Thus, while the work of evangelism seems about to be hindered, its resources wasted, and its channels obstructed, in one hemisphere, in the other God is opening a highway between this nation and the heathen world on which the chariot of salvation may have free and glorious course.

These events exhibit the true bearings and transcendent importance of the work entrusted to this Institution. It is to open in all parts of our land, from the Atlantic to the Pacific, the fountains of those streams, which shall bear the ark of salvation to the perishing of all lands. Never before has God shown us so clearly the intimate and vital connection between this enterprise and the ultimate triumph of his kingdom among men. Never before has such an accumulation of argument and motive urged us forward in our work. Under the pressure, therefore, of this increased responsibility, and with a more entire consecration to our Divine Master, let us enter upon the labors of another year, looking to him from whom our help cometh, with the earnest entreaty—"GOD BE MERCIFUL UNTO US AND BLESS US, AND CAUSE HIS FACE TO SHINE UPON US. THAT THY WAY MAY BE KNOWN UPON EARTH, THY SAVING HEALTH AMONG ALL NATIONS."

In behalf of the Executive Committee.

MILTON BADGER,
DAVID B. COE,
DANIEL P. NOYES,

Secretaries for Correspondence.

Missionary Intelligence.

OREGON.

From Rev. G. H. Atkinson, Oregon City.

We see his Star also in the West.

It will cheer your hearts to know that God seems to be with us in the operations of his Spirit. Long have we been waiting and praying for this precious gift, but it has come in no unusual way.

Four weeks ago, at our Saturday evening prayer meeting, four or five girls and young ladies arose to ask the prayers of Christians. Two of these were from Baptist families. Meetings were soon commenced in the Baptist church, which have been held almost every night since. Those young ladies—pupils in the Female Seminary here—have joined that church, and seven others besides. The

...ness, and a deep
 interest; and we find others with whom
 we converse, more tender than ever be-
 fore. Thus, we are encouraged to be-
 lieve in the promises. God is kind to our
 weak faith. The smoking flax he does
 not quench. He is leading us, I trust,
 to expect great things. There has been
 no change in him. We have been
 changed, and made to see that from him
 cometh our help.

I have been at times almost ready to
 give up, so dark seemed our prospects.
 We have prayed for the conversion of *one*
 soul, as if that would satisfy me, but now
 want to see them coming from every
 family to the precious Saviour.

My preaching of late, as well as my
 study, has been the words of Christ, and
 with the aid of Dr. Robinson's excellent
 book *Harmony of the Gospels*, I have
 gained clearer and more cheering views
 of the Gospel than ever before.

There it is the minister can find food
 for his soul. We must go to the foun-
 tain of Divine truth, where the authors of
 religious works all went, instead of
 to those works, for material and strength
 for the fulfillment of our office.

Our aim has been, and it still is, to get
 ourselves, to live more devoted to
 Christ, not for a day or a month merely,
 steadily, evenly, and permanently.
 One of the chief trials of our hearts in
 the Territory is the

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From Rev. G.

For "Fair"

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IOWA.

*From Rev. E. C. A. Woods, Wapello,
Louisa Co.*

My first quarter under your commission has just closed. This is one of the older settlements in Iowa, but for some reason it has fallen far behind many younger settlements in improvement and growth in respect to worldly enterprise, education, morals and religion. The great thoroughfares of emigration pass north and south of it; and civilization has steered right on without turning to right or left. But during the last two or three years, emigration has been attracted hither by the richness of the land; and now Wapello is the center of an enterprising community. We are situated on the Iowa river (which is navigable for steamboats during the Spring months), about ten miles from its mouth, and six miles from Port Louisa, on the Mississippi. Wapello is the county seat of Louisa county, and will be an important place, even if it do not share in the great public improvements. Its business is rapidly increasing.

We are confidently expecting that one of the great Pacific railroad lines will pass near, if not through this place—the Fort Wayne, Lacon and Platte Valley line. If this road should be built as proposed, it would increase the importance of this place very materially. You may judge of our growth by the fact that as many as twenty dwellings will be erected on the "town plot" the coming season. A new and spacious court-house is nearly completed. The present population is about six hundred. We have an excellent academy in operation under the care of Rev. A. M. Eastman, a former missionary of your Society. Our public school is a very good one, but suffers greatly for want of proper rooms. It is hoped that the new brick building, whose walls are now a few feet high, will be completed the next season. There are several churches here besides the Congregational: viz., an English Methodist, a German Methodist, and a Campbellite church. The German Methodists own the *only* meeting-house in the place, and that is a "poor apology" for one. The English Methodists have the foundations laid for a house of worship, and will endeavor to complete it next season. The Congregational Church—to which your missionary ministers—was organized only last May. It now numbers sixteen members, nine males and seven females. Since I have been here, two have been

added to our number by profession, and two have taken letters of dismission. My congregation usually numbers from sixty to eighty. The number of constant worshippers on the Sabbath is slowly but steadily increasing. My congregation is always very attentive, and often solemn and still, as if the Spirit of God were speaking by his "still small voice." We hold a church prayer meeting every Wednesday evening. Here we meet warm and pious hearts; a *few*, to be sure, but those few, earnest and devoted. These meetings carry us back in memory and association to the Pilgrim Land, where we sometimes almost fancy we are once more mingling our prayers and praises with those whom we were wont to meet in days gone by. Here are some, we trust, who long for the outpouring of the Spirit. Will the prayers of such be unanswered?

We have a fine Sabbath school, numbering more than eighty scholars. These are all apparently interested in the study of God's word. Here children and adults, and even many heads of families, Methodists, Presbyterians, Congregationalists, Universalists, Campbellites, all, meet in delightful harmony to spend an hour in this best employment. Our excellent Superintendent, Rev. Mr. Eastman, has been untiring in his efforts to build up and sustain this school; and he has, through God's blessing, succeeded well.

We are making a strenuous effort to build a house of worship the coming season. Our little church has raised, within itself, nearly \$500, for the object, and about \$400 more has been subscribed in the neighborhood. This, with the \$300 which we hope to obtain from the "Church Building Fund," will build us a neat and comfortable house. We build of brick, 30 by 40 feet, with a view to enlarge when necessary. We here owe this effort to the timely aid of the Building Fund. In our feebleness and poverty, we could not build alone. Our thanks will go up to God, mingled with those from scores of other churches, for *that thought* of thus aiding "little flocks" in this western land, which was put into the heart of him who suggested it. We feel that we shall owe very much of our success as a church, humanly speaking, to that same "Church Building Fund." We are now straitened for room for our congregation, and more especially for our Sabbath school; but we hope soon to be set in a larger place.

One item, which may be of interest to your readers, I will mention. Your mis-

any day, tired place, wicked men would
e and revel without a blush.
en a "hard field:"—it bore the
t name, "*the Devil's Stamping*

or sinners. Three w
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ing success; the cong
attentive, and solemn.
and praying for a "re
presence of the Lord."

WISCONSIN.

*Milton Wells, Shopiere, Rock
Co.*

Books for the Young.

t now reminded, by the call of
"for a book to read," of how
your missionaries in the West
with books for the young, if
them.

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Agent at Beloit, for the mis-
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e begged to know if I could
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*From Rev. C. C. Cadz
Racine (*

No Rest

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do now. Times have be
longed to find myself s
some retired parish, the
remnant of my days with
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help is so much neede
have been long on this
have seen my dearest
fall by my side, exhaust
fold labors. But amid s
darkness, the Lord has
burning.

Racine. The Spirit of God, we think, filled and hallowed the temple.

Since then our highest expectations have been fully realized. The house is almost paid for. The congregation is large and increasing. Several new families have united with it. The Sabbath school is large, and very flourishing for the Winter. The whole number of teachers and scholars is over 100. Our beloved brethren, who felt grieved because all the preaching on the Sabbath was concentrated here, meet and mingle with us in our prayers and praises. May their sacrifices for the good of others result in an ultimate increase of their love and joy!

From a Missionary on the Northern Frontier.

Gratitude for much needed Aid.

The writer of the following communication is stationed at an important post on the Wisconsin river.

In behalf of this church and society, permit me to acknowledge with gratitude your prompt and generous answer to their last call for aid. Without these benefits, which you have from time to time conferred on us, it is almost needless to say, that the preaching of the word could not have been sustained. Though the church here established has numbered some thirteen or fourteen years since its first organization, it has never yet, to my knowledge, been able to stand alone, and it is still very dependent.

The moral aspects of this community have always been to me exceedingly dark. I have been used to think that this darkness was intenser to me, because of the light from which I had come in my earlier home; and that, after a few months' residence here, the obscurity would, in a measure, pass away, and my estimate would be different. This, indeed, has been the case in some measure, but yet far less than I had anticipated. Sin much abounds, and grace is but a dim taper. The hearts of men are gross, and their ears are dull of hearing. They love this world, and they have no thought for the world to come. The error of Universalism has seized, with a mighty tenacity, upon many; and, with its delusive and promising hopes, all concern for eternity seems to be rooted out, and so the appeals of the Gospel are of no avail.

Sabbath Desecration.

Here is the Sabbath openly desecrated before our eyes. One of our best mechanics, who has recently erected one of the most substantial and fairest working-places in our village, devoted the Sabbath, as much as any other day, to its building, and now is seen with his men, as often as that day returns, plying, with the same diligence as at other times, the plane and the chisel. To remonstrate is useless, for it has been proved so. He is joined to his folly, and we must let him alone, and submit, not only to the single evil of Sabbath desecration in him, but also to his practical preaching of it to the multitudes, who cannot but be witnesses of his wickedness.

The stubbornness of this man in his ways is but a type of the character of many. What they believe and practice, they believe and practice with a determined purpose. "Let the minister mind his own business, and we will endeavor to mind ours. It is simply a difference of opinion among us, and that which is the most palatable to us, leave us to enjoy unmolested." Interference is called priestcraft, and of course, is fairly resistible.

"Faith Cometh by Hearing."

But despite these things, the command of the Saviour is still imperative—Preach the Gospel. Such places as these need, all the more for their wickedness, the counteracting influences of truth, so far as we can possibly bring them to bear upon the people. There are some who will hear. They will find their way to the house of God upon the Sabbath day, and into their ears we will pour, so far as we are able, the doctrines of Christ.

We have a very acceptable place of worship, and for a few Sabbaths past the number in attendance has increased. This year we have made our seats free, for the purpose of experiment, to see whether more would be induced to join us in our weekly services.

I still continue to preach at the lower village, but amid discouragements. My audience is small, and there are none to aid us in singing, which is a most desirable part of public worship. All I can do, then, is, to read, and pray, and preach to some dozen, and sometimes two dozen souls. May God bless my humble efforts!

The Bell.

fact, of considerable interest to people, I will not omit to mention by great effort, and not a little opposition on the part of another church, we succeeded in raising funds and procuring an *excellent* bell on the day on which it was raised, and first sent forth its peals for miles around, was quite a novelty to the citizens of our town; and on the morning of the Sabbath, when in solemn yet joyful tones we were worshipping the worship of God, many were moved with the recollections of when in early years, in a dis-
as families, they went up to of God, at the "sound of the
ring bell."

ILLINOIS.

*J. E. McMurray, Hardin, Cal-
houn Co.*

Missions and Good Morals.

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ed on the side of Christ. The effect of the meeting was to bring these outsiders who had been thoughtless were awakened; and we hope some twelve or thirteen, at least, were brought into the fold. On Sabbath before last, we added eleven into the church on profession of faith; others, we hope, will yet come. Our meetings were entirely free of all excitement. The truth was preached in great plainness, and the Lord applied it to the heart and conscience. Though, to large churches, the number of conversions may seem small, we feel that "the Lord hath done great things for us, whereof we are glad;" to him would we give all the glory. His gentle refreshing from on high greatly encouraged our hearts and strengthened our hands.

At the close of the year's ministerial labors I suggest to me a review of the past. I have been reviewing the three years that I have spent with this church; while I see much to mourn over, I see much to encourage and call forth gratitude. Without speaking of the temporal prosperity that has attended this church for this time, which has indeed been great, I will just give you a "bird's eye" view of its spiritual prosperity. I can do in no better way than by giving a brief extract from my third anniversary sermon, preached last Sabbath. It is well known, that, for various reasons not necessary now to mention, this church, a few years ago, had become almost or quite disorganized. At least, so near was this the state of things, that the Presbytery, at its semi-annual meeting, held in this place four years ago, took the following action. The Presbytery ordered, that in view of the highly disorganized state of the Presbyterian Church of Carrollton, the difficulty of ascertaining who may rightfully be considered as members of said church, a paper be drawn up for the signature of such as have been previously connected with this church, and who desire to be recognized as members of this branch of the church of Christ."

The following is that paper:

We, the undersigned, do hereby express our renewed purpose to live for God, and yield a cheerful obedience to his will; and that we will endeavor to walk together in harmony and love, and cooperate in our efforts to build up the Redeemer's cause."

This paper was signed by twenty nine persons. Two more were added at the same time, by profession of faith, making

in all thirty one. This constituted the church under the new organization, four years ago. At the time of the organization, the church was supplied by Rev. Mr. Dunn; but he left in a few weeks after, so that it remained without stated preaching till March, 1851, when the present speaker commenced his labors here; so that the church, under its new organization, has had the stated means of grace but three years.

"Now, what has been the result? To the thirty one who entered into the new organization, there have since been added thirty five, making the whole number connected with the new organization, sixty six. Of this number, nineteen have been dismissed to other churches, two have died, and one has been excluded, leaving the present number of communicants, forty four. It affords encouragement to know that most of those added, have been added on profession of faith. These figures, I know, are small; but we are a small people, and we are taught not to despise the day of small things. Moreover, the moral power of a church does not depend on numbers.

"Those who have been dismissed, as a general thing have added strength to other churches. Though their influence may be lost to us, it is not lost to the cause of Christ," &c. This extract, which is a correct statement of the facts in the case, shows that the church in these few years, has more than doubled in numbers, and I believe her moral power is tenfold greater than when I came here. I would just say in one word, that everything is more encouraging now than at any former time since I have known this church. I pray God that he will continue to prosper us.

From Rev. Am Prescott, *Prairie, Henry Co.*

Religious Interest Awakened.

The field of Mr. Prescott's labors is large, and greatly destitute of right religious influences, as it is, also, of conveniences for establishing centers of such influence. The circuit of the field measures about twenty five miles. There is no meeting house of any kind within that area, and there are only two public school houses. After giving a general sketch of the state of things in this region, Mr. P.

Backsliders seemed to commence anew their christian life. Some impenitent persons were deeply awakened, and we hope the Holy Spirit will not leave them till they find peace in Jesus. One woman, I hope, became a Christian. One man appeared deeply convicted, but would not pray, even in secret. I fear he may lose his soul, because he will not pray.

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Ignorance of the Gospel.

One individual, nearly seventy years of age, is very serious, reads the Bible, and prays, but does not make much advancement. Another, more than seventy years old, on being asked how he expected to obtain Heaven, replied, "by living right, doing the will of God," &c. When told that he could not be saved in that way, he observed, with great simplicity and considerable surprise, "I don't know how any one can be saved, then." I have asked a number of persons the same question, and have not heard from any one the prompt reply, "by the merits of Christ alone." I fully believe that not one in a hundred of the non-professors, and not one in three of all professors of religion in this region, would give that answer to the above question.

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on, is, in the end, to succeed, and God, in his own time, will give an abundant harvest.

We have just held our anniversary of the Grant County Bible Society, and we feel encouraged in the enterprise. As our means increase, it is our endeavor to secure as much system as possible in presenting the causes of our various benevolent institutions. But such is our indebtedness to the A. H. M. S., that we shall feel that that stands first on our list until we have fairly met our large obligations.

PENNSYLVANIA.

The following communication comes to us from the Presbyterian Church in Allentown, Lehigh Co. Rev. Richard Walker was recently commissioned to labor with this church:

Since our pastor's commission was received, we rejoice to be able to report, that the Lord has been pleased to own and bless our feeble efforts, with the tokens of his favor in the reviving of his children, and the conversion of sinners. The means employed were the simple presentation of God's truth, exhortation, personal conversation, and prayer. Christians seemed to realize God's special presence, and we tried to believe and feel that our dependence was on God. There was not much apparent external excitement, but with few exceptions, a deep sense of their sinfulness and lost condition, with a willingness to submit, and yield their hearts, and consecrate their lives to the Saviour, seemed to characterize those influenced by the means of grace. There were between forty and fifty amongst the inquirers, of both sexes, and of different ages. A number of them were from the Sabbath school; some were too young, we judged, to make a public profession. Three young men were baptized; twenty three were added to our communion on profession of their faith.

NEW YORK.

From Rev. J. K. Warner, Allegany, Cattaraugus Co.

A Changed Community.

There is an interesting revival in progress in this place, at the present time.

Several have expressed hope in Christ; many backsliders have been reclaimed, and a considerable number of the impenitent are now inquiring what they shall do to be saved. Shops, where, a few weeks ago, nothing but profane oaths and words of blasphemy were heard, are now vocal with hymns of praise. Many, who formerly spent the Sabbath in hunting, and other amusements, may now be seen in the house of God.

What the final result of this work of grace will be, we know not; but we hope and pray that it may result in the salvation of a multitude of souls. We expect some to unite with our church at our next sacramental season.

From Rev. J. H. Thomas, Yorktown, Westchester Co.

Revival.

Our weekly prayer meetings were better attended, and became more interesting. On the 12th of December, I ventured, though not well, to commence a series of meetings every night. The Lord was with us; our meetings increased in interest; several were hopelessly converted. The members of the church were emphatically revived, appeared to enjoy much of the spirit of prayer, and were greatly encouraged, as they realized their prayers answered, in seeing their pastor gradually regaining his health, even while performing extraordinary labors, and souls converted. It has been an emphatically precious revival for the church. A solemn stillness and fixedness of attention to the word preached have characterized all our meetings. When sinners have yielded their hearts to the Lord Jesus Christ, it has been done without noise or confusion. Conversions have followed convictions very speedily, and yet most of them dated their first serious impressions some time back. I do not think I ever felt, in any former revival, more of the Spirit's aid.

Rev. Mr. Thomas has since reported quite a number of additions to the church as the fruit of this Revival. Let us hope that this re-invigoration of the Church's vitality, may prove a positive and a permanent growth.

Krowein, Sherrold's Mound and Center
 hip, Iowa.
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 3. Rice, Council Bluff City, Iowa.
 D. Stevens, Spring Prairie and Elkhorn,
 awson, Cookeville and Evansville, Wis.
 7. Allen, Sheboygan Falls, Wis.
 Jewell, Long Lake, Mich.
 otford, De Witt and Victor, Mich.
 oot, Portland and Sebara, Mich.
 . Salter, Erie and La Salle, Mich.
 organ, Mount Zion Presb. Ch., Mo.

Rev. J. A. Tiffany, Ligon
 Rev. E. Garland, Trenton
 Rev. H. Shedd, Gilead, O.
 Rev. E. C. Betts, Portage,
 Rev. F. Muzzy, Milton an
 Rev. A. R. Clark, Rawson
 Rev. D. B. Davidson, Stre
 Rev. W. F. Milliken, Rug
 Rev. Augustus Cone, Brigh
 Rev. I. Winans, Desituti
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 Rev. J. B. Sheldon, Hunti
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 Rev. C. O. Reynolds, Flush

*urer of the American Home Missionary Society acknowl
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Union Mon. Con. Coll. by N. Hall, \$14, 180 79

NEW YORK—

Albany, legacy of Miss Harriet Penn-
man, by Eliphalet Wickes, 100 00
Amenia, "an Ex-Missionary," 50 00
Angelica, Presb. Ch., by Rev. D. Blair, 20 00
Brooklyn, Lucius Hopkins, to const.
Benjamin H. Catlin, Rev. Charles F.
Beach and Rev. H. C. Abernethy L. M.,
Church of the Pilgrims, in part, by A.
G. Allen, 100 00
First Presb. Ch., by H. Redfield, \$181
72; Fisher How, \$50; Erastus Graves,
\$30; A. Fisher, \$30; D. Pomeroy, \$5;
A. A. Lewis, \$10; B. W. How, \$15;
W. Carpenter, \$10; J. B. Sands, \$10,
Second Presb. Ch., by B. W. Delama-
ter, H. K. Corning, to const. Mrs.
Emma B. Corning and Mrs. Sarah
Dorrence L. D., \$300; others, \$112,
Part Cong. Ch., Mon. Con. Coll., by
A. Robbins, 17 05
Catskill, by Jane G. Sayre, 8 00
Cherry Valley, Young Ladies of the
Academy to const. Charles G. Hazel-
tine a L. M., by Miss Augusta Nor-
wood, 20 00
Dundas, Presb. Ch., Mon. Con. Coll., by
Rev. I. C. Moses, 5 00
Ithaca, Mrs. Sally Bates, by Rev. W. N.
McHarg, 50 00
Jamestown, First Cong. Ch. Sab. Sch., by
Rev. S. P. Marvin, 6 00
Jewett, Mrs. Ambrose Baldwin, 1 00
Leroy, First Presb. Ch. and Soc., by J.
H. Stanley, of which \$30 is to const.
Mrs. M. A. Wright Dunlap a L. M., 100 00
Lyander, Presb. Ch., by Rev. E. C.
Beach, 40 00
Mardith, Cong. Ch., 14 00
New Haven, Job Dowd to const. David
Dowd, Thomas Dowd, Ezra Dowd and
Lydia Bartlett L. M., 125 00
New York City, Anonymous, \$10; Jerem-
iah Baker, \$2, 15 00
Allen St. Ch., M. T. Hewit, 20 00
Church of the Puritans, Mon. Con.
Coll., by O. E. Wood, \$24 80; H. A.
Harbutt, \$75, 99 80
Fourteenth St. Presb. Ch., T. Allen,
\$5; J. H. Allen, \$5; Frances M. Al-
len, \$5, 15 00
Madison Square Presb. Ch., J. W.
Benedict to const. Leunell Coleman, of
Bridgeport, Ct. L. D., \$100; T. Ketch-
am, \$50; A. Bussing, L. M., \$30; H.
Olmsted, \$10; Mrs. Mary A. Ad-
ams, \$50; G. W. Lane, L. M., \$30;
J. M. Smith, \$1; T. B. Gunning,
\$15; George Bacon, \$10; L. H.
Church, \$5, 301 00
Marcer St. Ch., Anson G. Phelps, \$500;
Thomas Denny, \$50; David Magee
to const. David Magee, Jr., a L. M.,
\$30; J. P. Crosby, \$20, 600 00
North Presb. Ch., by A. Phelps,
Union Theo. Sem., Soc. Inquiry, Mon.
Con. Coll., by B. N. Seymour, 4 82
Rochester, Brick Ch., by Louis Chapin,
Schenectady, Presb. Ch., by Rev. J. T.
Backus, 103 87
Sbeter Island, Presb. Ch. and Cong., by
M. D. Loper, 5 00
Sherburne, bequest of Josiah Lathrop, by
S. Rust, \$10; Mrs. F. M. Rexford, \$10,
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A Clergyman's Daughter, 1 00

NEW JERSEY—

Deckertown, Presb. Ch., by Rev. B. Far-
rad, 19 00
Madison, a Friend, 8 00

Morristown, Second Presb. Ch., Ladies,
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Newark, a friend to const. Mrs. Charles
Parkhurst a L. M., 80 00
Parsippany, Female Evan. Soc., by Mrs.
Mary Ford, 15 00

PENNSYLVANIA—

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Greenville, Second Presb. Ch., by Rev.
F. Putnam, 22 00
Hartford, Cong. Ch., by Rev. J. Harri-
son, 10 00
New Plymouth, Coll., by Rev. D.
Hughes, 5 00
West Millgrove, Presb. Ch., by Rev. J.
McCutchan, 5 00

INDIANA—

Evansville, Old Presb. Ch., by Conrad
Baker, 49 00
Evan. Ger. Ch., by Rev. W. H. McCrar-
er, 5 00
Newtown and Rob Roy, Presb. Chs., to
const. Rev. Alexander Lemon a L. M., 81 00

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way, 18 40
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ler, 10 00
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Merritt, of Montebello, a L. M., by
Rev. W. Carter, 25 00
Ringwood, by Rev. I. A. Hart, 10 00
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ston, 5 80

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Clinton, George E. Pomeroy in
full to const. Seth Pomeroy
and Hannah W. Pomeroy L.
M., 20
Hillsdale, Presb. Ch., Mon.
Con. Coll., 10 80
Cannon and Plainfield, Cong. Ch. by Rev.
J. H. Hard, 4 00
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Milford, Union Presb. and Cong. Ch., by
D. M. Ladd, 5 00
Monroe, Presb. Ch., by W. H. Boyd, 25 00

ville, Rev. Ira Manley,
Green, Presb. Ch., by Rev. Elias
nap,
eton, Cong. Ch., by Rev. E. G. Brad-
rie, F. A. Sayles, by do.

8 60
5 00
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report, Cong. Ch., by Rev. O.
sch.
s Prairie, Coll. by Rev. T. H. Can-
adison, Presb. Ch., by Rev. M. C.
qua, Cong. Ch., by Rev. O. Di-
7—
City, Cong. Ch., Mon. Con. Coll.,
v. G. H. Atkinson,

25 00
6 00
5 00
8 65

Rev. W. W. Eddy, by Rev. C.

10 00

7N—

Pherson, \$3; W. F. V., \$10,

12 00

\$12,571 43

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th, by Mrs. E. A. Smith, two
books

r., Ladies, by Jane G. Sayre, a

. H., Orthodox Cong. Soc., La-

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y, two Bab. Bab. Librarians

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a L. D.

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Belleville,
Bethel,
Brighton,
Bunker Hill,
Collinsville,
Duquoin,
Hardin,

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*
How shall they preach except they be SENT? . . . *Rom. x. 15.*

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Vol. XXVII.

JULY, 1854.

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California and Home Missions.

AN Address delivered at the Anniversary of the American Home Missionary Society, May 10, 1854, by REV. ISAAC H. BRAYTON, of California.

in-

JUST one year ago, this night, the Presbyterian and Congregational ministers of California, few in number, assembled at Nevada, for our semi-annual meetings. This mountain town is in the midst of a large population, not less than 25,000, in a single county, where only six years before the Indian had exclusive possession. The opening sermon, before the Presbytery, was preached by our brother, Eli Corwin. His appropriate text was, "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them."

In speaking a word in behalf of the Pacific coast, more especially in behalf of California, I desire simply to represent the *encouragement* and *demand* for missionary labor in our most interesting and important field.

The brief history of California presents many lessons of encouragement to us, as a people and a church. Let us glance at some of these. A sudden population poured upon those shores. It is only six years since California came into possession of the United States. Three hundred thousand men have assembled there: a population larger than our thirteen colonies acquired during the first hundred years of their existence. A reference to the census of the United States will show that this was about the population, four years ago, of such States as Wisconsin, Louisiana, or Mississippi. The assemblage was a promiscuous one. From our own States, men of every character—adventurers, gamblers, and black-legs, as well as earnest, incorruptible christian men; from Europe, English,

mountains, carrying their heavy burdens, at once
ents, and homes. Disease and death followed discomf
and immoralities prevailed. The Sabbath was forgot
noise of gambling halls, the cries of auctioneers, the hu
of revellers. The thoughtful and weary-hearted were c
abbath and their quiet among the shrubbery of the hills
by the shore of the far-sounding sea. With such a
any community of sentiment seemed difficult; the pros
appeared very distant. Yet men, in all circumstances, i
m the impulse of mutual protection, next upon the sent
tely, also, California had no experiments to make, eith
ligion. Americans carried with them, to their most d
ove for free republican institutions; sincere conviction
institutions and the faith of their fathers. They had
save that of the Union; nor will they have, so long as
to them by the East, which is growing rich from the gol
i no lack of respect for religious institutions, however r
The painful experience of what the condition of society
us, wrought a deeper conviction in all minds of their val
confession from many hitherto sceptical men, that w
omes too corrupt for even the basest. From these coi
s carried with them, the organization of society was c
c. Noble men organized the State. The constitution
was one of the finest bodies that ever sat. There was
he men were hardy pioneers who pathed their way
made a high-road. It was a noble spectacle—Americ
their tried institutions with them wherever they go.
institution of Calif.

Our religious institutions also were adopted unhesitatingly, earnestly. In their carrying out, as in the administration of the government, some peculiar difficulties and obstacles are sure to arise. Yet in religious observances a change has come over our leading towns, and, in some measure, over the country, which is encouraging and remarkable. The churches have been eminently successful and prosperous. The pioneer minister of California was Rev. T. Dwight Hunt, previously pastor of a church at Honolulu, and who landed in San Francisco the 29th day of October, 1848. Four months afterwards came Rev. Messrs. Douglas and Willey, your first missionaries to that field. Thus the first movements towards the furnishing of a ministry to California were by denominations acting with this Society. Mr. Hunt was earliest. Messrs. Willey and Douglas were under appointment some time before news was received here of the discovery of gold. They arrived, along with two missionaries of other denominations, in the first steamer that plowed its way up the coast of the Pacific. Churches have been built. The various churches of San Francisco have their regular congregations of from two hundred to five or six hundred. The church of Mr. Benton, at Sacramento, has an average attendance of 400, with 75 communicants, and a Sabbath school of considerably more than 100 members. The pastors at Marysville, Nevada and San José, have also excellent and regular congregations.

Of the six ministers whom this Society sent out a little more than a year since, one of them, Mr. Walsworth, is at Marysville, in the church vacated by my own temporary return to the East. The other five have not only secured in their new fields places of worship, in most cases commodious churches, but have gathered around them congregations who already nearly support their pastors. A spirit of missions has already been kindled. San Francisco has furnished \$18,000 for the Chinese mission under Rev. Mr. Speer. Very considerable contributions have been made also to our leading societies. Not less than \$200,000 of the gold of California has, under the labors of the few men of this Society alone, been turned to the providing of houses of worship, and, through their maintenance, to minister to the religious nature of man; an amount which otherwise had been most of it very differently devoted.

Here may appear the encouragement, as well as the necessity, for the furnishing of ministers to our State by societies, although at considerable expense. Our fluctuating communities will not and *cannot* easily organize themselves into congregations and obtain pastors who must be brought from a distant part of the Union. Little advance is made until the minister is on the ground.

The minister is at once the nucleus and the rallying point of all conservative religious influences. They are latent until he is there. But, in our worst communities, throbbing as they are with excitement, reckless as they are from the absence of usual outward restraints, let a minister, an earnest, energetic, faithful minister, throw himself among the people, *evidently* with the sole purpose to establish the worship of God; and let his support be borne by the eastern churches for a few months, that he may devote himself entirely to the cultivation of his field, alike above the necessity and temptation of secular cares, and, in almost all cases, in one year he will have a church, and a support from the people. He may have begun to preach, with only a score of hearers, in some store or hall. In a twelvemonth he shall have a church with an audience of perhaps two or three hundred, and his influence reaching powerfully twice as many thousands. In scarcely a single instance would these churches be built, or would these results accrue, *except the minister were sent there and for a time sustained.*

14, in cultivating our fine field, we hope to see the
olence developed, of which the Pacific Chinese miss
uit offering. Thus, we hope to see, through the
rnia in her time doing more for the world than any of
xpectation is not unreasonable. Let us now speak of

The present supply of ministers there is altogether in
0 people, more than 200,000 are Americans. Of the de
his Society, there are now in California fifteen congrega
ing them; which is a proportion of one minister to about

Of Old School Presbyterian, Baptist, and Episcopal
re about the same number of churches enjoying the sta
nominations acting with this Society, perhaps two or
list ministry is considerably larger, but yet insufficie
and populous districts are unsupplied with resident
re presented in the Home Missionary for May, in a com
tee of our Presbytery and Association. Four importan
rns are unsupplied, and several wide and thickly-settled
tricts. Mr. Harmon is located in a county of 20,000
t in one of 40,000. Yet their parishes cannot consis
veral other important localities are supplied. Twenty n
geously locate themselves. Our population is rapidly in
s, institutions of learning are immediately called for. We
n who are bearing the burden and heat of the day hav
ing load is upon them. Gladly they seize their work
here. But their work is disproportioned to their stren
heartened at seeing large fields lie waste.

ord of the *kind* of men which our State demands m-

from all the East—now unreached, but whose energies and wealth may be largely consecrated to truth and their souls saved for heaven; but here is an opportunity to build a christian State on the Pacific, over against idolatrous Asia, which is now brought near to us by our commerce.

Who has failed to think profoundly about the providence of God in preserving the treasures of that land, and its unrivaled position, to our free, christian nation? and in preserving them until this age, when our freedom and our Christianity have gained a development that make them worth giving to the world? For three hundred years the Spaniards possessed nearly all of the Western coast of America. They ran their race of conquest; dreamed their dream of glory. One by one their provinces became independent. Mexico, in her turn, severed herself from Spain. California then separated from Mexico. Mexico, in her weakness, chose rather to sell California to the United States than attempt to regain it by her arms. Our forces, under Stockton and Fremont, had already conquered it in the war with Mexico. Our flag was then waving in the principal ports; and there may it wave forever. All things were ready. Then, in one month after the treaty of cession, the treaty of Guadalupe Hidalgo, the gold was discovered.

We possessed thus at once one of the very fairest, richest countries of the world; with a soil, a scenery and climate unsurpassed. An area of nearly one hundred millions of acres; a vast extent of choice agricultural land; mountains of forests; hills of gold; eight hundred miles of coast, with several good harbors, besides that of San Francisco, the best in the world. Presently a trade springs up across the great ocean. China is open, and we are knocking at the door of Japan. Spain had never more than thirty large vessels upon that ocean among her Western American provinces. Now suddenly the Pacific foams from the dash of a thousand keels. Her breadth of nine thousand miles of calm waters shall yet be whitened, as the Atlantic is, with canvas. Our own ports are the natural and almost necessary centers of that business and commerce.

We do not apprehend the importance to us, both politically and religiously, of our position on that coast, of the value of California and also of Oregon, because we have not yet begun to apprehend the destiny of that ocean. The Pacific has remained almost an unexplored sea: a *mare incognitum*. But it has been reserved for a later and better age of the world, as our continent was until 1492. The occupancy of that ocean by the fleets of the world dates an era no less remarkable than did the occupancy of this continent by Europeans. On that ocean peace shall gain her trophies "more renowned than those of war." The battles of the world have not been fought upon it. It has never floated a great Armada. It remains, as its name imports, a tract of peace. But it has a destiny yet commensurate with its breadth and its calm beauty. Our own Sacramento minister, Mr. Benton, says, "The Pacific shall yet be the ocean of the world; and California shall sit regent queen of the pearly domain, and wave her jeweled hand over the proud hereafter." I rejoice for my country in her position there; but yet more I rejoice for the church of God. Above the unfurling of a thousand sails, above the puffing of mammoth steamers, I hear a voice to the church bidding her be true to the indications of Providence, true to her destiny and her duty.

What a vision even now rises before me! dream-like in beauty, but certain as destiny. It is not a vision for many days; its fulfillment is already progressing. I see the four great commercial centers, whose cities belt the globe, London, New York, San Francisco, and Shanghai, brought by steam into quick and con-

Missionary Intelligence.

CALIFORNIA.

Rev. James Pierpont, Placerville.

"Dark Days."

My last report we have had dark days were then erecting our church waiting its speedy completion. Our sermon, which was but little less than our church, we hoped would be paid over. The church we thought would soon follow, on that occasion an appeal to the love of the people might be made in payment of our whole obligation. Owing in part to the pressure of war and in part to the waning interest of the people, a portion of the subscription could not be collected, and new money could not be procured. The building was finished, but lacking an one-half of its liabilities unpaid. We asked permission of the donors to use the house, promising to pay them in full as soon as possible. But they thought the house against us, so that for months we were not permitted

to use it right as they have since made efforts were made to obtain the building, but for a long time without success. At last an arrangement effected by which the total debt, \$800, was raised. The Trustees, one of whom I mention, loaned the money and thus the doors were opened and have now worshiped in comfort for months. In the meantime we have lined it with canvas, and it with lamps, so that the interior is pleasant and attractive. The congregation has been small, and the collections each Sabbath have but in part covered the incidental expenses of the house. As the plant, imperceptibly grows, new faces are seen in the church and the silent influence goes forth from the church as observable in our community.

A Clear Sky.

Yesterday we dedicated the service of Almighty God.

would have been had a pleasant sky been over us, yet, manifestly the God to whom we made our offering was present with us. It was a day of triumph—for in troublous times had we built our temple—a day we shall not soon forget.

The Sabbath Trampled on.

The movement for the rescue of the Sabbath (of which I spoke in my last), and which resulted in the closing, on that sacred day, of our Express Offices and some of our stores, has not proved permanently successful, though I can but think it has accomplished much good. After some two months all the places of business were reopened, and now there is not one in our city where the Sabbath day is kept. And yet men have not as quiet consciences now as they had before, and with more reluctance do they engage in labors upon the Lord's day. There will be an almost *universal demand* for the legal repression of Sabbath breaking. A stringent law for the observance of the Sabbath would be enforced by our citizens. May God incline our representatives to give us such a law.

Peculiar Difficulties.

Our church is Presbyterian, and yet we are without Elders or Deacons. We number twenty one members, and yet but eleven are with us at present. Some have returned to their eastern homes, and some are residing in other parts of this State. Often, we have hardly become acquainted with those whose hearts are with us, and may be just beginning to think of them, perhaps, as officers in our church, when they leave us for other cities, or the call of home affections and interest takes them back again to their eastern home. O, how great good a prominent, decided christian merchant could do here! Let such a man close his store every Sabbath day, and his simple example would, for a time, do more towards the rescue of God's day than anything that your missionary can do.

The Theater in Ashes.

A few Sabbaths since, God spoke audibly to this community by the voice of his providence, in the burning of the Theater. The building had just been fitted up, at much expense, and was opened for the first time on Saturday evening. On Sabbath evening also the house was filled. But when the noise of

revelry had ceased, and both actors and spectators, worn out, had sought repose in sleep, unobserved the flames enveloped the entire edifice, and the night shone as the day. When men awoke, it was too late to arrest the flames. The adjoining buildings were torn down, but in vain. The Theater with its entire contents and many houses besides were consumed. Happily there was no wind, or, in all human probability, a great part of the city would have perished. Christian men saw in that fire a rebuke of the God who ordained and who honors the Sabbath day.

My field of labor is a difficult one. The night has been, and still continues to be, dark about us, and yet there is promise of the breaking day. The Sun of Righteousness sheds hopeful light, and gives promise of a better and a happier future. God, who loves his children and his cause more than any creature can, has commenced a work of good in our mountain city, which we are assured he will not desert. The workman may fail, but His Word shall triumph. The instrument may be broken, but the work shall be done.

A Good Investment.

We most earnestly commend the statements in the letter below, from Rev. S. H. Willey, San Francisco, to the consideration of every Christian and patriot. See, brethren, how quick the harvests spring, on that Pacific shore. We have scarcely heard that the sower has gone forth to sow, when we learn that his garner has been built, and is almost full:—scarcely has our money left our treasury when it begins to flow back into it again: the new pools that we have dug for the weary and thirsty emigrant, turn out to be springs that promise a perennial tide.

I had the satisfaction of writing you, last mail, that Rev. Mr. Walsworth was to repay you, in installments of \$50 monthly, till all your outlay for him has been canceled.

To-day I have the pleasure of adding the following. *Mr. Hale*, in his last note to me, dated "March 7th," says: "Hereafter I shall need only one half the amount you have hitherto appropriated for my support. There are \$700 and over, yet due on his church, for

He says: "Had it not been for
 n Sonora last year, I would not
 n on you over twelve months."
 is it appears that, by July, Cal-
 l be receiving from your trea-
 one half the amount which
 expending on this field six
 o; and I hope and believe that
 ot all, that amount will be
 elinquished. This is not get-
 m your support so soon as I
 almost one quarter; but such
 contingences as the quarrels
 titles in Oakland, and the fire
 und the peculiar difficulties at
 have been the cause.
 t gratifying to be able to re-
 ich progress. Four years'
 California has caused the
 p and growth of *five* new
 uth comfortable houses of
 rly paid for, and all of them
 day when they will be self-
 -has given a pastor to one
 that would otherwise have
 e, and probably, before this
 nd has commenced another
 fr. White's) that promises
 ult in the formation of a
 r very favorable and flatter-

ews of copious outpourings
 and large ingatherings to
 I find what

From Rev. S. S. Harm

Recollections.

It is just one year ago
 that we anchored in San F
 It seems, however, but yest
 Pacific coast loomed up fro
 the dim and misty distance.
 governable impatience to se
 and once more make an att
 motion on terra firma, as
 our stately ship gradually
 these new shores, seems ev
 a matter of present cons
 vivid is the recollection. T
 this very instant seems to b
 the same rushing tide of
 when, at early sunrise, the ga
 Wind" swept through the
 and we gazed for the first
 green hills that environ and
 that are set like gems in t
 Bay of San Francisco. To
 been a year of absorbing i
 events have been novel and
 ing. In the retrospect they
 the vision like the changing
 panorama.

A Paramore

is pleasantly located, and is shaded by two enormous live oak trees. The whole cost of lot, house, fence, and fixtures is about \$2,100. The gentleman who furnished the lumber, and the architect who built the house left the matter of payment, as to time and manner, to ourselves. For a California house, in a mining town, it is neatly and substantially built. Though not large, it is commodious, and there is "a room in the wall" for a friend or stranger. The rent of a similar house anywhere in town would not be less than \$120 a month.

Donation Visit.

As to payments. Three destructive fires having occurred in less than three months, it was evident that, with the draft the two Methodist and two Catholic churches were making upon the community, we could not in honor ask the people to come to our rescue. Mrs. Harmon, therefore, opened a school with the express understanding that every dime she could earn in that way, and every dollar she could save by being her own domestic and doing the most of her own washing, should go towards liquidating the debt on the parsonage. But the payments came too fast and too large at a time. It was therefore proposed that there should be a donation visit at the parsonage, a thing that was never before heard of in the Southern mines. By the activity of a few gentlemen, and the indomitable energy of the ladies, in a marvelously short space of time—just as everything else is done in California—the arrangements were all made. Everything was in perfect order. The evening of February 9th was fixed upon. But the day was lowering, night came on, threatening, with an occasional patter of big drops of rain. It kept away many who intended to be present. The evening passed off very pleasantly and agreeably to all. On counting up the "avails" it was found, with what has since been sent in, that it amounted to nearly \$800. This relieves me almost entirely from present claims, and makes it secure to the church and society, without interest, until such time as they can pay the balance.

You can get an idea of the liberality of this community, if you take into consideration that during the few days in which the arrangements for this visit were making, the Methodist brethren collected from the same community over \$500.

About four weeks ago we purchased a

double base viol, at an expense of \$115. We have, according to good judges, as good a choir as can be found out of San Francisco. The leader of it is Prof. D. Morse, formerly a pupil of Lowell Mason. He gives instruction to a large class of singers twice a week.

We are now ready to put our shoulders to the church edifice, and shall make a beginning as soon as the rainy season is over.

IOWA.

From Rev. John Summers, Beulah, Benton Co.

A Truly Happy Revival.

Towards the close of the year I became satisfied that the Spirit of God was moving on the hearts of some of my people. I therefore determined to preach night after night, as long as the providence of God should indicate it to be my duty. I continued to preach every night for about three weeks, and for a part of the time held meetings for conference, prayer, and inquiry in the afternoons, when my health failed. I was therefore under the necessity of discontinuing them for two weeks, when I commenced them again, and continued them another week, when the weather became so cold that I had to give them up.

As the result of these efforts, about 20 persons have been hopefully converted to Christ. An old man, who belongs to the Society of Friends, was among the first to come forward and ask an interest in the prayers of Christians. This he did for several nights in succession, and then gave himself unto the Lord. He expressed himself as being happy in the Redeemer. One of the elders of my church, also, during the progress of the revival, renewed his christian experience in a striking manner, finding peace anew in believing.

More than one half of those who give pleasing evidence of a change of heart are Sabbath school scholars. One teacher, who united with the church on a profession of her faith, during the year, had her whole class of eight persons hopefully converted. It is with gratitude to God that I record also the hopeful conversion of two more of my children, making, in all, five that have united with the church of Christ during the past year.

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*From Rev. Thomas J.
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and moulded. Most deeply have I felt that it cannot be done by might or by power, but only by the Spirit of God. Few eastern Christians can adequately conceive of the trials of a missionary in such a field, and few, I fear, realize the importance of such an agency as the American Home Missionary Society, in establishing gospel institutions in such a field. What could be done without it?

From Rev. Alfred Wright, Quasqueton, Buchanan Co.

Where is Quasqueton?

Quasqueton, the place of our present residence, is beautifully located on the Wapsipicon river, ten miles below Independence, the county seat. It has one grist mill and two saw mills; one of the latter probably the best on the river. It has three stores, and will soon have four. A shop for the manufacture of furniture by water power is building and will soon be in operation. The district and select schools taught in this place are of high order and deserve to be well sustained.

This place, by the way, was selected some ten years ago, as a suitable location for Iowa College; but being remote from settlements at the time of the selection, Davenport was finally fixed upon, as more easy of access. The only thing which remains in the way of our constant happiness and growth, is *sin*—and the occasional occurrence of ague and fever—both of which must be encountered everywhere, more or less, in a new country.

A Cheering Revival.

On the Friday preceding the second Sabbath in January, I commenced a protracted meeting in connection with Rev. Mr. Reed, whose service in this effort was invaluable. On the first evening of the meeting there was manifest feeling. The course which we pursued was, daily visiting from house to house, for personal conversation and prayer, until three o'clock in the afternoon, when we met in the capacity of a church for prayer and conversation with inquirers. We had preaching every evening at candle-light; after which we invited the people of God to remain for prayer and praise, while we might speak to those who were anxiously inquiring the way of salvation.

In these exercises and labors we continued for seventeen days; the result of

which was, the Spirit of God moved sinners to ask what they should do to be saved, and souls seemed almost daily born into the kingdom of Christ. As the fruit of these efforts, fifteen joined the Congregational church, and one the Wesleyan. Others stood aloof from any church until the Wesleyans commenced their protracted meetings, when some, who were seriously inclined at our meeting, were brought into the Wesleyan church—probably not less than eight or ten. Some, too, who were apparently serious previous to the commencement of the protracted meeting held by the Free Presbyterians and the Wesleyans, have apparently lost much of their serious impressions, and, we fear, have gone back into the world.

But "Charity Suffereth Long and is Kind."

The denouncing spirit which characterizes those who may be termed "Come-outers," seems unfavorable to a true revival spirit, and produces discord where there should be the utmost harmony and concord.

WISCONSIN.

From Rev. J. C. Sherwin, La Crosse, La Crosse Co.

"The Foolishness of Preaching—the Wisdom of God."

Since I last wrote you, we have enjoyed a reviving, as I trust, by the Spirit of God. In addition to the usual means of grace, we have had for some two weeks preaching every evening in connection with the Baptist church. Many who had previously looked upon religious excitements as being mere ebullitions of the animal passions, say not a word against the manner in which our meetings have been conducted. We have treated them all as reasonable beings, able to look calmly at the claims of the divine law, and at the consequences of obedience, and of disobedience. The influence has been of the most happy kind upon Christians, and has done much to awaken for religion the confidence and respect of those who do not profess to be Christians themselves. Each of the three churches in town will receive several members to the communion of the saints, by a profession of their faith in Christ. My Sabbath congregations are much crowded, so that the people begin to think in good earnest that they must have a house for the Lord. As I have

many as twelve hopeful conversions to the Saviour. Since then, a few others are among the number. Of late, the interest appears chiefly in our Sabbath school, in which there has been quite a number who give pleasing evidence of having met with a happy change. Much prayer was offered up for the conversion of the dear youth and children; and on some occasions, during the recitations of their lessons, almost the entire number of some of the classes have been melted to tears, and that, to the utter astonishment of the teachers. No extraordinary means have been put forth; and nothing has been done calculated to excite the minds of the children, further than the faithful presentation of the word of God accompanied with fervent prayer. At our communion season, on the first Sabbath in March, seven members were received into our church; three by letter and four by profession. We anticipate that others will join us at our next communion. Our congregations are full and tentative on the Sabbath, and our evening meetings are better attended than formerly. We, therefore, feel encouraged that the Lord will continue to aid and strengthen Zion here, outpouring his Spirit, to the conversion of souls.

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One of them remarked to me, that "he felt this was his last opportunity, and he wondered that God had spared him so long, almost to old age, in sin, while many of his friends had been cut down at his side." As the result of this work there are some fifteen or twenty hopeful conversions; several backsliders also have been reclaimed. We feel that much has been accomplished, also, in awakening and deepening the piety of professed Christians, of which manifest tokens are given in their increased prayerfulness and spirituality.

ILLINOIS.

From Rev. Nahum Gould, Northville, La Salle Co.

The "Maine Law."

An effort has been made, and is being made, in favor of the "Maine Liquor Law." At a town election, to-day, in Adams, an adjoining town, I presented our Constitution of the Temperance Alliance (the society embracing the townships of Northville and Adams), and almost all, who had not previously signed it, readily put their names to it. One man, of whom I was in doubt whether he would sign it, said: "Yes, I will sign it, and I hope we shall have no more drunken legislators sent to Springfield."

At times I have felt that the Lord is verily among us. For several weeks I have marked a solemn stillness in the congregation, and a reception of the truth, as though we were in the midst of a reviving influence.

A Pleasant Bible Class.

The Bible class, at my house, Sabbath evening, is certainly the most interesting that I have ever conducted. An elderly gentleman has attended constantly, for several weeks, bringing his family with him. Once he was a very rough and profane man, but of late has excited much surprise by his knowledge of the scriptures and by his prayers. He seems truly evangelical, enlightened, and humble. When the time came for our sessions to cease, after two prayers I pronounced the class dismissed. But all kept their seats; and for some time, not a word was said. At length, I broke silence by a few remarks; another hymn was sung, and in about half an hour from the time I first dismissed them, they retired. *Some of the young men*

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have begun to speak of their admission of the law of God as their rule of life. We do not call this a revival, nor do we claim that these are converts; yet it is an interesting time with me.

A Patriarch.

Very recently I was called to visit, and finally to bury, one beloved disciple, who has lived here for several years, and has attended constantly on my ministrations. On his dying bed, the only regret that I heard him utter was, that the church had not been organized previous to his sickness. He was eighty four years of age, and had fourteen children, of whom twelve are now living; eighty five grandchildren, sixty two of them living; and forty five great-grandchildren, forty one of them living—making the whole number of his own descendants one hundred and forty six, of whom one hundred and fifteen still survive. A great number of them were present at his funeral. It was an interesting occasion. I could not help exclaiming: "What a congregation!—and, if all were pious, what a church in one's own house!"

Permit me to say—With all my poverty, and other trials, I don't know what would tempt me to give up my field as a minister here in the West. You will remember that I have occupied, for about twenty years, portions of this northern part of La Salle county, and some of the time have been the only Presbyterian minister north of the Illinois river, and my circuit was forty miles. I am growing old, my children are becoming of age, but I have four yet to educate.

From Rev. L. H. Loss, Joliet, Will Co.

Revival.—Self-Support.

Since my last quarterly report, we have enjoyed a more than ordinary degree of religious interest. The church has come up to a higher standard of active piety. The inquiry has been heard, "What shall I do to be saved?" and we have had the delightful work of leading sinners to the "Lamb of God who taketh away sin." Seven were received to the communion of the church yesterday. Others indulge the hope of the Gospel. Some are deeply convicted of sin. A praying, excellent sister in the church, died this morning. I visited her yesterday after service. As she gave me her hand, she said: "I thought, this morning, I should be in heaven before now." We have no doubt

From Rev. S. P. Lindley, Waverly, Morgan Co.

An Unpromising Field.

I have several times spoken of the smallness and inefficiency of the church in *Naples*. There was no meeting of the church or the session from December, 1851, till March 29, 1853, and they never held a communion season till the 2d of this month (April). At the time of my last report there was not a member of the church residing within less than three miles of town, and only six living in the vicinity. So nearly had the light gone out in the socket! I had begun to feel that I was bestowing labor there for nought, which might perhaps elsewhere produce an abundant harvest. Still there was a something that bound me to *Naples*. I could not give it up.

A Good Work for Temperance.

About the middle of January, Mr. Wm. Ross, a Temperance lecturer from Missouri, was induced to come to this place to deliver three lectures; and, in compliance with a petition from the ladies, the number was increased to nine. The effect was admirable. The entire community was aroused to sober reflection as, perhaps, never before.

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to be remembered. It was one of those times when it seems but a step from earth to heaven. Many things conspired to make it "a day of days." The accession of so many to a church almost extinct—the fact that four fifths of these were heads of families—that some, who then took the vows of God upon them, were, but a few weeks ago, frequenters of places of drunken revelry—that partition walls, and party lines were obliterated—these things all combined to heighten the interest of that time. Our Methodist brethren were there in a body; the Episcopalian laid aside his formalism, the Baptist his exclusiveness, and the Lutheran forgot that he was not at home, and all seemed to feel that party names were nought, but "Christ all in all."

"The fellowship of kindred minds
Was like to that above."

All felt it was good to be there, and many could say from the heart,

"My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss."

If it be so sweet to see Christ in the dim glass of these broken emblems, what will it be to see him face to face, and to know him even as we are known?

From Rev. G. C. Clark, Winchester, Scott Co.

Revival.

I was *not* mistaken in my judgment of the "signs of the times." The Lord has indeed come by the visitation of his Holy Spirit, and every church in this village has been the scene of revival, more or less extensive. Not to speak of the good work in other churches, with which it has been my happy lot to be somewhat connected, I am at this moment engaged in a protracted meeting in my own, as the result of which several, I trust, have already been born into the kingdom of God. Thus, on looking over the history of the last six months, I cannot forbear expressing my admiration at the manner in which the Lord has been pleased to add his testimony to the word of divine truth, in hearing and answering the prayers of his people, and in blessing the labors of his *unworthy servant*.

VIRGINIA.

From Rev. H. R. Smith, Leesburg, Loudon Co.

A Timely Rain!

In my last, I spoke of a proposed meeting in Fairfax county. By appointment of Presbytery, I preached in that county on the third Sabbath in March. On the Saturday preceding the third Sabbath in April, we were to have commenced a series of meetings, but were prevented by the unusual storm which prevailed during *three* successive days. Confined to the house where we were staying, we held little social meetings there—a few of the nearest neighbors coming in to increase our number. Thus, the Lord seemed to have shut us in, disappointing our expectations and leading us to look to himself for all our help and strength. It was, no doubt, for our good, and for the good of that infant church, that they might be led to "cease from man" and trust alone in the Lord. Remaining until Tuesday, we succeeded in bringing together the few of Christ's chosen ones who proposed associating themselves together as a Church, and a Presbyterian church was duly organized. Nor did the Lord leave us under these discouragements without some sensible tokens of his love and favor. The family who so kindly entertained us, and opened their house for divine worship, received a rich blessing. The husband and father, two sons and a married daughter, with two young friends, were all happily converted to God and united with that little church at its first communion. It was an interesting sight to witness—in his own house, which had been opened for the preaching of the Gospel, the father, sons, and daughter, confessing Christ, and there, for the first time, sitting down together at the Lord's table. They are now a *united* family in the Church of Christ—all members save one little boy six years old. Like the house of Obededom, blessed because of the entertainment of the Ark of the Covenant—because of the presence of the Saviour among them.

Who Will Go?

That infant church is one in which I feel a deep and abiding interest. It will become a strong and an important church, located as it is in the midst of a growing, prosperous neighborhood, with no church nearer than six and ten miles, except one

distant. My field is large and hard to cultivate. May the Spirit strengthen and assist me to accomplish the work!

INDIANA.

"God is not the Author of Confusion but of Peace."

Below, we give a letter received in the spring, from one of our missionaries in this State. We doubt not that our brother's mournful apprehensions will eventually be dispelled, and that the Faith and the Charity which by God's grace have sufficed to bring the church thus far, will yet deliver it from the cloud, and the morass into which it has been misled. Christians will by and by learn to distinguish the Spirit which "doth not behave itself unseemly" from all its counterfeit. Of every christian Church, we may say—"And now *abideth* Faith, Hope, and Charity." Where these abide no cloud and no defeat can be permanent.

My mind has been so oppressed with the prospects of religion in this place, of late, that it did not occur to me that I

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me as missionary to this field. To express my own and the people's gratitude, would be but giving utterance to a thought and a feeling that lives deep in the heart of your christian brethren all through the West.

I have lately been strongly impressed with the greatness of that work which your Society has been and is still doing. Many years since a small band of Christians were assisted to sustain the Gospel, at what seemed to be a favorable location, in this county. The changes incident to a new country, however, with other untoward circumstances, finally rendered it no longer possible, humanly speaking, to maintain the Gospel and its ordinances. But the seed was sown in faith and God willed that it should germinate. Years passed away, and a few brethren still remained, who did not cease to pray that the word might yet spring up. They had connected themselves with a church a few miles distant, and were patiently awaiting the time when Jesus should pass that way—when, this last winter, the Lord of the Harvest, by what seems to us a peculiar train of circumstances, brought one of his servants there on a visit. Expecting to "tarry but a night," he seized that brief opportunity, and during that evening stood up in the name of the Crucified. The Holy Spirit was present and heavenly dew like the gentle "rain upon the mown grass" descended. Evening after evening was the word dispensed until the very place seemed holy ground. The whole village appeared to undergo a moral revolution. For five weeks or more the cloud of the Divine Presence seemed to rest upon them. The result is, that a council was called, and a Congregational Church was organized, which will, in a few days probably, number not far from fifty members. They have hired the minister whom the Lord sent them, for a year, organized a Society in legal form, and are about commencing to build a house for the worship of Almighty God, with cheering prospects of success. My heart burns within me, while I look back to that seed sown through the aid of your Society, for there I find the germ of this great and glorious result; and this is but one out of many instances which might be recorded. Who, then, can measure the importance of this work in which the American Home Missionary Society is engaged, or the large share it is doing for the evangelization of the West?

From Rev. William P. Esler, Eagle, Clinton Co.

Another quarter's labor has been performed on this interesting field, during which God has been graciously pleased to afford us some occasion for rejoicing. The good work was first discovered in our Sabbath school at Delta. I take much pleasure in saying, that this is a very interesting Sabbath school. The superintendent is very diligent, and efficient. Most of the parents, also, take a lively interest in the school, and are usually present to assist; and this adds very much to its influence.

"I Want to be an Angel."

One Sabbath, the superintendent was about bringing the exercises to a close by singing a hymn, and looking about over the congregation and the children, he asked, What shall we sing? Immediately the clear, sweet voice of a child was heard to say—Sing, "I want to be an angel." All eyes were turned to see who had spoken. It was little Aaron, a child of, perhaps, four years of age. By the side of this little boy was standing a man in middle life, but who had spent all his years without any living knowledge of the Saviour. But those childish words touched his heart, and his eyes were full of tears, as he looked at little Aaron, who, with a sweet smile on his face, was then singing, with the whole school,

"I want to be an angel, and with the angels sing."

Joy and Hope.

The means which God has been pleased to bless to a revival of his work, here, are simply the preaching of the Gospel, prayer meetings, and the Sabbath school. Laboring steadily in the use of these means of grace, and in humble dependence on the divine blessing, for about one year, the fruits of our labors began to show themselves. Tokens for good were first discovered in the Sabbath school, among the young people, several of whom were asking the great question, "What must I do to be saved?" Soon after this, the congregation became unusually solemn and attentive. This induced us to spend more time in visiting from house to house. Soon after, inquiry meetings were held, and were well attended and very useful. The convictions of some were deep, and continued several days before the Sun of Righteousness arose, with his joyful and healing beams. We had no ministerial help from abroad, and

Miscellaneous.

A Contribution to American History.

Twenty five years ago, a laborer, commissioned by the Home Missionary Society, located in a little village in Illinois, with a salary of about \$300, and the use of a house containing three small rooms, two of them not more than ten feet square. There was not, at that time, a college or female academy in all the State. The minister immediately set on foot a train of operations, which resulted in the location of a college; and his wife, one of the most accomplished women in our land, devoted herself to the education of young ladies. There was then no opportunity for such to acquire a knowledge of the higher branches of education, except at convents, scattered here and there, in the old French settlements. This energetic lady opened her small house, and large heart, for their instruction, until a female academy could be established upon a permanent basis. During the same period, she entertained in her little domicile about every minister and teacher who came to the State; for her husband had excited such an interest in his field of labor, and had become so well known at the East, that his house was the first point of such travelers. We used to call it "The Missionaries' Hotel."

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Explorations in a New Field.

We present to our readers, below, an interesting letter from Rev. Jeremiah Porter, of Green Bay, Wis., in which he gives the results of his observations during a recent visit in the northeastern part of that State. Another large district is thus opened to our knowledge, into which the Home Missionary should speedily make his way.

I wish to present to the A. H. M. S. the claims of a county, north of the one in which I reside. It was, not long since, set off from Brown county, and contains a population of about 1,200 persons, besides the Indians still remaining in it. It is called Oconto county, named from its principal river, and extends, on the shore of Green Bay, about fifty miles from the boundary line of Brown county north to the boundary line of the State of Michigan. It is peopled, principally, by mill owners and lumbermen, who reside near the rivers that empty into the Bay.

There are upon these rivers now, fifteen saw mills, and others are to be erected the coming summer. Some owners of these mills are said to have cleared \$20,000 the first year. And though there are so many people, and so much wealth, and though there are some true disciples of Christ in the county, I cannot learn that any Protestant sermon was ever preached within its borders, until the first Sabbath this month; unless there may have been preaching by a Methodist minister, who endeavored to establish a mission among the Menominees, at the mouth of the river of the same name, which mission was soon relinquished. That effort was made nearly twenty years ago.

The post-office and settlement at the mouth of Menominee River is called Mariette. At this place I was obliged to wait over the Sabbath. A friend made an appointment for preaching on Sunday, and I was allowed to preach twice to attentive and serious auditors, who had never before heard a sermon on that soil. One man said to me, that he had never heard a prayer in the place before. A boy, ten years of age, came to religious worship the first time in his life. I found a ready sale of Bibles, which I carried with me, and was glad to find a lady who was receiving and circulating the American Messenger, and that little gem, the Child's Paper.

Having sent an appointment to preach at Oconto, thirty miles on my way home,

I found there a large school house, crowded full of people, waiting to hear the first sermon ever preached at that place. A Sabbath School had been opened there, and is flourishing; and the superintendent, assisted by his daughter, who played a melodeon brought from his dwelling for the occasion, aided our worship by some of Zion's sweet songs. At a house on the coast, where we had stopped to warm, both going and returning, I found a young Frenchman, for whom I had left a tract in French, entitled "The Cross of Christ." He said, as he showed me the tract on my return, "I like this; it is all good, and now I want a French Protestant Bible." I promised to send him one by returning post; I hope he will not only renounce Romanism, but truly love the Cross of Christ.

At Oconto, a deep interest was manifested in having preaching. There are, on this one stream, six mills, employing several hundred men, and they must have a faithful missionary to preach to them, at least a fourth of the time. The school house is already too strait for the audience, and the lovers of the Gospel are contemplating the erection of a church at the mouth of the river. Other mills are sixteen and twenty miles up the stream. Near the upper mill, a Roman Catholic Mission is established, which will continue there, if the Menominees are permitted to remain where they now are, which they are hoping to do, although they have sold their lands to the United States. The missionary who comes to this field, must be one who can "endure hardness, as a good soldier of Jesus Christ;" who can labor in season, and out of season; who can calmly meet the cavils of sceptics of every shade, and conquer by the restraining love of Christ. In winter he must travel the coast from river to river on the ice, and in summer by sail-boats or steamboats. He will find some very pleasant families, in which he can have a home if an unmarried man, or with a small family. After the first year, it is probable that one minister would be sustained without aid from your Society; if the knowledge of the value of the ministry does not make them demand two the second year.

"Wine is a Mocker, Strong Drink is Ragging."

We bespeak the sympathies of all christian men, and of all respectable communities in behalf of those of our ministers at the West who are forced to endure such wrongs as are narrated below. Such

...very unpleasant to remember.

We have been passing through exceedingly trying scenes, conflicts, such as has never been my lot to witness before. But if good order and temperance shall prevail finally as the result of this conflict, I shall feel abundantly paid for all the egging, and stoning of my house, the cursing and personal abuse, with other mobocratic proceedings, which I have been called to endure.

About a year ago, I commenced active aggressive temperance measures. At that time, a great deal of whisky was sold in my village contrary to law. Riotous proceedings, and all manner of evil, which usually follow in the wake of dram selling, prevailed to an alarming extent, mowing in scores of unprotected youth. A more industrious and indefatigable school of vice was never taught. Hard as it be that heart, indeed, that would not be deeply moved to witness such fiendish success in leading the mass of our youth, as an ox is led to the slaughter, or a bird is drawn into the snare, all unconscious, the while, that it was for their loss! I lectured frequently on temperance, and preached on the subject on Sabbath; and I suppose it will do to come down hard on the rum-sellers and corruptors of youth. This has brought the vengeance of the rum party on my head. I soon became

and file, barking and cursing, as if possessed, I have no doubt, but would you have a line, even, of a here. Many times to watch my house part of the night

To these, another trying, is to be adding to an Evangelical nomination, has a Church and its mild violence—charging what people believe us”—with “not believe”—with “teach damn more souls writings”—with “honest means,” etc. paragraph has been most vulgar abuse

The Missionary

It is really a sick man, certainly should have it, but for the purpose the true nature of a man, of course, has a mob. They pat him and they are “ha

When I look around me, and see the state of religion, and the character of churches that have been established here, now, for twenty five or thirty years, without any apparent benefit to the country, I am led to believe, that our hope lies entirely in the success of your Society, in planting and sustaining missionaries of the right stamp all through this most destitute region.

Again, after enumerating certain pecuniary difficulties, our Brother adds:—

If, next year, I shall not be able to realize an increase of salary, moral honesty will absolutely require that I should turn my attention to some secular employment to lift me out of difficulties which I fear will seriously injure the cause in which I am engaged. If I could have consented to leave the work of the ministry this year, I have no doubt that I could have realized \$1,000 for my labors. But never will I leave the work to which I have consecrated my all, while I can continue in it an honest man.

Why do Emigrant Christians so often Backslide?

A partial answer to this question is contained in the subjoined extract from a letter of one of our missionaries. The case narrated here is, in its saddest features, by no means an uncommon one. That we may retain our union with Christ, we need to continue in union with his disciples. If we would walk with God, we must keep in the company of God's children. If we love not the brethren, how can it be that the love of the Father abideth in us? In this world, so hostile to the soul's growth, we need another, inner world, to which, tempted, wearied, baffled, almost seduced, the believing, but fainting heart may flee, and in whose sympathizing and wise communion it may renew its strength.

Among the cases of peculiar interest to us, I will refer to that of one backslider reclaimed. He came to this place from the East, about eight years since. At first he seemed to have an interest in religion, and a desire to maintain a consistent christian character; but he gradually wandered till he got far, very far from duty, and was almost past hope. Thrown among irreligious influences and companions, and into business where

there was traffic in intoxicating liquors, he seemed, by degrees, to adopt the views and practices of his associates, and went on from bad to worse, till most of us looked on his case as hopeless, and despaired of ever seeing him rescued from the power of the destroyer. But even he has been reclaimed, and now appears penitent and devoted to the service of God. For a long time, he would not come to our meetings; but prayer was offered to God, without ceasing, for him, and especially by his wife, who was bowed to the earth on his account. Nor was he himself wholly without feeling. After a while he began to attend the meetings. His convictions deepened and he became so distressed that he could not sleep. At length he unbosomed himself to his wife, and sought mercy of God in prayer; but still, found no peace. But he continued to humble himself before the throne of Infinite Grace, and, gradually, light and peace broke in upon his soul. He came to the house of God and publicly confessed his wanderings, saying he felt his sins were great, even more aggravated than those of Paul, who sinned ignorantly, while he had persecuted the Church of Christ, knowing it was wrong. He presented himself for admission to our church, and was received at our last communion. He said to us that he felt convinced, that *if he had presented his letter, and publicly committed himself with the people of God, when he first came among us, he should have been saved from the wanderings and aggravated sins of which he had been guilty, and from thus bringing reproach upon the cause of Christ.*

Difficulties at the West.

Those who have lived all their days in the midst of a staid, intelligent, compact and stable community in New England, cannot easily appreciate the peculiar embarrassments with which a western missionary will sometimes find himself environed. The following extracts of a letter from a missionary in Indiana, are worthy of serious contemplation:—

My field of labor is not among the more promising for ample returns to your benevolence. I trust, however, your aid is appreciated by the church, and will prove to have been well spent in helping them to sustain the preaching of the Gospel in this community. We are gath-

These are among the depressing considerations which pertain to missionary labor here, in building up a church which may do honor to the cause of Christ.

Temperance is advancing in this country, and active measures have been adopted to secure at our next election a majority for a prohibitory law. A stimulus to his effort has recently been furnished by the suicide of a young man, committed while drunk.

Our church is in a languid condition, yet it seems to contain the nucleus of the better influence within the village.

"The Whole Head is Sick."

The larger part of our professional men are either indifferent to religion or together sceptical. The officers of the church are influential and popular; yet, most without exception, they discountenance religion and are scoffers.

The population is almost wholly from slaveholding States, and comes from

When o'er the we
shadows steal;
So trusting and so
then,
My heart goes back a
again.

They are a merry tri
I hear their happy vo
Two brothers and a si
They gather, when
household hearth

Oh! not with man's
childish fear
Do they approach the
shippers sincere—
But blushing and ho
Is breathed, in tende
evening prayer.

I know it reaches Hea
Such gem must find its
love,
And bitterly it grieves
fold,
The hearts of these de
grow cold.

Ye tell me that they ma
o'er us roll,
But childhood hath a w
the soul
All perfect as it came f
forgiven,
Said, "Suffer them to
blest of Heaven."

pointments by the Executive Committee of the American Hon
in the Month of May, 1854.

Not in Commission last year.

G. W. Cottrell, Hartland and Lisbon, Wis.
N. G. Goodhue, Koskonong, Wis.
T. R. Bradshaw, Liberty, Mo.

Rev. B. F. Monroe, Coop
Rev. William Fuller, Sta
Rev. E. F. Waldo, Iowa
Rev. S. N. Grant, Wis.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums in the month of May, 1854.

NEW HAMPSHIRE—

Keene, Ladies' Heshbon Soc., by Mrs. N. E. Cooke,	5 00
Felham, on account of legacy of Mrs. Sarah Hamblet, to const. Mrs. Sarah H. Butler, of Bedford, Mass., Mrs. Catherine A. H. Jenkins, of Lowell, Mass., and Mrs. Phoebe H. Marsh, of Felham, N. H., Life Members, by A. Whitney,	90 00
Rockingham Co. Conference, by F. Grant, Treas.,	87 28
Kitter, Ch. and Soc., Hampton,	11 77

VERMONT—

Barnington, Second Cong. Ch. and Soc., in part to const. Rev. C. H. Hubbard a L. M.,	21 60
Chester, A. Whitcomb,	5 00
Hallow Center, Fem. Mis. Soc., by Mrs. R. L. Henry,	10 50

MASSACHUSETTS—

Mass. Home Missionary Society, by R. Perkins, Treasurer,	5,000 00
Barn, Cong. Ch. and Soc., by Rev. C. M. Nichols,	129 50
Chickapee Falls, Ladies' Benev. Soc., by Julia E. Wright,	3 00
Conway, on account of legacy of William Avery, by Joseph Avery and Maria H. Avery, Kt's,	300 00
Marlboro', Young Ladies' Sew. Circle, by L. A. Field,	3 00
Northampton, a friend, to const. Mrs. Martha L. Sheldon, of Plainfield, N. J., a L. M.,	80 00
Plainfield, Cong. Ch. and Soc., by F. Hamlin,	17 00
Randolph, Ladies' Miss. Soc., by Lydia B. Ordley,	3 00
South Reading, Burrage Yale, to const. Miss Sarah Smith Munroe a L. M.,	30 00
Stockbridge, on account of legacy of Cyrus Williams,	10 25
Westboro', Ladies' Sew. Circle, by Miss C. F. Sanborn,	7 00
Westfield, Moses Smith,	3 00
Whately, First Cong. Ch., by Rev. C. N. Seymour,	9 00

CONNECTICUT—

"H." to constitute a Life Director, Bethlehem, Fem. Cent Soc., by Mrs. Abby Church,	100 00
Branchford, Cong. Ch. and Soc., by Dea. H. Page,	5 00
Clinton, Benev. Assoc., \$50; Married Ladies' Benev. Soc., \$18, by S. L. Stevens,	87 50
Danbury, Cong. Ch. Sab. Sch., by E. T. Hoyt, \$50; Young Ladies' Sew. Soc., by Miss Emily Ryder, \$5,	68 00
Goshen, Cong. Ch., by Rev. L. Perrin,	55 00
Greens Farms, Cong. Ch. and Soc., by Rev. C. Bentley, to const. Mrs. Lucia A. Bentley a L. M.,	200 10
Griswold, Bequest of Nathan Belcher,	60 00
Hartford, O. M. A.,	500 00
Ledyard, Rev. T. Tuttle,	5 00
Middletown, Henry S. Ward, \$64; Fem. H. M. S., by Miss Julia A. Russell, \$4,	50
New Haven, College St. Ch., Ladies' Benev. Soc., by Rev. E. Strong,	68 00
New London, Robert Colt, to const. Joshua Colt a L. D.,	67 00
Norwalk, E. B. Betts,	100 00
Norwich, First Cong. Ch., Coll., \$36 12; Ladies, \$35 25, by Rev. H. P. Arms,	1 00
Plymouth Hollow, Mrs. Eliza Warner, L. M.,	191 87
Redding, Rev. J. Bartlett,	80 00
Stambury, Cong. Ch., Ladies' Benev. Soc., by S. T. Richards,	3 00
	5 00

Southbury, Cong. Ch., by Rev. G. P. Prudden,	61 18
Stamford, First Cong. Ch., by T. Davenport,	100 00
Stratford, a friend, \$10 25; Cong. Ch. and Soc., by D. P. Judson, Coll., \$117 17; Mon. Con. Coll., \$78; to const. Mrs. Lewis Beers, Mrs. Eliza Curtis, Mrs. Caroline Senior, Mrs. Charles Edmunds, Frederick Sedgewick, and Gould Blakeman Life Members,	203 53
Suffield, Charles F. Loomis,	5 00
Waterbury, First Cong. Ch. and Soc., by C. H. Carter,	408 32
West Haven, Lucena Smith, by Newton Stevens,	50 00
Westport, Cong. Ch. and Soc., by Rev. J. D. Strong,	28 00

NEW YORK—

Albany, legacy of Dr. Patrick Gannon, First Cong. Ch., Coll., \$75 11; Sab. Sch., \$8 58, by Rev. E. Palmer,	100 00
Amsterdam, Rev. A. L. Chapin, in part to const. Edgar Hanks, of Newark, N. J., a L. M.,	28 64
Ballston, Rev. Lebbeus Armstrong,	10 00
Berkshire, Presb. Ch., by C. P. Johnson,	1 00
Brooklyn, Response to the Appeal for California,	28 00
First Presb. Ch., Mon. Con. Coll., by H. Redfield,	100 00
South Presb. Ch., Mon. Con. Coll., by J. Milton Smith,	11 80
Snarkirk's Bridge, a friend,	150 00
Cairo, Presb. Ch., by Rev. S. W. Roe, in part to const. Abner Hubbard a L. M.,	10 00
Candor, T. E. Hart,	9 00
Champlain, Henry Boswell,	5 00
Chazy, Cong. Ch., by Rev. A. D. Brinkerhoff,	50 00
Chittenango, Ref. Dutch Ch., Fem. Benev. Soc., by Miss L. Palmer,	18 25
Crown Point, A. Penfield,	15 00
Danville, legacy of Sarah Dana, by C. S. Dana,	30 00
Denton, Presb. Ch., Mon. Con. Coll., by Rev. O. M. Johnson,	10 00
Factoryville, Presb. Ch.,	26 25
Franklin, First Cong. Ch., by A. J. Chamberlain,	46 50
Greenville, by Rev. T. F. White, David Hickok, to const. Mrs. E. A. Talmadge a L. M., \$80; M. Moore, \$5; Dea. E. Knowles, \$5,	40 00
Harpersfield, Presb. Ch., by Abel Dayton,	25 00
Ithaca, Rev. William Wisner, D. D.,	5 00
Jefferson, Mrs. William Salisbury, by J. Rudd,	50 00
Jewett, Norman Tichnor, in part to const. Mrs. Eliza A. Tichnor a L. M.,	30 00
Maine, Cong. Ch. and Soc., by Rev. W. C. Birge,	10 00
Montgomery, Fem. Mis. Soc., by Mrs. E. O. Conger,	3 00
New Road, W. S. Hoyt,	3 00
New Windsor, Presb. Ch., by Rev. J. I. Ostrom,	9 25
New York, I. C. Wetmore, \$50; David H. Kellogg, L. M., to const. Mrs. David H. Kellogg and David H. Kellogg, Jth., L. M., \$90; Mrs. M. N. Huntington, \$1 50,	141 50
Allen St. Ch., Mon. Con. Coll., by Rev. G. Thatcher, \$7 35; Edward Bayley, \$5,	12 35
Fourth Avenue Presb. Ch., Ladies, by Mrs. Dr. Bliss,	77 00
Fourth St. Presb. Ch., W. E. Dodge,	125 00
Mercer St. Ch., J. F. Worth, \$50;	
James Wright, \$25,	75 00
Northville, Cong. Ch., by Rev. H. Wells,	11 00

Rev. S. Tucker, 6 25
 Defiance, Presb. Ch., Mon. Con. Coll., by
 Rev. E. R. Tucker, 1 88
 Hookingsport, Cong. Ch., by Rev. C. S. Le
 Duc, 3 25
 Sylvania and Whiteford, Cong. Ch., to
 const. Rev. L. P. Mathews, a L. M., 34 88

INDIANA—

Bethel and vicinity, Presb. Ch., by Rev.
 B. F. Stuart, 14 50
 Concord and Piegah, Presb. Cha., by Rev.
 James Gordon, 21 50
 Hartford and Montpelier, Presb. Cha., by
 Rev. P. Anderson, 8 00
 Laurel, Presb. Ch., by Rev. T. Spencer,
 Received by Rev. A. Hawes, in full to
 const. J. Ireh Barlow and Francis Le-
 land Hawes L. M.: 7 00
 Huntington, Presb. Ch., 1 19
 Lagro, Presb. Ch., 7 00
 Marion, Presb. Ch., \$15 81; Rev. A.
 Hawes, \$7, 23 81
 Wabash, 10 50

ILLINOIS—

Chatham, Presb. Ch., by Rev. A. M. Dix-
 on, 28 79
 Concord, Cong. Ch. by Rev. W. E. Catlin, 5 25
 Du Page, First Presb. Ch., to const. Rev.
 C. L. Bartlett a L. M., 50 00
 Elk Grove, Cong. Ch., by G. G. Still, 8 80
 La Salle, First Cong. Ch., by Rev. W. H.
 Collins, 7 50
 South Ottawa, Presb. Ch., by Rev. C. R.
 Clark, 8 00
 Tremont, Cong. Ch., by Rev. Wells An-
 drews, 14 50
 Udina, Cong. Ch., by Rev. N. C. Clark, 5 00
 Received by Rev. L. P. Lindley,
 Jacksonville, Cong. Ch., 20 00
 Naples, 27 00
 Waverly Cong. Ch., 28 00

MICHIGAN—

to const. Rev
 in full,
 Osceola, Rev. J
 Sherrold's Moc
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 Warren, Cong. t
 SANDWICH ISL
 Kohala, Rev. E.

JABE

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 Bradford, a box.
 Mariborough, Mass
 Soc., by Rev. L. i
 Middletown, Ct., Ec
 Julia A. Russell, i
 Montgomery, N. Y
 Mrs. E. O. Conger
 New London, Ct., a
 Randolph, Mass., La
 C. M. Cordley, a b
 Simebury, Ct., Con
 Soc., by Mrs. Allai
 Westboro, Mass., L
 Miss Catharine F.

Rev. HENRY LITTLE
 following

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

Vol. XXVII.

AUGUST, 1854.

No. 4.

A Preached Gospel the only Antidote of Scepticism.

At the Anniversary of the American Home Missionary Society, in May last, a Resolution, embodying the foregoing sentiment, was moved by Rev. GEORGE RICHARDS, of Boston, and sustained by the following remarks:

Scepticism is a general word, admitting of considerable latitude of meaning. It does not include a reasonable hesitation in forming our opinions, a determination to wait and to weigh, to prove all things, and to hold fast that—only that—which is good. It does include an unreasonable reluctance to believe, a looking for proofs that the case does not admit of, a morbid insensibility to reasons for, and a morbid sensibility to reasons against. This, in all its stages and gradations, constitutional or acquired, a disease of the head, or a disease of the heart, is Scepticism. It includes the *Infidelity* that denies the historical and scientific credibility of the Scriptures;—the Infidelity that goes further, and rejects them as a rule of faith and practice;—the Infidelity that rejects their inspiration, altogether. It includes the *Deism* that denies a providential and moral Governor of the world; that isolates the Deity from his creatures; builds a wall of adamant, of ice, between him and us. It includes the *Pantheism* that confounds God and the Universe; makes everything to be God, and God to be everything; transplants the monstrous phantoms of Hindoo subtlety and superstition into this practical and iron age of ours. It includes the *Unbelief* that denies moral distinctions; that views right and wrong as the mere result of education; conscience one thing in one man, and another in another; one thing in one age, and another in another; one thing in one country, and another in another. It includes the *Universal Doubt*, that distrusts everything, that doubts that it doubts, doubts that it exists. Up this dizzy and slippery ladder

VOL. XXVII.

Free in action, men are engendered at home. Men free in action, free in thinking on political subjects, they wish to be free on and religious subjects. The appetite is one that grows. It would not be easy to persuade this nation to go to Rome as what it shall and shall not believe, by popes and cardinals instructed by prophets and apostles. Not all the Cossack or the Don, could bring us to bow the knee to one man;—the sway of one God. We are fond of legislating. All meeting to the Senate house, it is the same. Common statute, the ancient to the modern. Codes must vary with sentiment; hence some rebel against a law immutable a moment of which they can repeal or annul. We see the tendency to more; from freedom in some things, to freedom in all to excess. Scepticism is liberty run mad.

Such product of free institutions is the *bane* of free institutions governed. We need a path marked out for us, and to be left to waste, is without aim, the sport of circumstances. Not put and kept under constraint. How is he to be constrained if it is effected by physical *force*—standing armies, garrisons in towns—one heel on the liberty of speech, the other on the liberty of two talking together in the street after nightfall, without report—spies in the kitchen and the parlor, at the family altar—the confessional, a vast whispering gallery, where they may catch the faintest murmur of the lip or beating of the machinery that in lands, not a few, crushes the abject masses.

In some countries is the *habit* of submission. Though shed or withdrawn, the ubiquitous vigilance relaxed, still the custom: the bow has been bent to the ground.

brother,* just alluded to, the first settled Protestant pastor, on our Pacific coast? He is, as I happen to know, a lineal descendant of Elder Brewster, of the May Flower, the first Puritan teacher and preacher on the Atlantic coast. It would seem as if the ages had shrunk together—as if the parted oceans were contiguous, and the mouldered hand of the dead were extending christian fellowship to the warm, strong hand of the living.

How, then, the question returns, is man to be held firm and true? Either he must *govern himself*, or the *community* at large must govern him. How is he to govern himself—if this Bible is no more to him than other books, less to him than other books, the mere fragment of an exploded superstition? How, if prayer is the veriest mockery,—a plea addressed either to ignorance or indifference—to a being who cannot hear, or a being who does not care? How, if God be resolved into a vague and shadowy abstraction, his personality denied,—or, if his very existence be voted down—his name and attributes erased as with a sponge from the catalogue of things? How, if conscience be regarded as a delusion; its most solemn affirmations prejudices; no such thing as duty; heaven a gilded toy to amuse children; hell the bugbear to frighten them? Such a man cannot be relied on to restrain himself. He is not a safe member of society. He cannot steer steadily, persistently his bark,—helm and hand both overboard.

Nothing remains, but that the community look after him—protect him, and itself against him. But the community is made up of individuals. What if, one and all, they renounce the Bible, and dethrone God, and forswear moral distinctions? Incapable, each of controlling himself, can all wisely and safely control each? Unquestionably, here and there a philosopher, a scholar, quiet, secluded, fond of books and reputation, may live respectably and die decently—believing anything or nothing, as he pleases,—but most men are not scholars or philosophers,—but stirring, enterprising, practical, of strong impulses, and impetuous passions, needing bit and bridle; and even the philosopher must be guarded and guarded against, by true and better men about him. An entire commonwealth of unbelievers would be uninhabitable. It would be a paradise of fools—a cage of unclean birds—a den of lions, springing at each others throats, and weltering in each others blood. There is but one such permanent community, in all the universe of God—in hell; *not* there, “the devils believe and tremble.” Tolerated for a time on earth, such confederacy would demand another deluge, to sweep it to the perdition it defies and deserves. Where, then, lies the antidote to the obvious tendencies in that direction? *In a preached Gospel.*

Plant your Preacher in any community the most faithless and irreligious. Let him be a man earnest, laborious, discreet, devout. He, at least, keeps the Sabbath; then the Sabbath is kept. One day is distinguished from the six. There is a pause between the world and the world. He will find imitators. He appoints public services upon the Sabbath; they will be attended. Some will come from curiosity; some because others come. The scorner will look in, asking—“What will this babbler say?” The wary and wakeful politician—his eyes open day and night—will patronize the worship, lending his presence and countenance to so conservative an institution. The love of eloquence—among the strongest of passions in a free people—will draw those who like to be addressed, to be argued with and appealed to as reasoning and reasonable beings. The meeting may be held under the blue skies, or the green leaves, or beneath some thatched yet hospitable roof—it will be attended. The minister prays, not *at* the people, *for* them—for himself and them, alike sinful before the Sinless; and hearts will respond, Amen! They sing—the

* Rev. T. Dwight Hunt, of San Francisco.

Then, as his special, distinctive function,—emptying
 tory, prophecy, parable, epistle, the grandest imagery.
 scription—emptying all into his crucible—let the prea
 essence, their substance, the glowing and molten ore,
 Let him hold that truth—the simplest, yet most con
 revelation of Deity in humanity, which reconciles hum
 hold that truth clear, legible, palpable before the intell
 the conscience, praying, the while, the omnipotent Sp
 heart, and it will prove, in the case of multitudes, the
 dom of God, to their salvation.

Sir, let the Society, over which you preside, station
 and villages, and over the wide area of this continent;
 them with its prayers and sympathy; let them take pos
 originate and foster every enterprise which looks to an
 support—christian homes, christian schools, christian ch
 the saints—society pervaded throughout with the spreadi
 for it, nay! God's word for it, *you will have furnished* the a
 which is the “growth” and “bane” of “free institutions

Intelligence from Missionarie

OREGON.

From Rev. Milton B. Starr, Tekenah. | greater profusi
 | gaudy colors,
 |

kinds of machinery is abundant, thus giving rise to many towns and cities, which furnish a market for the products of the farm.

To-day.

As to morals and religion, they are bad enough. Infidelity, and an over-anxiety to be rich, pervade the community. But this thick moral darkness is already beginning to disappear before the rising of the gospel light. Profanity and ignorance are giving way before sobriety and order. A faithful, persevering effort in using the means God has appointed, will ere long establish religion and its institutions in Oregon on a firm basis. Every year's emigration does something to remove vice, and introduce virtue. As their children grow in years, parents will see more and more clearly the necessity of meeting houses, schools, and the kindred instrumentalities of religion and learning. Many families, and among them mechanics, lawyers, and physicians, are now living on claims in the country, who, so soon as they shall have acquired a legal title to the lands they occupy, will move into towns. Hence it is peculiarly important that a good foundation be laid at once.

Health—Climate.

The people generally enjoy good health; though, occasionally, one may be found in the dreary dreamland of an ague fit. I was greatly disappointed when dreary winter made his sudden conquest of our fair territory, covering her bosom with snow, and binding her noble rivers in fetters of ice. Happily, however, his reign was short. In about three weeks the soft south wind regained its ascendancy over the hyperborean storm, and drove the "ruffian blasts" back to the "frozen north." On the first of February, the earth was covered with her mantle of green and luxuriant grass. Genial breezes and bright skies gave us light and happy hearts again.

CALIFORNIA.

From Rev. Edward B. Walworth, Marysville, Yuba Co.

Sanctuary Burned.

We are called to record another of those severe visitations of Providence, which, in such rapid succession, have fallen upon the rising communities of California. The

church at Marysville was planted through the instrumentality of this Society, but has now assumed the support of its minister. The loss of their sanctuary by fire throws a heavy burden upon its members, but it is grateful to see that, though perplexed, they are not in despair. They are entitled the sympathy of the christian community:

Another of those fearful calamities which have wrought such destruction in this State, visited our city on the night of Thursday, May 25th. Some forty buildings have been laid in ashes. The court house, post office, theater, and our church were burned. A beautiful silver communion service, that a few ladies from the East had presented to us, was burned, besides our Sabbath school library, and some books of my own. The destruction was sudden and complete. Our church had been newly repaired, and better adapted to the heat of this climate. The pews were mostly rented, and a support easily obtained for the Pastor. Our house was filled, and there seemed to be every prospect we could ask of wide and permanent usefulness. But the dreaded blow has come. Our congregation must, in a great measure, be scattered, as no building at all adapted to a Sabbath service can be obtained. Every hall but the City Hall is destroyed. The Methodists, who have a very fine brick house, have kindly offered to us the use of their church one half of the time.

I am not discouraged by this dispensation. I think that it is not for our hurt. We needed a much larger house. The wants of this community were not met by the one we had. Many wished to come to our sanctuary, but could not get a seat. It would have been difficult to make those who have worshiped with us give up so comfortable a house as ours was, and meet the heavy expense of building a new one. I have a noble board of trustees, embracing some of the best and most able men in our city, and they will see that we have a house of worship in some way. I shall report progress to you.

IOWA.

From Rev. George G. Rice, Council Bluffs, Pottawatomie Co.

"Westward, Ho!"

For several weeks past, emigrant trains have been arriving and departing, and

travel ; but, at the best, they must endure great hardships. As in former years, the great mass of those emigrating to the Pacific shores are irreligious, and disregard the Sabbath, and, while here, are as busy on the Sabbath as on other days. What will be the society made up of such men? They must be followed by the missionary ; our hope is in the Gospel. But the emigrants are not universally of that class. Some of them observe the Sabbath, and while here attend public worship. Every Sabbath I spend in town. A large portion of my congregation are strangers whom I have never seen before, and shall never see again in this life. Among those who have come here to reside is a family who have handed in their letters, and will unite with our church next Sabbath, when we have a communion season. We regard one christian family a great accession to our society.

Signs of Improvement.

There has been quite an improvement during the year in public sentiment, in regard to tippling and gambling. Formerly rum-sellers fitted up their saloons, and gamblers flocked in from all parts of the country, to win money from emigrants ; but public sentiment was so

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From Rev. T.

county seat of Winnebago Co. Here I found some twelve or fourteen persons who had been members of Congregational churches. If a church were organized there, I think some sixteen would join it. They much need and desire a minister who shall preach to them steadily. Ought you not to occupy that field with one of your missionaries? I have also preached some at Wakon, the county seat of this county. I was about the first to open meetings in that new town.

The flow of emigration into this region of Northern Iowa and Southern Minnesota, is unprecedented. I was told that, some days, as many as 100 emigrants passed through Decorah for Northern Iowa or Southern Minnesota. Other roads are traveled in like proportion. What a living mass of souls to be supplied with the bread of life! Where are these poor emigrants to find those who shall tell them of "sweet fields beyond the swelling flood?" My heart is pained when I think of our scanty supply.

WISCONSIN.

From Rev. Homer H. Benson, Geneva, Walworth Co.

Church Erection.

The fact of the greatest interest with our congregation, at present, is the completion of our new house of worship. It was dedicated to the worship of Almighty God, on the last day of August, with appropriate religious services. Pres. Chapin, of Beloit College, preached an excellent sermon, and a goodly number of the neighboring clergy were present to participate in the exercises. We thank God and take courage, and inscribe on this fruit of our toil—"Hitherto hath the Lord helped us."

In many respects our most sanguine expectations have been more than realized since we began to occupy this new sanctuary. The house is 40 by 60 feet, having a wide porch in the front part, which we use for a lecture room, and over which is a gallery for the singers. It is finished and furnished, and is comfortably seated and warmed, and will accommodate about 400 persons. It is an unusually neat and tasteful structure, and is so regarded by all who examine it. It is painted white within and on the outside, and with its spire pointed

heavenward (the only one in town), is the first object visible to the approaching traveler, and admonishes him that he is drawing near a religious community, who delight to honor God with their substance as well as with their worship.

It was Well Done.

The erection of this house has been, for our congregation, a great work, requiring both toil and time. Three and a half years have we been in building our temple. There were seasons of despondency and almost of despair. This long doubt and delay arose from an inability to raise the means for the work here, a disinclination to have applications made for aid in such an enterprise at the East, and an unwillingness to embarrass ourselves with a heavy debt. The result has been, that we have toiled on and built our house of worship without foreign aid. Arrangements are made, so that we expect our remaining indebtedness of a few hundred dollars will soon be canceled, and our society be free from any permanent incumbrance. The whole expense, for house and furniture, &c., has been nearly \$3,000. But our example is no argument against funds for church building at the West, but rather in their favor. For, with the aid they afford, our house might have been sooner completed, our community have enjoyed greater moral benefits, and a preached Gospel been doubtless made more efficacious. Our house of worship is comfortably and pleasantly furnished, all ages aiding in it; our young people raising the means to purchase a melodeon, which much aids our singing.

The First Fruits.

The attendance on public worship, though larger than formerly, is still increasing; nor is it as variable, from unpleasant weather, as before. Our Sabbath school has been, of late, larger than for years before, till within two or three weeks, when an alarming sickness (scarlet fever) appeared among our youth, which has been very fatal, cutting them down, sometimes, from apparent health, with a sickness of but three or four days. My time and strength have been mostly occupied with the sick and dying. The community is solemnized; there has been a larger attendance and increasing interest at our meetings for prayer, for some weeks past, and I cannot but hope that God has a blessing in store for this people.

has been sickly; yonder, the fruit has not been good; there, again, young trees, that seemed of good stock, are yet long in coming to bearing; noxious weeds are springing, hard to be extirpated; and, generally, the culture that has been hastened, does not yet produce the results that were hoped for. Notwithstanding, on the whole, the garden has been steadily improving. While it does not equal our wishes, it still does not discourage our hopes; and we feel, that with all our disappointments, it yields, still, a hundred-fold recompense for all our care and culture. All right labor, we find, is a wise expenditure. No stimulus can be more powerful to earnest and persevering exertion. The last quarter has been the first in which my labors upon the Sabbath have been spent in but one place, and that place was our own new house of worship. The congregations have been much larger, and more attentive than before, and the Sabbath school has been in a very encouraging condition.

We have commenced holding weekly church meetings, in the hope that by mutual prayer and communion, we may, through the blessing of the Spirit, be brought into a state of perfect harmony and brotherly love, and thus the way be prepared for our Lord to come and dwell among us, with converting and sanctify-

A young member of week of consoling of remarkable she had been hence, still felt of heart. I found the Sabbath dying hour. she confessed relief in him, and took him for her Saviour. Yet the assurance ever, at my last death, with a smile she said, "I feel that I die in my husband, manifested the beloved companion hope in Jesus. manifestation of his confidence in me and peace in that That sick-room gate of heaven.

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generated." But the providence of God may point out the importance of using extraordinary means; and when so, I trust we shall be willing to use them with all diligence.

Teachers' Pay in Wauwatosa.

I had intended to say something in this report respecting our district schools. Be it known, then, that in Wauwatosa, Wis., a country town in the far West, as some imagine, there is one neighborhood which pays its female teacher six dollars a week. "Very cheap for such a teacher," every one says. Let the young ladies of the East know, that if they will qualify themselves, in the full sense of the word, they can secure, even in Wisconsin, respectable wages. The good that this teacher has done is incalculable. Her sister is also teaching, in another district, with signal success.

ILLINOIS.

From Rev. William H. Collins, LaSalle, LaSalle Co.

Another Church Independent.

I write this report with pleasure. It will certainly be pleasing to the friends of the Home Missionary Society to learn that my Society will hereafter be self-sustaining. In the history of the "First Congregational Church of LaSalle," they will find a satisfactory evidence of the directly practical nature of Home Missionary benevolence; for had it not been for the kind assistance of the Society, a church which, after an assistance of but two years, assumes its own support, would not be in existence.

"Somewhat Remarkable."

One thing, somewhat remarkable, is true of my Society here—they pay *promptly*, and have always kept me free from embarrassment by so doing. What they promise they perform. The church, in connection with the Society, have united in inviting me to become their Pastor. I have consented; and the installation will take place as soon as arrangements can be made.

Though the church has doubled its numbers since the date of its organization, it is small, though gradually increasing. My congregation grows very considerably.

In taking leave of the American Home

Missionary Society, I cannot but express my gratitude to its patrons and to its officers for rendering their assistance so promptly, and for their sympathy and interest in the enterprise of founding a church at this place.

Behold, He Prayeth!

The converts, as a general thing, are growing in stature in the divine life, and some, I have reason to hope, will be very useful to the cause of Christ. One, particularly, a man of respectability and influence, formerly a votary of pleasure, foremost in the ball, and a leader in all scenes of mirth and jollity, has so entirely changed his course, that his house is now a house of prayer; his fervent supplications ascend with ours at the conference meetings, and his hand and heart are ready for every good work, while he frankly owns the emptiness of worldly vanity, as contrasted with the joys of God's salvation. Our prayer meetings have become so interesting that those who formerly thought them the offspring of enthusiasm, declare they cannot live without them. Our Sabbath schools are in a very interesting state, and one has been continued during the whole of the winter.

More Work.

I occupied a part of last Sabbath in a neighborhood, where the Gospel has never been preached; and, indeed, it was very delightful to see so many who for years had not heard the words of life and salvation, flocking to the humble school house for worship. Several of the farmers offered largely if I would occasionally visit them, which I engaged to do, at least once in four weeks. In another neighborhood, some of the most reckless of the community have given place to some very respectable and wealthy Presbyterians, who have signified their intention to raise a house for worship.

From a Missionary in Northern Illinois.

"Moral Geography."

I will now give you a sketch of the *moral geography* of my field. By referring to the diagram in my last quarterly report, you will see that the circuit is about twenty five miles. My field embraces the area of the triangle, and a strip about three miles wide around the

few times); thirdly, a prayer and class meeting by the Methodists on every Sabbath, and a Sabbath school. People told me that they had not had Sabbath preaching of any kind more than once in two months, on an average, for a year. There was no regular weekly prayer meeting separate from the class meeting. There is a church within this district, numbering at that time, about seventy members. The minister was preacher and doctor—has been a sea-captain—is very illiterate, but has native talent and eloquence. About the first of January, 1853, he held a protracted meeting, and admitted to the church about thirty members; but, upon the first of July, one of them said there were not more than two or three who appeared to be alive. Sometimes when they met for a prayer meeting, and the house was full, the minister would be absent, so that there would be no one to pray, and they would be compelled to leave without a prayer. This state of things continued till about the first of November, with the addition of the little done by your missionary. Now, within three miles of the same school house, there are two resident Baptist ministers who preach once or twice every Sabbath, and hold a weekly prayer meeting on Sabbath evening. There are two circuit Methodist preachers, who should be here once in two weeks and

and the school stairs. This for my family side. I rent the understorey of preaching the winter preacher can school room next six months everybody else then tried to time, excluding the owner, on ing with me, He finally made half of the time myself were to He made an Sabbath, to provide services, when ments for the My appointment o'clock; without ing us any without an appointment eleven o'clock; services, when, people came in my side, I continuing his appointment when we could the future. A that his appointment

rate, in nearly every thing, except religion; and in this respect improvements are made, but they are by no means commensurate with the material advancements which are rushing forward in every direction. The work of church extension lags far behind the progress of population; so that we have many vacant churches, and many important fields, white already to the harvest, with none to thrust in the sickle. It is a question of painful interest in all our ecclesiastical meetings in the West, what shall we do for men and means to meet and supply the great and increasing demand for ministerial labors in this interesting and important field? We expect much from your Society; but then the rate of supply which the churches have enabled you to make us, both as to men and means, falls much below our rapidly increasing wants.

From Rev. Charles Riehlé, Indianapolis.

Missions to the Germans.

There is many an immortal monument reared by your planting and nursing hand, and, amid these, German churches are especially under undying obligation toward American Christians. I hope the time is not far distant, when your noble Society will have as many German missionaries, as you have American now, who, upheld by your help and guided by your advice and prayers, will proclaim the unsearchable riches of Christ among their intelligent, and yet, in reference to practical, experimental religion, alas! so benighted countrymen. I cannot but mourn over the desolation of the German Zion, and I know there are many, very many, who could be reclaimed from the ways of error, if there were more missionaries.

I thank God, that by his kind providence I ever was brought to this blessed country. I love America, because it has been my birth-place for heaven, and now I know of no other happiness, but to tell others what it is to possess heavenly and political freedom; and I shall never cease to tell the sweet story of the Cross, till I am forgotten and numbered among the dead in the Lord.

The Spirit of God is still with us; we have had three accessions to the church during this quarter. Our prayer meetings are still increasing in interest, and our monthly communion seasons are of unutterable sweetness. Praise be to God's holy name!

MICHIGAN.

From Rev. Louis Mills, Ionia, Ionia Co.

A Church in the Wilderness.

Little did I think, when I closed my labors as a Home Missionary, at Howell, last September, that I should so soon be reëngaged in missionary labors. But three months' rest from ministerial responsibility, study, and care, at that season of the year, so far restored my health and nervous energy, that I ventured to respond to what I regarded as a clearly defined call, in the providence of God, to engage as a missionary among this people. I preached first on Christmas day. The week following, I spent in visiting and looking up the scattered fragments of the Congregational church which had been some four or five years without a minister, or any one "like minded, who naturally cared for their state." I found some twenty seven persons who are regarded as members, the most of whom I succeeded in collecting together on the following Sabbath (New Year's), and in my weak way endeavored to preach to them and others who were assembled, the Gospel of Christ. At this early period of my labors, a deep interest was manifested in the prospective reëstablishment of the ordinances of the Gospel, by several of the most intelligent and respectable citizens of the village. Upon this development, several other denominations seemed to take alarm. I found the Congregational church weak and very much scattered. There was not a solitary male member in the village, or within two miles of it. There were four female members in the village, but they were young and inexperienced. But the prospect of again having the ordinances of the Gospel among them, has greatly encouraged them all, and our meetings have been well attended, and our congregations increasing.

The Wilderness begins to Blossom.

On the first Sabbath in March, we had a communion season. It was a solemn day, and one of great interest and of hope, too, to the church. Eighteen were received to its communion, nine by letter (four from my family), and nine by profession. There are now four male members in the village, and we expect that several more, both male and female, will unite at our next communion. We have established a weekly prayer meeting, which is well attended, and two weekly

porting the institutions of the Gospel, and have taken the lead in an effort to build a meeting house which they say must and shall be built. The present prospects of the church are very encouraging.

"Take no thought for the Morrow."

In leaving my home in Howell, and my business too, so soon after embarking in it, I shall necessarily make quite a pecuniary sacrifice. But this I regard as of little importance if I can be useful in the vineyard of the Lord, and my health permits me to labor for souls. I find the people here generally very hospitable and kind. I see no reason why there may not be an efficient, self-supporting church built here in a few years, with no more than common blessings upon the means of grace.

From one of the Western Counties.

Outward Signs of Inward Grace.

This church has been much revived during the past quarter, and one new family altar has been erected by one of our citizens, whose influence will undoubtedly be quite extensively felt for

wagon with a kegs of other place, having way, that he for his miserably for him, profane language the people would drink it, he v throats," disguise he thought, w his operation. no place where and, at last, drop of the dwelling his barrel upon moderate customer

Night came on a hint that it was his liquor out, h for safe keeping. til morning, wh his liquor would ground, he made to get out of the get away with h a cold water arrow rolled the destroyed stove in his hear having got away to his home, and this town since. did this have be

The father has been an elder in this church ever since its organization. He has been one of the main supporters—always at his post, and ever ready and willing to act for the interest of the church. He was a valuable member. We shall find it a difficult matter to fill his place, especially in the Eldership.

OHIO.

*From Rev. Franklin Putnam, Greenville,
Darke Co.*

Vicissitudes.

I deem it proper, as it may be my last communication to you as a missionary, to review the history of this field for the last four years—the time I have occupied it. I found when I came here, a church of twenty two members; very few from the world had identified themselves with it. When the Sabbath came, I did not know who would be at meeting. Perhaps no feeble church has suffered more from deaths and emigration than we have. During the four years, seven of our best members have died—all heads of families—four males and three females; among them two fathers, venerable and beloved—one, our beloved Elder, Carhart, honored for his sincerity, meekness, affability, and generous liberality; the other our working business man, a Trustee, our clerk, our Sabbath School Superintendent, our financier. Sixteen of our members have, in the above period, emigrated; making in all, twenty three—one more than we had, four years since, when my labors commenced. We have now on our roll forty. Had not death and the spirit of emigration made such inroads upon us, we should now number sixty three. We have, then, lost all our church that was, four years ago, and one more; and now count up within four of twice the number that we had then.

*From Rev. Lucien C. Ford, Jackson, C. H.,
Jackson Co.*

Encouraged, Quickened, Strengthened.

Shortly after my last report, the indications were such, that I appointed a series of meetings, to commence in that place on the 8d of February. Having no assistance, the meetings were closed sooner than they otherwise would have been.

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During their progress, a general and deep seriousness prevailed, showing that the Holy Spirit, in silent but mighty power, was at work upon the hearts of many in the crowded assembly. Six or eight were hopefully converted, and many others were awakened. Five came before the Session for examination, and one presented a letter to be received into the church. Others will come, I think, soon.

The interest in the preached Word in this place about the same time became apparently much deeper than at any time before during my residence here. We commenced a series of meetings on the 28d of March. During their continuance, over thirty attended our meetings of inquiry. Somewhere from fifteen to twenty have expressed a hope. We have received eight to the church, as the result of these meetings, and four others have applied for admission. With very little of excitement, there has been very solemn and earnest attention to the preaching of the Word, and an anxious inquiry after the way of life. We have established a weekly meeting for the special benefit of those who hope they have recently obtained, and of others who are seeking, the pardon of their sins. The converts appear well, and the Spirit is evidently with us still.

The church has been very much encouraged and quickened, and will be strengthened when all are received who will unite with us. Most of them are young, though some are heads of families. We trust the work will be continued until many more are brought to embrace the Savior.

*From Rev. Nathaniel T. Fay, Montgomery
Cross Roads, Wood Co.*

"The Morning Cometh, and also the Night."

There are many very injurious influences operating upon the minds of this community, to prevent the dissemination and progress of the truth. The early introduction of families into this region having but few or no religious views or modes of worship in common with each other, has been as a deep and broad strata constantly upheaving with the fires of bigotry and sectarianism. There are frequent spells of apparent quietness, when these fires smoulder, and almost die out. But ever and anon, these wrathful elements are all astir, and throw forth violent eruptions. Just at this time, there is

evil-speaking, are made to appear both unprofitable and wicked. With the bible in our hands, and the love of Christ in our hearts, we turn our eyes to heaven, and clearly discern the day-star which heralds the glorious rising of the Sun of Righteousness.

I review with thankfulness those providences which led me to be a Home Missionary. For here I stand in the most highly favored position. The wants of my country press upon me. There are dark spots to be removed from the land consecrated to God by the prayers, and tears, and blood of the Pilgrims. When these are all illuminated, and the light shines on every mountain-top, and into every valley, the Home Missionary may change his name, as he crosses the ocean to point the nations to that sun whose beams shed a pure and holy splendor on the birth-place of his fathers. It is for the illumination of the whole world we traverse these prairies, and penetrate these forests. Amid these labors, the church seems dearer to us; for it is in our behalf her most sincere, earnest prayers are offered. Our food and raiment is the common offering of those who love Christ—not charities from the rich only, but sacrifices also of the poor, who lament the desolations of Zion. While in this work, we feel that we are nearer to heaven: it is God's work. After the present toil is

meeting one object of special rejoicing: from death unto life, of high standing at our next meeting. On the 1st of June I came to church with him and he gave his heart to do it, night and day. He brings forth much fruit.

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He is about to build a house to live in. His contribution way will be equal to his, he has reduced two of his like sum.

On

Our Sunday school—having double the number it had a year ago. It is very interesting. The support have been very good. Money being made by individuals out of the

seen anything of religious interest in them. They were rather low in morals; the father a drinking man, and sometimes keeping liquor to sell, and the mother also sometimes partaking of it. There were, moreover, two illegitimate children in the household. A mother of one of these children, a young woman, and grand-daughter of the mother of the family, was the only one who could read. I talked to them of eternity, of Christ, of sin, and was interested, soon, in the manner of "old Joe." He had not his usual forward, braggart way of talking. He said little. Soon he got his head on his hands, between his knees, and occasionally I could see that he was aware he would attract attention. He would look up sideways, to see if any one saw him; then it could be seen that his eyes were full of tears. I asked him now to give up his wicked ways, and come to Jesus Christ, who had so loved him that he died for him. I urged him to pray to him. I then led in prayer, while he wept like a child.

A day or two after, Joe came to me

and asked that I would have a prayer meeting at his house; he wanted his colored brethren to be profited. He had been thinking of what was said. He had tried to pray. He wanted to know if we would feel like coming to his house and "havin' a pra'r meetin'." He meant to live differently. He was like a blind man "a feelin' in de dawk." He wanted counsel and prayer. Of course we could not deny him. We met; Joe was broken-hearted, and wanted another appointed. They have been continued ever since. Several, like him, came in—some rough, low, white drinking men, also. Several colored professors of religion come and pray with us.

We await the leadings of God's spirit, to see whereunto this thing will grow. Joe as yet gives no sign of turning back, so far as I know, from the position he has taken. He sometimes seems like a christian; but he is deplorably ignorant. He is a stout, working man, and those who work with him can but notice how differently he appears. "What," they say, "has come over Joe?"

Miscellaneous.

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Fifty-Fifth Anniversary.

This Auxiliary held its Anniversary at the Tremont Temple, May 30th, 1854, Rev. LEONARD WOODS, D. D., President, in the Chair.

The meeting was opened with prayer by Rev. MARK TUCKER, D. D., of Wethersfield, Conn. An Abstract of the Annual Report of the Executive Committee was read by the Secretary, Rev. JOSEPH S. CLARK, D. D., after which interesting and able addresses were made by Rev. HORACE JAMES, of Worcester, Mass., Rev. LYMAN WHITING, of Reading, Mass., and Rev. CHARLES S. PORTER, of Boston.

We have room in our present issue for only the following extracts from the able Report of the Executive Committee:

The Treasury.

At the opening of the year there was a balance on hand of \$1,097 77. The

entire receipts from Massachusetts, up to the 15th inst., when the financial year closed, amounted to \$45,478 11; of which \$32,890 52 were paid into this Treasury, and \$11,582 59 into the Treasury at New York, as best suited the convenience of the donors.

The disbursements have been \$5,245 88 for missionary service performed in Massachusetts; \$1,158 80 in defraying the proportion of incidental expenses pertaining to this auxiliary; and \$37,582 59 for missionary labors in other parts of the land, under the direction of the American Home Missionary Society. A balance of \$1,499 41 remains in the Treasury, wherewith to commence the work of another year.

Summary.

By comparing the mission churches now reported, with those of last year, it will be seen that eight have disappeared from the list. In place of these eight, it will also be seen, that three new applications have been admitted. These are all recently organized churches—two of

received during the year, and four dismissed.

The missionaries have had under their spiritual charge 1,280 families; and these have furnished an aggregate attendance of about 4,000 hearers, or 100 for each flock, on the average.

With an average valuation of about \$25,000, these feeble societies have raised for ministerial support \$322 each. Subtracting \$40, (the average sum received from persons not included among the members,) and the remainder is a fraction over *one per cent.* of their taxable property,—showing that those whom the Missionary Society helps, are making all reasonable efforts to help themselves. The average appropriation granted them during the year, has been \$180—making the average salary of their ministers \$452, which is \$17 more than that of the previous year.

The churches number 1,598 members, of whom 38 have been received by profession, and 26 by letter, during the year. Seasons of more than usual religious interest have been enjoyed in several of the churches, and about 70 hopeful converts are reported, only a small part of whom have yet made a public profession.

The 30 churches that have made returns, contributed to objects of benevolence \$1,485. If the other 7 gave in proportion, the whole will amount to

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women are professors. Evangelical religion has fallen into contempt. The heaven of smoother doctrines has pervaded all classes. The power of ridicule and sarcasm, wielded so long without restraint, has frightened poor Christians into holes and dens, till they hardly dare say that they will have Christ themselves, much less recommend him to others."

How small must be the recuperative power of such a community, unaided from without! And yet what measureless importance attaches to its recovery! There are some dozens of places in our midst, once of the same character, but now transformed in morals and religion—bright and verdant spots, from which streams of salvation are now flowing forth to gladden the world. It would be thriftless husbandry in the Lord's Vineyard, that should withhold culture from such soil. The cause of christian benevolence cannot afford to let these neglected corners of the old Puritan heritage lie waste, when by putting in the plough, and clearing out the stones, and sowing the good seed, they might be made to yield an hundred fold.

Nebraska.

The passage of the "Kansas and Nebraska Bill" devolves new responsibilities upon the friends of Home Missions; and the extraordinary interest already awakened in reference to the settlement of these Territories, indicates that they will very soon afford an important field of missionary labor. It is the desire and purpose of the Executive Committee to occupy it as early as practicable. In the meantime, our readers will be interested, we doubt not, in such information as we may be able to furnish, respecting the natural features of the country. The following sketch from the pen of an intelligent gentleman in St. Louis, is taken from the columns of the *New York Tribune*:

The boundaries of Nebraska, as given in the late act of Congress, are as follows, viz.: North by the 49th parallel of latitude, separating our territories westward from those of Great Britain; south by the 40th parallel, a few miles below the north-west corner of the State of Missouri; east by the Missouri River, the western line of Missouri and the western line of Minnesota; and west by

the main ridge of the Rocky Mountains.

The face of the country from the Missouri River westward to the spurs of the mountains is rolling prairie, but little diversified in its aspect save by the intersection of its streams. The soil, for a space varying from 50 to 100 miles west of the Missouri River and the State line, is nearly identical with that of Iowa and Missouri. The highlands are open prairies, covered with grasses; the river bottom a deep rich loam, shaded by dense forests. From this first district to about the mouth of *l'Eau qui Court* (Running Water River), it is one boundless expanse of rolling prairie, so largely intermixed with sand as to be almost unfit for ordinary agricultural purposes. The prairies are, however, carpeted with succulent grasses, affording an inexhaustible supply for herds of cattle and sheep.

The third district is a formation of marl and earthy limestone, and extends in a belt of many miles east and west of the Mandan Village, on the most northern bend of the Missouri River, and southward across the southern boundary of the Territory. This soil cannot be otherwise than very productive. I should think it especially adapted to wheat, rye, barley and oats. I have seen, also, very fine Indian corn along the upper valleys of the Missouri River.

The district which I will call the fourth, lying north of the Missouri River and west of Minnesota, is a succession of undulating plains, the soil of which is quite fertile but rather dry. These plains are covered with a thick grassy sward, which sustains innumerable herds of bison, elk and deer.

The fifth district is at the base of the Black Hills, between that range and the Rocky Mountains, and includes the valley of the Yellow Stone, of the Maria's River, and a variety of other small valleys, circumvallated by an amphitheater of mountains and gorgeous mountain scenery. The valley of the Yellow Stone is spacious, fertile and salubrious. The streams are fringed with trees, from whence the valley expands many miles to the mountains. The traveler can almost imagine himself upon the Danube, for the valley is sprinkled over at long intervals with cyclopean structures of granite closely assimilated in appearance, from a distant view, to the stern and solitary castles with which Europe was covered and guarded during the middle ages. But these structures exceed those of Europe in magnitude and grandeur, and the woods and waters are disposed with a taste and beauty which the highest art

stream closely. Above Council Bluffs, opposite Kanessville, Iowa, the bluffs on both sides recede, and there is little or no timber, save only bunches of cottonwood. From the mouth of Jacques River the river valley continues to become narrower to the base of the mountains. The river valley is the only rich alluvion—the highlands being intermixed with sand largely, and unfit for agriculture except in the third district, already described. Down as low as the Mandan village the water is as clear as the Ohio. From thence, onward to its mouth, it is impregnated by its tributaries with marl and sand, and always looks as muddy as in a freshet.

The spring freshet usually occurs about the 1st of June. Except during this freshet, the ascent above Council Bluffs, by boats of 50 tons, is arduous and difficult, and its descent by such boats nearly impossible, on account of the number and shifting character of the bars. There is a difference of 7 degrees in the specific gravity of the waters of the Missouri at the mouth of the Kansas River and the waters of the latter stream. The former has many more tributaries running through marl and quicksand. The average rapidity of the waters of the Missouri is nearly twice that of the Upper Mississippi. The Orinoco only exceeds

its waters a thousand feet, but this may be due to the fact that the valley is a dead flat, and to twenty-six of the stream is liable to inundation, and to the want of timber growth of the valley.

The Yellow River, which flows north-east, has been navigated by steamboats, a fully available dred and fitted valley as the future, can be carried on that of Clark. Gen. Clark's road connecting the two valleys is an open gap through the two great mountains, which is rounded by the

ing north. Snow falls at the foot of the mountains about the 1st of September, and at Council Bluffs about the 1st of November.

Coal has been found in the north-western counties of Missouri, and it is probable may be found in the south-east portion of Nebraska. The limestone formation of Missouri and Iowa extends over the first district of Nebraska described in this letter. Beyond that district the formation is sandstone, and rocks of the diluvian period—the former south and west of the Missouri chiefly, and the latter north of it.

The first district is the only really good agricultural region at present. It is a rich loam, finely timbered and watered. The second is strictly pastoral. The third has soil, but is destitute of timber, and very sparsely supplied with springs. The fourth also has soil, but has the same drawbacks. The fifth, as already stated, is the finest region on the globe in the same latitude.

From a Missionary's Wife.

Missionary Boxes.

Will you permit the wife of one of your missionaries to add a few words to her husband's report, that she may express her gratitude for the many favors received through your Society. I have often felt that could the friends of Home Missions realize how much their donations of books and clothing add to the comfort and happiness of the families of their missionaries—how much they lighten the care and toil of the wife and mother—how much such favors cheer the missionary's heart, and nerve him to more earnest labors in his Master's service, they would feel themselves amply rewarded for their self-denial and labor of love. Could the dear sisters who have worked so faithfully in preparing the boxes of clothing for the missionaries of your Society visit us in our *little* homes, and witness the opening of those boxes, and listen to the exclamations of the different members of the family, as one article after another is drawn forth, just adapted to their immediate wants,—could they see the tear as it dims the mother's eye when she thinks how many comforts her family will enjoy which their limited means would not have allowed, and hear the father as he exclaims, "How wonderfully does God provide," they would surely feel that they had not labored in vain.

When I think how many churches owe to your Society, in a great measure,

all the religious and moral privileges which they enjoy, and how many ministers would be obliged to turn aside from their labors, were it not for the aid they receive from the Home Missionary Society, I feel that it is accomplishing a great and glorious work; and that Eternity alone can measure its results. The Home Missionary at the West finds many things to try his faith and patience. A poor and inconvenient dwelling—the small salary—and the condition of the society in which he labors—it being made up of people from every part of the country, with views and habits so diverse that it is almost impossible to produce anything like harmony among them. But he has many things to encourage him, and not the least among these is the sympathy of Eastern friends. That the choicest of Heaven's blessings may rest upon the Home Missionary Society, and its friends, as well as upon all its missionaries, is the prayer of the

Wife of a Missionary.

A Missionary's Cordial.

"Whoso giveth a cup of cold water."

I would transcribe one of the many precious cordials of a poor missionary, as it shows how God takes care of his children, and advances the interests of his kingdom. The writer, whom I never saw, will excuse the liberty taken with this letter, for the good it may do to others.

DEAR SIR:—I have just been reading a communication from yourself, published in the Home Missionary, in which you allude to necessities and privations which the friends of missions seemed to have overlooked, in their sympathy for missionaries at a greater distance. This, I doubt not, is true, and that the Home Missionary in our own State perhaps suffers for want of many of the necessities of life, when we little suspect it. This ought not to be so, and I am sure would not be, were the wants of missionaries more fully known, and attention more fully directed to them. If I ever wish to be rich, it is when I read the accounts of the labors, sufferings, and privations of our beloved missionaries, and their appeals for sympathy and aid; and I cannot be denied the privilege of writing and expressing my sympathy for yourself and family, and enclosing a "widow's mite," hoping it may be acceptable, little as it is. I would gladly increase it an hundred fold, but cannot; and can only do this through the kindness of a dear and noble-hearted brother, in remembering me with a New Year's gift. Will you write me particularly in regard to your family and pa

shed my hands with labor, so
 ve never suffered for the necessa-
 e, or been denied the privilege of
 nething for those whose necessi-
 e greater than mine. Many
 plies have come almost by a
 and I could realize the hand
 distinctly as if seen in bodily
 mention this for your encour-
 l to bear grateful testimony to
 illness of our heavenly Father,
 never leave or forsake those
 their trust in him. May he
 your hands, and encourage
 rt; may his work prosper
 l, the voice of health and peace
 in your dwelling, and every
 uplied.
 uch encouragement as this,
 i not be willing to be a mis-
 And here lies the great secret
 ecess of our noble institution.
 ally commend the example of
 ady, as worthy of imitation.
 erely spoken, are deeds; and
 gift, when the heart goes with
 of comfort. The poor widow
 n love, from her scanty store,
 e than they all."

Denote the glorious d
 E'en now the coming
 Lights up the sky
 Dismiss each anxious
 The promised time dri
 Faith sees, with vision
 The day-spring n

Good will to men proe
 Tell of the Saviour's n
 Through all our la
 Jesus the work will ble
 And give his word succ
 His church shall still oc
 His guiding hand.

Go from Atlantic's shore
 The Gospel publish o'er
 Our wide domain;
 Where mountains tower
 Where smiling prairies
 Or broad streams silently
 Flow to the main!

Pacific's waters, rolled
 Upon their sands of gold,
 Shall catch the sound
 Shall waft the tidings o'er
 To many a heathen shore
 And praises evermore
 Swell earth around!

is by the Executive Committee of the American Home Missio-
 in the Month of June, 1854.

Rev. W. Farley, Fort Byron and vicinity, Ill.
 Rev. Joseph Gordon, Vandalia and Mimbury Grove, Ill.
 Rev. R. Stewart, Destitutions in Bond, Clinton and Jefferson Cos., Ill.
 Rev. J. Hawke, Montezuma and Toronto, Ind.
 Rev. P. Brown, Mt. Vernon, Mt. Lebanon, Jeffersonville and vicinity, Ind.
 Rev. J. Williams, Balpa, and vicinity, O.
 Rev. J. Harrison, Hartford, O.

Rev. A. Downs, Mount Hope, N. Y.
 Rev. C. Chapman, Meredith, N. Y.
 Rev. A. Spencer, Reed's Corners, N. Y.
 Rev. J. Woodruff, Richford, N. Y.
 Rev. F. Libby, Hume, N. Y.
 Rev. J. Lane, Evans Centre, N. Y.
 Rev. N. Elmer, Factoryville, N. Y.
 Rev. D. Willers, Ger. Ch., Waterville, N. Y.
 Rev. A. D. Brinckerhoff, Chazy, N. Y.
 Rev. C. Burgess, Little Valley, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums in the month of June, 1854.

MAINE—		
Saco, a friend,	2 00	
NEW HAMPSHIRE—		
Cheshire Co., Comt. of Churches, by D. Smith, Treas.		
Marbleborough Cong. Ch. and Soc., 18 00		
Wichester, Ladies' Miss. Soc., in full to const. Eliza Smith, Mrs. Thomas Gould, and Mrs. Asahel Lyman, L. M., 85 85	108 85	
Lyndeborough, legacy of Paul Atwood, by J. A. Wheat,	260 00	
Raymond, Ladies' Benev. Soc., by Rev. D. Bart,	6 00	
VERMONT—		
Bethel, by R. Perkins, Rev. James Hobart, L. M., and to const. his son, James Hobart, jun., and his daughter, Mrs. Mary Kinne, of Turro Hunt, Ind., L. M., 90 00	90 00	
Middlebury, a friend,	5 08	
Peakney, Wm. Wheeler,	4 50	
Waterville, Bedford Hopkins, by R. Perkins,	5 00	
West Brattleborough, Cong. Ch., a member, to const. Rev. Joseph Chandler a L. M., 30 00	30 00	
Woodstock, First Cong. Ch. and Soc., Ladies' Sew. Soc., to const. Mrs. Hannah Chapin, Mrs. Mary Ann Williams, Mrs. Paulina E. N. Haskell, Mrs. Ann C. Burnell, and Mrs. Almira H. Washburne, L. M., 153 00	153 00	
MASSACHUSETTS—		
Maa Home Missionary Society, by R. Perkins,	1,000 00	
Attleborough, legacy of Asa Reed, by A. M. Reed, Exr., 1,000 00	1,000 00	
Conway, in part of legacy of Wm. Avery, by Joseph Avery and Maria Avery, Exrs,	67 00	
Fitchburgh, a friend, to const. Rev. S. W. Dole a L. M., 30 00	30 00	
Hadley, on account of legacy of Oliver Warner, by W. P. Warner,	85 00	
Lea, legacy of Joel Bradley, by H. S. Bradley,	75 00	
Lowell, Kirk St. Ch. Juv. Miss. Soc., by Rev. Dr. Blaschard,	3 00	
Newburyport, a Lady, by Rev. Dr. Dana,	20 00	
Northampton, Eliphalet Williams, to const. James Williams and Samuel Williams, L. M., 60 00	60 00	
Shrewsbury, a friend, to const. Rev. N. M. Williams a L. M., 30 00	30 00	
South Egremont, Ladies' Miss. and Benev. Soc., by Sophia Goodale, Treas., 18 00	18 00	
Westfield, a friend,	10 00	
Woburn, Ladies' Char. Read. Soc., by Mrs. T. Richardson,	4 00	
CONNECTICUT—		
"H."	10 00	
Black Rock, Cong. Ch., by Rev. W. J. Jennings, to const. Miss Jane Perry a L. M., \$30; others to const. Isaac W. Jones a L. M., \$49 04,	79 04	
Deep River, Cong. Ch. and Soc., by George Spencer,	18 00	
Durham Center, Rev. David Smith, D. D., North Ch., by Miss I. I. Ostlin,	5 00	4 00
East Haddam, First Cong. Ch. and Soc., by Rev. Isaac Parsons, Gmt. \$35; Ladies' Cent. Soc., \$31; of which \$30 is to const. Mrs. Richard S. Pratt a L. M., Lebanon, South Soc. Ladies' Miss. Assoc., by Miss S. K. Dolbeare,	55 00	34 00
Goshen Soc., Cong. Ch. and Soc., by N. C. Sexton, to const. Rev. E. W. Tucker a L. M., 33 00	33 00	
Middlebury, Sab. School Class, by Miss Fanny L. Arnold,	3 00	
Middletown, bequest of Miss Mary A. Loveland,	1 00	
Fern. Home Miss. Soc., by Miss Julia A. Russell, to const. Mrs. Curtis Bacon a L. M., 30 00	30 00	
New Canaan, Cong. Ch. and Soc., by Rev. F. W. Williams,	79 25	
New Haven, W. F. Colton,	1 00	
West Conn., by A. Townsend, jun., 37 00	37 00	
Hamden Plains,	313 45	
Milford, First Soc., 49 58	49 58	
Orange, to const. Elias K. Bradley a L. M., 28 26	28 26	281 43
Oxford,	115 00	
Norfolk, Cong. Ch. and Soc., by Rev. J. Eldridge,	30 00	
North Branford, on account of legacy of Abigail Linsley, by James F. Linsley,	126 06	
Norwalk, First Cong. Ch., Youths' Miss. Soc., 247 00	247 00	
Norwich, Ladies' H. M. S., by Mrs. H. G. Ripley,	4 00	
Ladies' H. M. Sew. Soc., for freight, by Miss E. B. Woodhull,	341 00	
Main St. Ch., by W. A. Buckingham, Caleb B. Rogers, in full to const. Rev. John M. Krebs, D. D. a L. D. and Mrs. J. M. Krebs a L. M., \$100; W. A. Buckingham, to const. Misses Harriet M. Story, Sarah E. Story, and Mary Lathrop, L. M., \$100; B. W. Tompkins, to const. Havilah Mowry a L. M., \$50; others, \$91,	60 00	
Saybrook, First Cong. Ch. Ladies' Sew. Soc., by Miss A. K. Dowd, to const. Rev. Samuel McCall, and Mrs. Emily McCall, L. M., 26 20	26 20	
Stonington, First Cong. Ch. and Soc., by Rev. N. B. Cook,	30 00	
"Tolland Co.," 30 00	30 00	
Watertown, John De Forest,	100 00	
West Haven, legacy of Betsey Ann Benham, by Eliza Benham,	44 23	
West Meriden, Cong. Ch., by R. Linsley, Wilton, on account of legacy of Zadock Raymond, \$58; Cong. Ch. and Soc., \$43; by C. Marvin,	96 00	
NEW YORK—		
Brooklyn—		
Mrs. Presb. Ch., D. Leavitt, \$30; N. T. Conkling, \$3; Alfred Edwards, \$25; Mrs. Alfred Edwards, \$35; L. N. Judson, \$20,	103 00	
Bedford Cong. Ch., Mon. Con. Coll., by D. O. Calkins,	13 76	
Clinton Avenue Cong. Ch., Ladies' H. M. S., by Mrs. S. Davenport,	166 00	

Loomis, in full to const. Roger E. Loomis, of Georgia, Vt., a L. M., \$25; Mrs. E. T. Warren, \$5,	80 00	Cooksville, Pres low, Johnstown, Co
Allen St. Ch., Mon. Con. Coll., by Rev. G. Thacher,	3 66	Dixon, Madison, Cong. B. Perkins.
Madison Square Presb. Ch., John C. Baldwin, \$200; Eli Goodwin, \$100,	300 00	Received by Rev Manitowoc, P
Mercer St. Ch., W. W. Chester, \$50; J. B. Sheffield, \$175; L. Atterbury, \$25; W. A. Butler, \$25,	275 00	Mishcott, Two Rivers, C
Church of the Puritans, Mon. Con. Coll., by E. M. Kingsley, \$26; G. P. Phelps, \$75; H. C. Abernethy, \$50,	151 00	Eacine and Pik Rev. John Par
Tubernacle Cong. Ch., J. Smith, \$10; Mary Smith, \$1; J. Minor, \$10,	21 00	Waupaca, Coll. Wauwatosa, Fir
Thirteenth St. Ch., of which, \$30 is to const. Richard D. Lathrop a L. M., by J. P. Cummings,	79 90	Luther Clapp,
West Presb. Ch., Sab. Sch., H. M. S., by S. Boynton,	157 95	
Orient, Cong. Ch., Perry Center, a friend,	85 00	Bellevue and Col Rev. W. L. Col
Peru, Cong. Ch. Coll., \$31; Rev. S. H. Williams, \$5,	2 00	Cold Spring, Coll cook,
Spencerport, First Cong. Ch. and Soc., by Rev. J. H. Dill, Ladies, \$33 18; Gent., \$17 87,	26 00	Garnaville and F by Rev. C. V. I
Troy, First Presb. Ch. Coll., in part by B. Hatch,	41 00	Keosauqua, Cong Rev. O. Dimon,
Union Center, Cong. Ch. Mon. Con. Coll., \$ by Rev. Mr. Woodhull,	50 00	Maquoketa, Cong by Rev. J. W.
Yorktown, N. Y., Cong. Ch., by J. H. Thomas,	7 24	Red Rock, Cong. (
	5 50	
NEW JERSEY—		JASPER
Paterson, Mrs. M. H. W.,	1 00	
VIRGINIA—		Donatic
Mount Carmel Presb. Ch., by Rev. W. A. Taylor,	4 25	Andover, Mass., Sal Sch. books, by A. Darham, Ct., North I. Catlin, box,
TENNESSEE—		Holla, N. H., Ladies per Miss Mary Har
Mooresburgh, Presb. Ch., by Rev. J. B. Logan,	2 85	Keena, N. H., Ladie barrels,
OHIO—		Lowell, Mass., Kirk & by Rev. A. Blanch

Cherry Valley, Presb. Ch.,
Chippewa, *Chippewa Ch.*, by Rev. S. Young,
Clinton, Cong. Ch., bal.,
Columbus, Coll. by Rev. W. R. Tompkins,
Conestoga, Coll. by Rev. H. Heberd,
Cortlandville, Presb. Ch., Coll. in part,
Coventry, Second Cong. Ch., of which \$15,
in full, to const. Mrs. G. W. Phillips a
L. M., and \$15 is from Mrs. Clark Smith,
to const. Mrs. Lois Smith a L. M.,
Eaton, Cong. Ch.,
Guilford, Cong. Ch., by Rev. J. P. Jones to
const. Albert G. Beebe a L. M.,
Hamilton, Second Cong. Ch., by I. Foots,
Holland Patent, Presb. Ch., bal. of Coll.,
New York Mills, Presb. Ch., by Rev. R. R.
Kirk,
Nineveh, Presb. Ch.,
North Pitcher, Cong. Ch., \$16 18; Rev. P.
Field, \$8 82,
Onondaga Hill, Coll. by Rev. J. H. Prentiss,
Oswego, Second Presb. Ch., Coll. in part,
Orisco, Cong. Ch.,
Paris Hill, Cong. Ch., of which \$30 is to
const. Erastus Webber a L. M.,
Redfield, Amos Johnson, for Minnesota,
Sauguett, Presb. Ch., Coll. \$28; Legacy of
Miss Lucy Shepherd, \$15 85,
Scott, Cong. Coll. by Rev. J. S. Lord,
Utica, First Presb. Ch., \$125 68; Hon. W.
J. Bacon, \$25,
Verona, Presb. Ch.,
A Friend, \$50; do, \$4,

72 58
12 10
17 00
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12 50
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\$1,977 75

*Receipts of the Western Reserve Agency at Hudson,
O., from March 1 to June 30, 1864. T. F. HANDY,
Treas.*

Ashabehn, Rev. J. M. Gillett, \$8; I. P.
Robertson, \$5; Mrs. H. K. Parsons, \$10;
J. H. Parsons, 50 cents; Miss Caroline
Parsons, 50 cents; Mon. Con. Coll., \$14,
Atwater, Cong. Ch.,
Aurora, Cong. Ch.,
Berlin, bal. of Coll.,
Birmingham, Mrs. Eliza Swift, \$10; Mrs.
Martha Leonard, \$10; Coll., \$7,
Burton,
Chagrin Falls, H. White,
Cleveland, Second Presb. Ch., Hon. J. Hub-
bard,
Cuyahoga Falls, a Friend, by E. N. Still,
Dover, Cong. Ch.,
Farmington, Cong. Ch.,
Freedom, Coll., \$16 24; a few Ladies, by
Mrs. Aurelia B. Atwood, \$10,
Hamden, by Rev. H. W. Osborne,
Hickley,
Hudson, First Cong. Ch., J. W. Smith, \$25;
Mrs. Mary C. Chamberlin, L. M., \$30;
Sabbath School, \$10; Coll. in part,
\$30 50,
Jefferson, Mrs. Sarah Parsons,
Johnston, by Rev. X. Betts,
Kingsville,
Lancaster, Rev. S. Lee, \$5; Mrs. Anna Hyde,
\$5,
Medina, Mrs. A. L. King, \$10; H. G. Blake,
\$5; E. C. Clark, \$4; Rev. D. A. Groves-
nor, \$5; Coll., \$5 17,
Mesopotamia, an aged widow,
Middlebury, First Presb. Ch.,
Newton Falls, by Rev. E. Chester,
Painesville, Hon. Reuben Hitchcock, \$75;
Rev. P. Terry, \$5; T. Rockwell, \$5; Uri
Seeley, \$5; S. T. Ladd, and others, \$15 25,
Peninsula, Ladies' Sew. Circle,
Ravenna, Coll.,
Richfield, M. and N. Hammond,
Rochester,
Rockport, John Hawkins, dec., by C. S.
Tomlinson,
Rootstown, Dea. G. Case, \$5; Coll. in part,
\$8 21,
Solon, Rev. J. Seward,
Tallmadge, Benev. Assoc., Coll. in part, to
const. Dea. Warren Starvoant a L. M.,

38 00

51 11

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29 17

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10 00

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10 00

28 02

10 00

15 75

45 00

18 21

10 00

48 51

Toledo, bal. of Coll.,
Wayne, Coll. in part,
Windsor, by Rev. F. L. Arnold,
Home Missionary,

2 00
2 50
6 00
2 00

\$746 24

*Rev. MARCUS HICKS acknowledges the receipt of the
following sums in Ohio.*

Bloomington, Presb. Ch.,
Columbus, Second Ch., in part,
Hanging Rock, R. Hamilton,
Lockland, Presb. Ch., bal.,
Portsmouth, Presb. Ch., bal.,
Troy, First Presb. Ch., in part,

2 00
2 00
20 00
4 00
6 25
40 71

\$128 04

*Receipts of the Massachusetts Home Missionary
Society, in the months of April and May, 1864
BENJAMIN FRANKLIN, Treas.*

Abington East, Harvey Torrey, to const.
Charles W. Torrey, John E. Torrey, and
Miss M. Torrey L. M.,
South Cong. Soc., Mon. Con. Coll.,
Amesbury, West, Rev. Mr. Payne's Soc.,
Amherst, Mrs. Elizabeth Haven, \$50; Hon.
E. Dickinson, to const. W. A. Dickin-
son a L. M., \$30; John Leland, \$10,
First Parish Cong. Soc.,
Ashland, Miss Sarah Shepard,
Athol, Mrs. H. Sweetzer, to const. James
Goldsbury a L. M.,
Rev. Mr. Norton's Soc.,
Berkshire and Columbia, H. M. S., L.
Church, Treas.,
North Becket, to const. Rev. O. H. Nor-
ton and Mrs. Lucy Smith L. M.; Stock-
bridge, to const. Rev. W. H. Phelps,
Hon. J. Z. Goodrich, and E. W. R. Can-
ning L. M.; South Adams, to const.
Hon. W. C. Plunket a L. M.,
Billerica, Cong. Soc., \$25; Rev. Mr. Stearns,
\$10,
Boston, A. J. Morse, \$20; a friend, \$5,
Essex St. Ch., bal. of Coll., \$197; J. Tap-
pan, to const. Mrs. Tappan a L. M., \$50,
Bradford, W. T. Johnson, to const. his
mother, Mrs. Nancy Johnson, a L. M.,
Brookfield, Soc. for Mutual Assistance, S. M.
Lane, Treas.,
Holland, Ladies' Cent. Soc., to
const. Mrs. L. Allen L. M.,
Southbridge, Cong. Ch. and Soc.,
Ware, First Parish,
Burlington, Cong. Ch. and Soc.,
Cambridge, Shepard Ch., Ladies' Sew. Cir-
cle,
Carlisle, Rev. Mr. Lawrence's Soc.,
Charlestown, a friend,
Chatham, Cong. Ch. and Soc., to const. Mrs.
M. Snow a L. M., \$31 84; Ladies' Benev.
Soc., \$15,
Conway, Cong. Soc., of which \$50 is from
Col. Austin Rice to const. Mrs. Ebenezer
Ames a L. M.,
Dedham, Fern. H. M. Soc.,
South Cong. Ch. and Soc.,
Dorchester, Second Parish, Ladies' H. M. S.,
to const. Mrs. Thomas Tremlett and
Mrs. Lydia Capen L. M.,
Village Gl., Ladies' Sew. Circle, to const.
Mrs. Olive Jenkins and Rev. Daniel T.
Noyes L. M.,
Falmouth, Legacy of Mrs. Elizabeth Mitch-
ell, by J. Brewster, Ex'r,
North Cong. Ch. and Soc.,
Second Cong. Ch. and Soc., Wauquoit Vil-
lage,
Franklin, North, Ladies' Benev. Soc.,
Franklin Co., H. M. Soc., S. S. Eastman,
Treas.,
Ashfield, Gent. Benev. Soc.,
\$28 83, Ladies, \$18 82, to const.
Rev. W. H. Gilbert a L. M.,
Buckland,
Charlemont, First Cong. Soc., La-
dies,

100 00

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180 00

45 00

90 00

196 10

79 00

200 00

12 00

8 00

25 00

42 15

45 76

11 80

ok, Ladies' Assoc.,	10 00	see; Thomas Honey, 1
South Cong. Soc.,	8 88	Hildeburn, \$90; James
1, Rev. Mr. Blake's Soc.,	10 00	Solomon Smith, \$10; C
, Miss Cynthia Hawes,	95 00	\$10; Cash, \$10; E. S.
ro', North Cong. Soc.,	28 90	Erakine Hazard, \$10; 7
, First Ch. and Soc.,	95 00	\$10; E. A. Handy, \$10;
ntree, Legacy of Lorenzo Converse,		bell, \$10; others, \$35;
artin, Exr.,	900 00	Miss Caroline Brown, \$2
Center, Mrs. Mary C. Ward,	50	<i>Calvary Presb. Ch.</i> , John
ish, Mon. Con. Coll.,	55 54	\$100; Thomas Fleming, 4
First Cong. Ch. and Soc.,	18 28	W. Gray, \$50; E. S. W
laha Goddard,	2 00	Henry J. Williams, \$35;
ong. Soc., bal.,	2 00	guel, \$25; F. J. Dreer,
n, Ladies' Circle of Industry,	25 00	Dulles, \$10; Wm. McK
'ball of Coll.,	2 77	White, \$10; J. O. Ewing
'Elliot Ch. and Soc.,	264 80	Chaver, \$5,
, Rev. Mr. Douse's Soc.,	26 40	<i>Clinton St. Presb. Ch.</i> , by G
Saleb M. Morse,	5 00	Coll., \$264 78; Mon.
Turkey, Miss E. M. Watson,	10 00	\$90 58,
, Pilgrim Evan. Soc.,	23 45	<i>Western Presb. Ch.</i> , Thor
Ladies' Miss Soc., to const. Mrs.		\$90; H. M. Berkenbine,
Hunt & L. M.,	20 00	Cummings, \$10; P. W. E.
dies' Sew. Soc.,	10 00	\$10; Wm. Eyan, \$10;
West, Fem. Benev. Soc.,	8 50	John Patton, \$15; others,
, Rev. Mr. Sabin's Soc.,	30 00	<i>Central Presb. Ch., N. L., 1</i>
rth, Cong. Ch. and Soc.,	6 00	by Rev. George Duffield,
Trinitarian Soc., to const. Wm. P.		Pottsville, by Rev. G. J. Sabin
nd Edmund G. Tileston L. M.,	68 50	Pleasant Mount, Presb. Ch. \$24
ge, bal. of Coll.,	1 00	R. Stone, to const. C. P. Wal
ong. Ch. and Soc., to const. Mrs.		\$20,
ances, George Burbank, and Jo-		Reading, Colored Presb. Ch.,
Hitchcock L. M.,	100 15	Sunville and Fairfield, by Rev.
Evan. Ch. and Soc., Mon. Con.	43 25	Susquehanna Depot, by Rev. E
tfield, Legacy of Moses Barnes,	100 00	Tioga, by Rev. S. J. McCulloug
ridge, Rev. Mr. Horton's Soc.,	250 18	Unfondale, by S. D. Ward,
n, North Ch. and Soc.,	19 80	Waymont and Prompton, by
irst Cong. Ch. and Soc.,	196 77	Boeswell,
Salem St. Ch. and Soc., to const.		Wells, by Rev. J. Jewell, \$7;
rge Bushnell & L. M.,	20 24	A., by Rev. J. L. Riggs, \$15,
	\$6,090 58	

DELAWARE—

Milford and Misspillon,

MARYLAND—

Bethesda and Rockwell, by Rev
Eva,

The Philadelphia Home Missionary So-
April 1 to July 1, 1854. Rev. Ross

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

Vol. XXVII.

SEPTEMBER, 1854.

No. 5.

The Past and the Future.

THE thorough evangelization of the masses of the American people seems an indispensable condition of the world's deliverance, alike from temporal and from spiritual bondage. To this great end does the American Home Missionary Society bend its growing energies. The Address subjoined was delivered by REV. GEORGE THACHER, of New York, at the last Anniversary of this Society, on moving the following resolution :

RESOLVED, That the history of this Society, distinguished as it has been by every element of success, augurs a future of unexampled prosperity, in its relations to the growth and the glory both of our Country and the Church of God.

The general truth which underlies this sentiment is not a novel one. Three thousand years ago it was written,—“that which hath been, it is that which shall be.” In other words, the history of the past is a mirror in which we see reflected the outline of the future. By the aid of experience we judge of coming events,—not with the definiteness and certainty of divine inspiration, but yet with a degree of accuracy, and with a confidence in our predictions which subsequent developments will sustain. Every new undertaking is an experiment; its friends and promoters are embarrassed by the uncertainty of the issue. When a plan is formed whose operations and results are not intended to terminate at a given time, but to reach onward through an indefinite series of years or generations, if it bear well the first protracted trial, its permanent utility is no longer considered as a question but as a fact.

The Society, whose Anniversary we this evening celebrate, has been in existence just eight and twenty years. Our resolution speaks of its history, during this period, as warranting the confident expectation of its continued and ultimate success. A few remarks will show that this is correct. For, on examination of its annual reports, especially of its statistical tables, we find it has these four characteristics which insure for it a prosperous career henceforth.

... year, this institution received into it \$18,000; in the year now closed, its receipts were \$10,000; the number of missionaries was 169; in the last year, it saved 100 souls. In its first year, the number of congregations it supplied with more or less of ministerial labor, was 100; it has now increased to more than twenty one hundred!

At the beginning, its operations were chiefly confined to the coast, now they extend from the Aroostook to the Colorado. It has, then, more than doubled its territory, more than preserved its original life and power. It has borne the name of an American institution. It has enlarged its sphere of our national territory, has multiplied its agencies within it, has grown up from infancy to manhood, and attained to strength, until now it wields a power which makes us all rejoice.

3dly. It has *efficiency*. The efforts it has made for the Indians have not been in vain. Under its auspices, more than 100 have been educated and ordained ministers, or at least, needy places. Not less than half a million of souls have been received into the churches that have been founded by these churches, more than nine hundred have, through the aid of this Society, obtained strength to sustain their own gospel institutions, and are now among the strongest and most influential churches in the West.

Now, sir, we may safely challenge any reasonable claimant of the vast import of these facts, their value received, and then deny that this Society has done a work for which we should be proud, but for which we are not yet prepared to receive the credit.

pecuniary wants with annual free-will offerings, the splendid aggregate of which is TWO AND THREE QUARTER MILLIONS OF DOLLARS!

But, Mr. President, is it not a certainty that an organization whose history so clearly reveals these attributes of perpetuity and power, will, with the blessing of Heaven, continue to prosecute its beneficent work until its glorious mission shall have been fully achieved? Sir, it is not a matter of doubt at all. If there is any truth in philosophy; if there is any tenacity of purpose in human nature; if like causes produce like effects; if the Bible is a revelation from Heaven; if the human soul is a sinful, accountable, immortal thing: if the crucifixion of Jesus for the salvation of men is a sublime and momentous fact; if the Spirit of God dwells in the hearts of his people, there is no human prediction more sure of fulfillment, than that this American Home Missionary Society will, for a long time to come, persist in its prayerful, organized, efficient labors for the universal ascendancy of the spirit and precepts of the Gospel in the hearts of the people of this land. Even should it change its policy, or become known by another name, still, in its essence, it is destined to live, and grow, and accumulate results more valuable and magnificent than have yet been conceived. It cannot fail; it cannot falter. There is no provision for such a contingency in our constitution; blessed be God! there are no such fears in our hearts. The doctrine of the perseverance of the saints is true in more senses than one. That faith in Christ, and that love to man, in which our Society had its origin, and which have been the source of its life and growth and fruitfulness ever since, have lost no measure of their influence, but will hereafter move the friends of the Redeemer, with a perpetual impulse, to use, with ever increasing activity and urgency and power, the means which this Institution affords for arresting the progress of error and sin in our countrymen, for laying waste the strongholds of Satan, and building up the kingdom of God in every part of the nation.

But the future successes of our work are declared in the resolution to have an important bearing on our *national welfare*. It is often said that this is already a great country. The remark is true. But on this occasion, it becomes us to think of what our country *may be*, rather than of what it is. But how can we adequately set forth the probable destiny of this great confederacy? We need some Banvard or Catherwood, who, with prophetic eye could penetrate the darkness of the future, and with truthful pencil, and in vivid colors, paint a panorama of our nation in its final greatness and magnificence. For since the world was made, the sun has not shone on, nor the human mind imagined, a scene so wonderful and imposing as that which, there is reason to believe, this country will present to the eye of an observer some centuries from now. We have, Mr. President, an area of three and a third millions of square miles, more vast than the whole continent of Europe, fifty times as large as all New England.

This immense territory is capable of sustaining, and at some future time probably will sustain, five hundred millions of human beings. I make this statement, incredible as its truth may at first appear, after an examination of the subject; but without delaying to construct an argument to prove it, as might be done, would our time permit, I simply offer, in support of its correctness, the fact, that the kingdom of Great Britain and Ireland has two hundred persons to the square mile; at which rate our country would have the enormous mass of six hundred and sixty millions!

For the sake of not transcending the utmost limits of human belief, I have deducted about one fourth from this sum; but, even with this abatement, we shall have a numerical force of *more than one half the present population of the globe*.

ave concern, they assemble in their chambers of legislative
ence in their holy temples. Gaze on them as they sit in soc
e board, or celebrate the joys of a youthful bride, or weep
new made grave. Behold them in their seats of learning,
eir places of exchange, their markets, their prisons, their al
s. Survey the land, thickly studded with towns and vill
iversal webwork of telegraphs and railways; its rivers and
d alive with steamers; its vast prairies cut into farms, and y
rvests; its coasts lined with merchantmen; every spot c
h signs of human enterprise, with the fruits of human ge
stry, and with all the varied means of human happiness.

This is our country not many hundred years from to
sses are to be the inheritors of our wealth, institutions
ink of it, my friends! A nation of 500,000,000 of men dw
res, our hillsides and plains, free, intelligent, enterprisi
w thrilling, how exhillirant, how august the scene! Bu
e that this *vision* will become a fact? Not on the perfect
a nature; not on the necessary laws of human progress;
vigor of our free institutions; not on the patriotism of
esmen; not on our naval and military strength; not on t
ple, or the wisdom of our philosophers; but on Christianit
ng power of the church, on the permanency and efficien
his Society employs. What are its agencies?

When an army is engaged in actual warfare, there is o
en from all the officers and soldiers, distinguished for th
onal bravery, and detailed to encounter the enemy in circ
e the coolest and most reckless courage.

church. He commences a Sabbath school, a Bible class, a prayer meeting, and a weekly lecture. Through his efforts a house of worship is built and paid for. Conversations are multiplied and the church is enlarged. It is recognized as a successful undertaking. It grows with the thriving community around it. Its influence permeates society. It is the supporter of education and social order and industrial enterprise. It operates as a corrective of error, a guide to public sentiment, a check on vice and crime, a preventive and cure of misery, a nursery of virtue and piety, a fountain of every salutary influence. Meanwhile, the self-denying missionary, having persisted in his labors till the end, dies on the field with his harness on, and, forgotten in this world, becomes a king and priest unto God in heaven. But the work begun by him goes on, and the single church which he established becomes in process of time, two, or three, or four. And these multiplied results of his exertions last through many generations or ages, and contribute greatly to the highest and happiest development of the resources of a wide region of country, and of the talents, the characters and the destiny of a vast multitude of men. This is no exaggeration. It is all true, and its truth has been many times exemplified in the history of the churches of our land.

But if so, can any man estimate the profit which has accrued, and will yet accrue to the country from the nine hundred churches which this Society has already fostered into maturity and permanence? Much more—can any man estimate the advantages, which the nation will derive from the much greater number of churches that are certain to be established by the same instrumentality, during the hundred years to come? Let this work go on, sir, as we are sure it will go on, and we know, we do not guess, that it will quicken the growth of our country as but few if any other agencies can, and powerfully promote that consummation of our national glory, which we can but feebly imagine and still more feebly portray.

But our resolution suggests a far more important and engaging theme—the future influence of our Society on the *church of God*.

He is a poor Christian who does not love the nation with which he is identified. But the nation—unlike the church, which is immortal—is but a temporary thing. It is destined to become extinct; for the world itself will have an end. Because the world is only an expedient of God for the accomplishment of a purpose worthy of his infinite attributes, the establishment, growth, and perfection of the church. For so the Scriptures teach. When the world and all that it contains shall have passed away, its ultimate and eternal product shall appear in the redeemed and glorified church, in the congregation of all the saints, constituted into one holy family, in a state of the highest exaltation, of unmarred purity, of divine splendor, of perfect and overgrowing felicity. Wonderful, transcendent thought! The church of God, whose history began with the first conversion of a sinner to holiness, whose existence was preserved for many centuries in the bosom of the Jewish people, until Christ came; which, from its pentecostal baptism till now, has been growing by accretions from every tribe of men to which the glad tidings of salvation have been preached, and will go on henceforth extending its conquests, multiplying its members, and fulfilling its mission till the judgment trump shall sound; then, having withstood all the opposition of sin and Satan, and outlived all the mutations of time, to be made complete, to be crowned with glory, and eternised in heaven! Most radiant and sublime conception, which the mind of man could never have reached but for the inspiration of God! Are we not right in calling this a more enrapturing theme than the growth and grandeur of our country?

But if the affairs of the *world* are conspiring to this thrice glorious issue, so are

fluences shall flow onward through the country's and whose results will be seen and rejoiced in long after time and win for us the benedictions of the saved before the shall endure.

Brethren, friends, what a privilege is ours! How nobly committed to us! With what mighty motives are we impelled to work! What honors shall we attain if we persevere to the end, as glorious and unfading as the diadems of prophets and apostles!

Never, Mr. President, since the light of immortal hope has dawned on the soul of fallen man, never have the people of God had so many proving their devotion to Christ and their love to man, as the Christians of America. And I confess, sir, that the triumph which the church will hereafter achieve in our land, make us proud of them; unless we may all expect to look down and up to the heavenly world. Nor is this an unreasonable expectation, for we believe that the many honored missionaries and officers of the church, who have been already translated to the skies, are watching the progress of the church with an eager interest and an intense delight unknown on earth.

But among them all there is one, more fresh in our remembrance than any other; who for twenty six years has been associated with you; who one year ago sat beside you on this platform as a young man of feeble frame, and mild but serious look and of an air of scholarship, learning, taste, and genius—a clear thinking, patient and effective worker, a faithful friend, a self-denying and indeed saint—our late Secretary, CHARLES HALL. Thank God for his strengthened and cheerful labors, his bright example, his fervent and triumphant death. Thanks be to God for his example.

Anniversaries of Auxiliaries.

PHILADELPHIA
HOME MISSIONARY SOCIETY.

Fourteenth Anniversary.

This auxiliary held its anniversary in the First Presbyterian Church, Philadelphia, May 23d, 1854, Mr. THOMAS FLEMING, President, in the chair.

The meeting was opened by singing and prayer. A brief statement of facts respecting the operations of the Society, in a printed form, was distributed among the congregation. The meeting was addressed by Rev. HENRY A. ROWLAND, D. D., of Hemersdale, Pa., and Rev. N. S. S. BEMAN, D. D., of Troy, N. Y.

After a doxology, the congregation was dismissed with the benediction.

We have space in our present number for only the following extracts from the interesting Report of the Secretary.

General View of the Field.

Fifty-nine ministers of the Gospel have been in the employ of the Society during the year, and forty-nine are under appointment at the present time. Of these, two have officiated as Presbyterian missionaries, supplying vacancies within the bounds of their respective Presbyteries, and occupying new and promising fields of labor. The churches under our patronage have enjoyed a larger share of spiritual and temporal prosperity than usual. The Spirit, in his converting and sanctifying influence, has been poured out on many of the congregations. The cause of church erection has been urged forward with great zeal and success. The contributions to the

various objects of christian benevolence have been larger than formerly, and three new fields of considerable promise have been occupied.

Church Erection.

Encouraging progress has been made, from year to year, in this important department of the missionary work. The minister of Christ labors under great disadvantage who has no suitable place in which to convene his people for the worship of God. His efforts to raise a self-supporting church, and to establish the institutions of religion upon a permanent basis, in these circumstances, will most likely be abortive. However zealous such a minister may be, however successful in leading sinners to the Saviour, and however spiritual his church, the community will consider the enterprise in which they are engaged a *mere experiment*, till a church edifice is erected.

Successful efforts have been made during the past year in this important work. Six church edifices have been completed and dedicated, and six more are in process of erection. Others again have been repaired and beautified; three parsonages have been completed, and one relieved of debt. In one instance, a debt of 18 years' standing has been canceled.

These churches, with few exceptions, are out of debt, and in most cases, where any exists, it is small, and means have been adopted for its speedy removal. The parsonages provided are advances toward the independence of the churches. A house and lot is often of more value to the pastor than the appropriation granted to the congregation by our Society.

State of the Treasury.

Balance in the Treasury per the last Report,	\$1,084 24
Collections and donations during the year,	8,595 68
Received at the office of the Parent Society,	2,883 84
Bequest of Mary Fassit, \$5,000; less collateral inheritance tax,	4,750 00
Total Resources,	\$17,368 79
	16,678 81

Expended by the Philadelphia Home Missionary Society,	\$8,596 09
Expended by the Parent Society (including \$45, forwarded to New York by direction of donors),	2,995 84
Invested according to direction of testators—the interest to be expended under direction of the Society,	4,848 08
Total,	\$16,478 81

Balance in Treasury March 1st,

\$599 98

ses are granted to sell intoxicating
 iors as a beverage. In a few places,
 missionaries lament the prevalence
 ntemperance and Sabbath desecra-
 , two evils that are associated by the
 ngest affinities. Intemperance be-
 a formidable obstacle in the way of the
 ation of men, as well as the most
 ful source of human suffering, our
 sionaries take an active part in fur-
 ing the temperance reform.

General Remarks.

efore closing this brief survey, we
 e to present a few thoughts in rela-
 to the following points:

*the importance of our territory as a
 many field.*—Most of the auxiliaries
 e American Home Missionary So-
 are confined in their operation to
 te or a portion of a State. The
 delphia Home Missionary Society
 for its field of labor, New Jer-
 Pennsylvania, Delaware, Maryland,
 he District of Columbia. Some
 ns of this wide territory are exceed-
 destitute of the means of grace;
 consequence of the sparseness of
 opulation, and other discouraging
 instances, we have not felt war-
 in making any special outlay in
 cultivation. Our policy is to oc-
 the most promising fields where

community for a
 derful change will

* *

Its social and me-
 ligious aspect will
 the better. The la-
 son, D. D., of New
 pressed this thought
 the Church and its
 as around a life-giv-
 ing heart—all those
 ennoble man and sh-
 ciety. I care not
 what the character
 any given spot, if y-
 church and its reg-
 midst of them. The
 demonstration, but
 spring up there a
 one, the varied mean
 provement, and whe
 visit the scene, you
 ful change. The phy-
 ture itself will seem
 keeping with the gre-
 which has been effe-
 a well ordered comm-
 look at the intelligenc-
 and effective industr-
 see the domestic beau-
 blandishments over h-
 have but feeble prete-
 even of a philosopher

g work need to be remembered by the throne of grace. They are cast down in view of the obstacles prevent the temporal and spiritual parity of their churches, and unless aided by an Almighty hand, and insured with that love that seeketh not its own, that beareth all things, and hopeth all things, they will faint in their minds, retire from the field in despondency. supplications in their behalf may be for them this divine support and oration. In speaking of their claim for Christian sympathy, one has well

"If there are patriots, it seems to me they are the home missionaries. If there are heroes in our age, they are to be found among the home missionaries. There are self-sacrificing philanthropists and self-denying Christians in the ranks and in the ministry, they may seem on the wide field of American Missions. We never read the tale, unadorned and uncomplaining record of their toils and privations and trials, without feeling that here are the agonies of a prolonged martyrdom without its usual supports or its earthly reward, and without wondering that men should fare so ill, who have deserved so well of their country and the Church."

But is the reason that they fare so

We commend the question to the consideration of patriots and Chris-

RHODE ISLAND

THE MISSIONARY SOCIETY.

Copy of the last Annual Report of this Society, read before the Evangelical Convention of the Congregational Churches at State, on the evening of July 14th, came to hand.

The receipts of its Treasury amounted, for the year, to \$2,198 89. Of this, \$1,000 was a donation, as usual, from the Conn. Society; leaving \$1,198 89 raised in Rhode Island. The Parent Society received, the same year, from this field, \$24; making a total of \$2,146 13.

The receipts into the Treasury of this Society, for last year, exceeded those of the year before by \$257 07; but those of the Parent Society from this field, were less than the year before, by \$339 98. So on the whole, there was a decrease

from the standard of the year before, of \$82 91. It ought to be remarked, however, that the falling off is in a single church, and this in a sum so large (\$467 08) as to show a gain in the other churches of \$284 15.

"These facts prove," says the Report, "that the city of Providence is not Rhode Island, in the support of Gospel institutions, if she is in wealth and political influence. Our Society has received as much aid, lacking \$4 50, from one country church of two hundred members, as from all the churches in Providence together. The R. I. Missionary Society is indebted to the church members of the city of Providence for about 17½ cents a-piece, on the average, for the support of the feeble churches in the villages where Providence capital is so largely invested."

We think the brethren of the capital will have to look up this matter. May we not expect from them a better report next year!

The Report concludes with the following stirring and timely

Appeal.

And when should our Home Missionary work be vigorously prosecuted if not now, when aliens from our puritan faith and polity, are coming in like a flood upon us, and tasking to the utmost the absorbing, fusing, transforming power of our institutions—now, when the deepest and darkest machinations of the enemies of freedom, in high places, are directed to the extension and nationalization of slavery? When, if not this year, shall we unfurl the Gospel banner all along the line which we vainly thought had marked the utmost northern verge of oppression, but which has been treacherously obliterated by one act of national legislation? Now is our time—and the weapons of our warfare are not carnal but spiritual, and mighty through God to the pulling down of strong-holds. The Home Missionary cause has come to be the Spartan band, posted in the Thermopylae of our nation's glory and salvation. Noble, blessed, cause! May it enlist in larger and still larger measure the sympathies and labors of all patriot Christians of the puritan stock, until truth triumphs and glory dwells in our land? To this end, our appeal is to every Rhode Island patriot and Chris-

Germany in America—Liberty of Conscience.

There are quite a number of German churches aided by this Society. Assistance is never given to any, however, who fail to convince the Executive Committee of their sincere adoption of the Puritan and Apostolic rule of church membership—viz.: Credible evidence of true regeneration. In many instances there is serious difficulty in the efficient application of this principle to congregations reared under the influences that have so long prevailed in Germany. In several, however, a christian patience and firmness seem to be doing their perfect work, and we have reason to hope that correct views and practices are gradually gaining ground.

We trust that those who have left their ar old "fatherland" beyond the Rhine—that land of glorious christian memories will not be slow to understand that the liberty to which they are welcomed here is christian liberty; and, that they only prepared to uphold, or indeed to use it, who have the Spirit of Christ in their hearts.

The following extract from a letter of

school-room. "I dedicated to the built log house Church, eight months ago, with great many of the people participated in this solemnity with great joy, and, we trust, too, for our German brethren they have now the relationship in which they stand to their fathers, and the country becomes a new country."

It is a great blessing, the liberty of conscience, that we are willing in our American brethren this christian liberty the Son shall make free indeed,") make land from the cold and from the shores of the I

A Missionary in other German churches.

Brother Hekman there. Most of the devoted Christians tirelessly to the regular Presbyterian Church mission). "He is every Sabbath"

This church, we may add, contributes, the present year, toward the support of their pastor, in money, \$37; also, 9 bbls. of corn, 11 bushels of wheat, 14 ditto of potatoes, and 175 bundles of oats. In addition, they have fixed up for him a comfortable log-house, with an acre of land for a garden. Really, this carries us back to old Puritan times, when the Connecticut brethren helped on young Harvard with their contributions of grain.

And now, one word to our German friends of evangelical faith. Stand fast, dear brethren, in the good old apostolic way. Own him as a Christian who "has the Spirit of Christ," and who has been born into a newness of life. Receive such as give good evidence of this, into your churches, and receive none others. Then will you be building up, all the time, that "Kingdom" which shall never fail—each separate church being, as it were, one little municipality in a realm that is boundless, and immortal, and full of joy. Then will your churches be true homes for the soul; places of consolation, of instruction, of spiritual edification, of sanctifying communion, of abiding union with God.

From George B. Hitchcock, Cold Spring, Cass Co.

So a Beginning is Made.

The first year of missionary labor in my present field has come to a close. I trust some good has been done; or, at least, the way prepared for doing good hereafter. This is emphatically a new county; every thing here is in its element. But few of the people regard themselves as permanently settled, and hence most of them do not feel as much interest in religious and educational questions as they otherwise would. As it is, it is hard work to create and maintain an interest upon these subjects. Another very prominent obstacle in our path is the impossibility of getting houses to hold meetings in. There are many settlements where good congregations could be brought together, if there were any houses to accommodate them. But there are but few families who have more than one room, commonly about 16 by 16 feet, and in this room there is usually three beds, a table, and some little other furniture, so that the space, in fact, is

nearly filled up before the congregation begins to come; about twenty five persons is as many as can ordinarily be accommodated. But in this, and in several other places where I preach, from fifty to seventy five persons would attend on preaching if they could be accommodated within doors. Few will go to meeting if they have to sit in the open air. We hope, however, that these inauspicious circumstances will soon give place to permanence, enlargement, and prosperity.

We have made no decisive move toward forming a church at this point, but hope to be able to do so before another year closes. There are some six or seven who sympathize with us here, but they do not feel certain of remaining, and would rather wait a little, and see what their future prospects are.

From Rev. Charles H. Gates, Fairfield, Jefferson Co.

Ten More.

You will recollect that I stated in my last report, that about forty persons had become hopefully pious during the revival last winter, and that eighteen had united with our church. I am happy now to report that ten more have joined us, making in all, twenty eight additions. Some of these were young ladies in the Seminary, and, of course, have taken letters of dismission. Several of these are now teaching school, and I doubt not, all educating the heart as well as the mind. All the converts, I believe, are doing well, and some of them are models of christian consistency. They run in the great race course and are not weary. Our prayer meetings are well attended, and exceedingly interesting. One brother, who, till last winter, had lived careless of religion, said that his former life seemed lost; that true happiness could be found in God's service; and added that he had never failed to receive a blessing at every prayer meeting.

This town and county, being both beautiful, are rapidly growing in population. God seems to have prepared the way for them by the great revival last winter. May this young city, with its church spires, be to the emigrant on the prairie what the light-house is to the mariner on the ocean.

to give to any extent, are fewer still. This will be proved to you when I tell you, that out of our small income, and while embarrassed with debts, I felt constrained to pledge myself for \$50 of the amount. There are but seven men in the church who are able to do any thing towards the work; these seven subscribed \$267. The balance we obtained from the world and from other denominations.

We have let the job of building to a thorough-going, enterprising man, who has agreed to have it ready for use by the 1st of October next; so that we now look forward to the time when we shall be permitted to worship in a place dedicated to the Lord of hosts. Be assured, brethren, that it is with joyful anticipations that we look forward to the time when we can speak of the "Lord's house," "the sanctuary," "the holy place in our midst." It is a pleasing thought to us, that our house will be a frontier house; for though there are other churches further west, in other parts of the State, still there are none, that I know of, west of us, either directly or nearly so.

Still they Come!

The immigration is so great, and the changes are so many on my field that

cordingly, I at time when I purpose of assisting Sabbath school preaching, and importance of giving them books, received Presbyterian a quantity of "American Manifestly much enterprise. The strongholds of

From Rev. J. C.

Three Miles t

A Congregation organized in the consisting of a weeks later two letter and one by band exhibits a cause of Christ. They have sustained every Thursday ganization, in the calculated to a family have to go

upper room over a vacant store, and were obliged to pass through the dirty apartment below, used as a ware-room, where corn, oats, ploughs, and a variety of other articles were piled up on either side, leaving only a narrow passage-way between for us to reach the stairs—these again narrow and dark—and where boards laid across blocks, served the purpose of seats in the room above, our average attendance would not exceed thirty five. But our present circumstances afford a pleasing contrast to the above. We now have an attractive and substantial building fronting the public square, and provided with comfortable slips which will accommodate about one hundred and eighty persons; and one result is that the attendance is more than twice as large, and our influence, as a church in the community, seems to have increased in a corresponding degree. We have made arrangements to procure a very small bell (weighing about 125 lbs.), and, in the course of a week or two, that sound, so rich in sacred and pleasant associations, will for the first time summon the citizens of our village to the house of God.

From Rev. John R. Upton, Dixon, Scott Co.

A Busy Land!

The settlements here are quite new, but filling up with surprising rapidity. The opening of farms and the erection of dwellings and school-houses call for so much attention on the part of all, at present, that houses exclusively for worship must be for a while dispensed with. The region of country is beautiful, fertile, and, much of it, really healthy, and seems by an ordering of Providence, to have been held in special reserve until an American and more select population could be induced to rush in at once and take possession. Our location between two important railroads, which are soon to be completed, induces not a few from the eastern States to seek a home among us; so that an unusual proportion of the Puritan element may be seen in some parts of my field. Everywhere there are tokens of industry and thrift; and the friends of humanity and religion can discover many things truly hopeful.

One, Two — ?

We are intending soon to organize a church that shall be composed of brethren

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ren scattered over my whole field. This temporary arrangement is thought to be best at present. Immigration is constantly affording us valuable additions to our numbers and our strength, and present appearances seem to justify the hope that the time is not far distant when as many as two self-supporting churches will have their location within the limits of my present field. Can a missionary and those engaged with him in his place of labor, or those christian friends at a distance, to whom they are so much indebted, ever feel the need of any greater encouragement? What return may not these very churches yet make for what they are now receiving? What incense shall hereafter burn with heaven-descended fire, upon the altars which they rear? Who can picture the deeds of charity, the sacred alms, and free-will offerings of consecrated sons and daughters that shall go forth from these churches in furtherance of the end contemplated.

WISCONSIN.

From Rev. Dana Lamb, Springvale, Fond-du-Lac Co.

She Viewed the Approach of Death with Composure.

My time has been much occupied at home by the sickness of Mrs. Lamb, which terminated in death on the 14th of March. Four years ago, this last winter, she suffered from exposure in our then rude log cabin, while I was absent laboring in a revival in Alto, and for months at that time we did not expect she would survive the summer. She partially recovered, however, till, one year ago last winter, she took another severe cold during my absence, while laboring again in a revival at Rosendale. This last exposure brought on again her old complaint, the bronchitis, which terminated in consumption and death.

Her descent to the grave was very gradual and peaceful, and she often said she did not wish to live beyond her usefulness. She was born in Weybridge, Vermont, and early embraced religion, and joined the Congregational Church in her native town—one of the first fruits of Sabbath-school instruction. At that early period of Sabbath-school efforts, scholars were encouraged to commit to memory a great amount of Scrip-

she said: "I have not those brilliant views which I had when I first embraced my Saviour, but I know that my Redeemer liveth." For some weeks before her death, the general tenor of her mind was expressed in her requests, at our morning and evening devotions, that such hymns as the following should be sung by the family: viz., "I would not live away," "How long, dear Saviour, O, how long, shall this bright hour decay?" "I'm a pilgrim, I'm a stranger, I can tarry, I can tarry but a night." "Do not detain me," &c. Apparently, carrying out this last idea, she exclaimed, in her extreme weakness—"Let me go, &c.," and when asked where she wished to go, her answer was, "To heaven, my home;" and one of the last audible expressions was, "O death, where is thy sting?"

We feel that she has gone to her rest, while we are left here to toil on still, till our Father shall bid us, too, rest from our labors. We wish, however, to wait patiently "all the days of our appointed me, till our change come;" and we are quite sure that if we labor faithfully while the day lasts, we shall be prepared for the "rest that remaineth for the people of God."

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present unprecedented zeal for the increase of riches among my people. The very extraordinary high prices for wheat has an unhappy influence. Within five months wheat has risen from *fifty cents to one hundred and fifty cents* per bushel. A corresponding excitement runs through all kinds of business and every class of society. Immigration is greater than ever known before. Sales of lands and lots are going on, and changes are made almost daily. These things are a check to the progress of our work. The minds of the people are occupied, and they will not consider. The times are more trying to our faith than the late hard times were.

ILLINOIS.

From Rev. Joseph E. McMurray, Hardin, Calhoun Co.

Preaching Temperance.

The friends of Temperance are laboring with determined and increasing zeal for the entire suppression of the sale and use of alcoholic drinks. They are holding mass meetings for public speaking on that subject, are forming neighborhood societies, are circulating tracts, &c., and, by these means and by individual effort, are doing all they can to spread light and enforce truth. I trust that no part of the State will have any cause to accuse Calhoun Co. of indifference in this great work. Intemperance paralyzes so much of the power of the Gospel that you will not be surprised to hear of temperance sermons and lectures from your missionary. The great need of this will be apparent when I tell you of the following incident in my own personal history.

No, we shall not be "surprised" to learn that our missionaries hate any form of sin, and strive, by the wisest and most efficient means in their power, to root it out of the heart of the community. We shall not be "surprised" to hear that they advocate Temperance on week days, and on Sabbath days, by fireside and by wayside, in the church, or even in the tippling shop—that they seek to persuade their neighbors to abstain from the use of intoxicating drinks, or that they vote, and argue, and urge, and work hard in mass meetings, and on committees in favor of a good, thorough

"Maine Law." On the contrary, we shall be grieved to learn that any christian minister, whose health permits, is not throwing himself into these movements with his whole force, as often and as long as circumstances shall demand. The christian Church should be a unit on such a matter as this, and all its forces should concentrate against this great iniquity. Probably, our next great victory over the world will be the *Conquest of Intemperance*.

Idol Worship.

At my last appointment, at Hamburg, I had but fourteen hearers, and those were mostly women and children, while there were gathered around the store, not more than two hundred steps off, and in full view of the meeting-house, at least, I should guess, fifty persons. Just before our exercises commenced, they obtained two or three jugs of whiskey from the merchant, and then, being first provided with cups, &c., they took up the line of march for a spring. Here they formed a circle around their "Idol," and passed the cup around from one to another, until all the contents of the jug were gone, or rather till the day was spent; for if the liquor fails too soon the jugs are replenished. In this way they spend, I am told, nearly every Sabbath. Sometimes they come to meeting, and sometimes they do not. Of course, in a community such as this, we must preach "temperance" more frequently and more urgently than some other duties—not, of course, to the exclusion of any gospel truths—and yet giving it a decided prominence.

The ancients used to assemble in presence of the image of their god, and there burn their offerings and pour libations to his honor. The libations, however, were poured upon the ground, and not down their own throats. The attachment which binds the inebriate to his whiskey bottle seems as strong as any ties of heathenism, and the bondage in which he is held is more close, and the service he renders is more disgraceful, debasing, pernicious, than any, except the most indecent of the orgies of the old idol worship.

Look at those men! The Sabbath-day they spend in drinking whiskey. The Sabbath day!—a day appointed for the body's rest, and for the soul's nurture; a

while, at the same time, they are both hastening that death, and are filling their bodies with disease, and preparing them for the grave. And shall not the minister of Jesus Christ preach against these things?

From Rev. Joseph Wilson, Charleston,
Coles Co.

Loss.

When I came here, I was informed of the loss of the school-house (by fire), where the brethren of the Long Point Church, to which I was to minister half my time, held their meetings. It was a severe loss to that little band, just commencing to build habitations for themselves, and to make their farms; but they exhibited a praiseworthy energy in erecting another building of the same description. Although not finished or furnished as it must be for winter, it has still done tolerably well, as a make-shift, or a place of worship. Hardly any of the families belonging to this church have as yet more than one room, which in many instances must be kitchen, dining room and dormitory for a family of a dozen persons.

On this field the forms of the The Campbell of these. One place, told a fair of one deep that "baptise *pacific* meanin nothing else.

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The Temper ing decided pro our Legislatu most votes in tl himself in fav The doings, als lature, particula has impressed the conviction t times. Our Se more than ever, and so, also, are affliction and iron as men.

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which I have passed, nor tell you the half of what I have experienced in the providence of God, during these three months. I can say that I have never been more faithful as a minister, never preached more from the heart and to the heart, to larger or more attentive congregations. The loss of my dear wife leads me to place a different estimate upon the world, and is sanctified to me in many ways. I feel, as never before, that I have a treasure in Heaven, and can thank God that I have had such a companion, and that now, in consequence of her death, the sympathy of many friends is developed, thus proclaiming the fact that we were useful to many, and in other places than this, and when we knew it not.

I entered the year as happy as a man could be; I enjoyed good health, and was successful in my high office, and home was a joyous place. Every day I blessed God that we were an unbroken circle. I more than once said to my companion: this is too much, and more than is usually allotted to man, and that there would be a change. It came; and I am left with a double charge, but am submissive and sustained by the many promises of God which now have to me a new meaning.

At the beginning of the year my wife wrote what we both felt to be true, viz., "Our duties and responsibilities have increased until we feel the accumulation and weight, sufficient to require each other's mutual aid, together with the direction of him who alone can bless our efforts to train up our children in his fear." I now feel the want of that refined influence which I cannot describe; and this want is not confined to the family circle though there was its center. I strive not to anticipate the future, but trust God from day to day; and I do know that he will not put more upon me than I am able to bear. My aged mother, who for many years has daily prayed for me, has been suffered to live as if to meet this emergency; thus I have many things for which I have occasion for constant gratitude and praise, and I intend to toil on and be more a man of prayer and true devotion to my master's cause. My dear wife wrote in our family record, as one of her last acts, "Our children given to us by God, have been thrice consecrated to Him, at birth, in baptism, and in having all been made life members of the American Home Missionary Society."

MICHIGAN.

From Rev. William W. Atterbury, Lansing, Ingham Co.

A Valedictory.

Being called, as I believe, by the providence of God, to another field of labor, I have now to resign my commission. In making this my last communication as a missionary, permit me to express the confidence and affection I feel towards the Society and its officers. Every year of my acquaintance with the Society has confirmed that confidence, and my sense of the vast importance of the work it is accomplishing.

Retrospection.

In looking back over these past five and a half years of missionary labor, this thought first arises:—How much less of faith and zeal have they witnessed than was purposed, and how much less of apparent good accomplished than was hoped! Yet God has not left himself without witness, and his blessing has been bestowed far beyond the proportion of faith and zeal exercised. It has been a very happy period of my life, and I bless God that he led my steps hither, and here by his grace has sustained me.

Changes.

During the period under review, important changes have taken place in this field of labor. The village, just sprung into existence in the midst of the forest, as if by magic, gathering to itself a heterogeneous community, and exposed to peculiar demoralizing influences as the capital of the State, offered many obstacles to the planting and the growth of religious institutions. A church was organized at first with four members. For a while we worshiped in a carpenter's shop, with a flour barrel for "the sacred desk." The weekly prayer meeting, the monthly concert, and the Sabbath school were commenced forthwith, and have been uninterruptedly sustained. In numbers and influence, the church has made slow, but steady progress. Some precious seasons of revival have been enjoyed in the village and vicinity. By the assistance of friends abroad, and not without vigorous and self-denying effort at home, a beautiful house of worship has been erected, with all the appliances, saving a bell, which comfort and convenience demand. Meanwhile churches

for a different style of preaching from that which once obtained in these parts.

Cost.

What has been accomplished has been at a cost to the Society of less, on an average, than two hundred dollars a year; and could not have been done without the Society's interposition. But a small proportion of the church and congregation were reared in either branch of the church co-operating with the Society; though I doubt whether a church of the same size can be found where there is now a heartier adherence to our form of faith and worship. Only a little more aid will be needed, and the church will be not only self-sustaining, but also a valuable helper in the work of supplying the Gospel to the destitute. From its position at the capital, it is one of the most important churches in the State, and it also sustains an important local relation as in the center of a new and now rapidly growing section of country.

Farewell!

I leave the field with regret. It has had the earliest, and, in some respects, the best years of my ministerial life. There has been a closeness of sympathy between pastor and people, a freedom of Christian intercourse not enjoyed in older

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Since my last added to this church one by profession heads of families, promises to be a very large school, together Bible class.

A female prayer commenced, since effects of which a general prayer-me attended, and our gradually increase

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There is visible closely the aspect change, and this Christianity. A village was notorious but now, notwithstanding failure of our temperance can be tolerated in liquor, and not a day at any place, that limits of the town.

to come out from the world, and with her to unite with our church. But the Lord had otherwise ordered it. I went to preach, but he was too sick to open his house for the people. He had the use of his reason during a sickness of three weeks, and died in full assurance of hope. Surely, he was a brand plucked out of the fire.

NEW YORK.

Is This Sunny-Side or Shady-Side ?

My labors are pretty severe ; and they are perhaps rendered still more so by the fact, that I am so far from others of my own connection, that I cannot exchange, without considerable expense and inconvenience. I have exchanged but twice, and then to have the sacrament administered, before I was ordained, and there has not been a "tramping journeyman" through to supply my pulpit even once, and I have never failed to meet my appointments. I have, according to my ability, engaged in pastoral visitations, and the sick have not been forgotten ; but I find that this breaks in upon my time considerably. I am pained at times, to see how unreasonable people are in expressing their views of a minister's duties in regard to visiting. They often seem to feel as if a minister ought to be omnipresent, and also, to be ever ready, even without preparation, to preach. I sometimes think this parish needs two pastors, one for a visitor, and another for a preacher ; then, I think, the work could be done up somewhat in accordance with their expectations. But on the whole I am pleased with the people and place, and feel no desire to

leave. I feel that we are gaining in strength, in moral power. Many come to church now who have long neglected to do so, and I think we can see signs of coming good. I do not feel discouraged, but on the contrary, feel encouraged. I believe this church is to grow and become, by the blessing of God, a flourishing vine.

I might remark that, here, the minister is the one who must go ahead with every thing. If he holds back, nothing is done, either in the church or society. I am even compelled to be ever present in the Sabbath school, which makes my work harder still on the Sabbath. But I am willing to do all that is put upon me, and rejoice that the Lord gives me strength equal to the labor. Our society is in as hopeful a condition, probably, as it has occupied in years, and we have every reason to look forward in expectation of happy results to attend our labors.

We trust that the people here described will recognize their portrait, and will see what a poor face they make of it when the likeness comes to be drawn out in full. The world will never be converted while churches like this are numerous. The fullness of the people will never be gathered in until the members of Christ's body all engage in the Father's work—until "the laity" become priests unto God, and shall feel, and shall exercise, each one, the independent responsibility of a consecrated "king" within the realm divine. The ministers cannot do all the work ; and the people, if indolent, do but make the work greater, and hang a heavy and perpetual burthen upon the pastors whom they, thoughtlessly, love.

Miscellaneous.

Kansas.

In our last number, we gave an article (from the N. Y. Tribune) descriptive of Nebraska : from the same paper we extract another, giving a very clear, and, seemingly, reliable account of Kansas. We hope that the time will not be long before missionaries will be making regular quarterly reports from that field to this Society, and we hope they will be able to say, that

while a population is gathering there from among our Southern as well as our Northern brethren, and from lands beyond the sea, not one comes a slave. It is gratifying to know that much of the emigration thither, will be conducted upon system, with forethought ; and we cannot but hope that this prudence will extend to intellectual, and to spiritual interests, and not be limited to bodily comforts, and

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Creek extends westward to a
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mie—say about 350 miles.

The third district is a for

The fourth district is somewhat similar to the first, at least along the base of the Black Hills, where it has been enriched for ages by the *débris*. There is more wood upon it than in the last named, because the small affluents of the great streams are more numerous along the base of the Black Hills than anywhere else. The eastern portion of it is pastoral, like the second district; but the western portion, skirting the hills, consists of a broad bank of fertile soil, finely timbered and watered, and abounding in game, wild fruits and flowers. It is one of the most lovely and desirable regions upon the continent.

The fifth district is the space between the Black Hills and the main chain of the Rocky Mountains. Here nature has presented us with every variety of aspect and soil. There are stupendous mountains, the grandeur and sublimity of which create mingled emotions of awe and terror. There are beautiful valleys embosomed by amphitheatres of hills, where Calypso and her nymphs might have delighted to ramble, variegated by hill and dale, traversed by sparkling rivulets and adorned with placid lakes. Fruits and flowers spangle the greenward; vines hang in festoons from tree to tree; cascades spring in rainbow hues from the cliffs; pines and cedars, the growth of ages, spread their sombre shade upon the mountain-sides, and the stupendous peaks shooting up into the skies are crowned with a glittering coronet of snow. A few hours' travel leads us out of this scene of primeval beauty into one in intense contrast with it. Here we find a sterile expanse of many miles in extent, covered with waving lines of sand, producing only stunted artemisia and a few other miserable plants; the rivulets are lost as they descend from the bare ridges around; their hollow murmurs may be heard beneath the feet, and the surrounding peaks are immense piles of bare granite, which seem to have been thrown by some great con-

vulsion into inextricable confusion. Small settlements will, in the progress of time, be made in the rich valleys, and they will be happy little communities.

The Republican and the Smoky Hill forks take their rise in the Rocky Mountains, and unite to form the Kansas River in about latitude 39° and longitude 96°. It flows thence in a general course eastward to its mouth in latitude 39° and longitude 94°. The upper portions of its two great forks are timbered with poplar, cedar, pine and other trees of mountain origin; thence to the eastern line of the first district I have described, the growth is cotton-wood, willow and other smaller shrubs, and across the first district to the State line the growth is hickory, ash, walnut, oak and sugar-maple. The valley of the Kansas is not over twenty to forty miles broad in the first district; it becomes narrower as the stream is ascended. It is a deep alluvion, and wonderfully productive in grain and vegetables.

The tributaries of the Kansas are not numerous, and their valleys are narrow. The only portions which can be occupied now for agricultural purposes, are the first district and the valley of the Kansas. Flocks and herds must forever occupy the second district. The third will be also pastoral until the means of supplying it with fuel can be created. The fourth will be in the course of time partly agricultural and partly pastoral, and the like may be said of the fifth.

The first district has a limestone basis; the second is underlaid by sandstone; the basis of the third is not known, nor is that of the fourth and fifth determined with any reliable accuracy. The great coal-fields of Missouri, south of the Missouri, extend thirty or forty miles into Kansas. I incline to the belief that detached or fragmentary coal will be found in much abundance in the north-eastern corner of the Territory. In the fourth and fifth districts there is doubtless an abundance of it besides water-power superior to any in the world.

Appointments by the Executive Committee of the American Home Missionary Society, in the Month of July, 1854.

Not in Commission last year.

Rev. A. A. Baker, to go to California.
 Rev. David McClure, to go to California.
 Rev. Oscar Blissell, to go to the West.
 Rev. W. A. Keith, Decorah and vicinity, Iowa.
 Rev. Wm. T. Avery, to go to Wisconsin.
 Rev. George Marsh, Brookfield, Ill.
 Rev. Edward Ruggles, Big Grove and Nettle Creek, Ill.
 Rev. J. Van Antwerp, Oswego, Ill.

Rev. Thomas H. Holmes, Hickory Creek and vicinity, Ill.
 Rev. John Brecht, Wyandot Co., Ohio.
 Rev. James Davis, Cambria, Ohio.
 Rev. W. W. Wells, Higginsport, O.
 Rev. A. M. Ball, Amity, N. Y. (Philipsville).
 Rev. James Cooey, Andover, N. Y.
 Rev. M. W. Struckland, Black Creek and New Hudson, N. Y.
 Rev. Enos H. Rice, Lower Aquebogue, N. Y.
 Rev. D. C. Osgood, North Elba, N. Y.

THE HOME MISSIONARY.

ard, Randolph, N. Y.
er, Sidney Center, N. Y.

Re-appointed.

lor, Maquoketa, Iowa.
Dover and Tuscarora, Lee Co., and
y Co. and vicinity, Iowa.
g, Oakfield, Wis.
house, Baraboo, Wis.
se, Prairie-du-Sac, Wis.
lth, Richland City and Richmond,
Hazel Green, Wis.
A. Eaton, Campbell's Corners, and
rus, Mich.
ooper, Saginaw City, Mich.
y, Concord, Mich.
, Blissfield, Mich.
es, Raisin, Mich.
er, Le Roy, Mich.
Cannon, Plainfield, and Lapham-
Grandville and vicinity, Mich.
e, Boonville, Mo.
Manning, Mokenca and vicinity,
Udina, Ill.
Indian Creek, Dayton, and Serena,

Rev. H. D. Platt, Shipton and Plainville
Rev. I. A. Hart, Greenwood and King
Rev. A. D. Laughlin, Nora, and Millville,
Elver, Ill.
Rev. J. J. Hill, Savanna, Ill.
Rev. J. H. Spelman, Edinburg, O.
Rev. F. L. Arnold, Windsor, O.
Rev. James Shaw, Newbury, O.
Rev. A. H. Betts, Charleston, O.
Rev. Madison Elliott, Rochester, O.
Rev. Erastus Cole, Grafton and Eaton,
Rev. D. A. Grosvenor, Medina, O.
Rev. X. Betts, Johnston, O.
Rev. John Williams, Palmyra, O.
Rev. Evan Evans, Radnor, O.
Rev. Thomas Griffith, Newton, O.
Rev. L. M. Mathews, Sylvania and W
Rev. O. H. Newton, Monroe and Mos
Rev. A. N. Freeman, Brooklyn, N. Y.
Rev. C. Crocker, Glenwood, N. Y.
Rev. E. Taylor, Akron, N. Y.
Rev. E. Benedict, Bath, N. Y.
Rev. D. A. Abbey, W. Dresden, N. Y.
Rev. N. Hammond, Wellsville and Sci
Rev. Samuel J. White, Tompkins, N.
ville.)
Rev. S. H. Williams, Peru, N. Y.
Rev. Sanford W. Roe, Cairo, N. Y.
Rev. J. K. Warner, Allegany, N. Y.

of the American Home Missionary Society acknowledges the
the following sums in the month of July, 1854.

l, to const. T. J. Chapman	90 00	Oxford, Ladies' Sew. Soc., by Re
end,	15 38	Bardwell,
Ladies' Sew. Soc., to const.		Worcester, P. L. Moen,
uck a L. M.,	30 00	RHODE ISLAND—
		Jamestown, Isaac Carr,

Harwich, a poor widow,	1 00
Pittsfield, Cong. Ch. and Soc., by Rev. H. Robinson,	54 00
Plainville, Cong. Ch. and Soc., to const. Rev. Joel L. Dickinson & L. D., by C. Morse,	100 00
Plymouth, legacy of Mrs. Mary Langdon, by E. Langdon,	200 00
Sharon, Individuals, by J. M. Elliott,	96 00
South Britain, Cong. Ch. and Soc., by Rev. A. E. Lawrence,	54 30
South Mansfield, Cong. Ch. and Soc., by Rev. A. S. Atwood,	42 00
Stonington, Second Cong. Ch., by Rev. W. Clift,	61 00
Ans. Miss. Soc. to const. Mrs. Harriet Dawes & L. M., by Miss F. A. Sheffield,	30 00
Terryville, Cong. Ch. and Soc., by Milo Blakeley,	61 25
Watertown, Cong. Ch. and Soc., by David Woodward,	35 00

NEW YORK—

A Friend,	30 00
Brooklyn—	
Church of the Pilgrims, S. B. Chittenden,	500 00
First Presb. Ch., Mon. Con. Coll., by H. Redfield, \$37 00; H. Ford, \$30,	47 05
South Presb. Ch., Mon. Con. Coll., by J. Milton Smith,	128 85
Cairo, Miss L. Frost, L. M., in full,	5 00
Candea, M. Y., Cong. Ch., by Thomas Stone,	38 72
Canterville, Green Co., Presb. Ch., by Rev. A. H. Ledy,	2 20
Danville, Mrs. Hannah Cook,	5 00
Fort Covington, Reuben Martin, by Rev. C. Gillies,	94 00
Franklinville, L. L. George W. Hallock,	20 00
Greenport, Dr. L. W. Sutton,	15 00
Harlem, Presb. Ch., Mon. Con. Coll., by E. Ketchum,	20 12
Hudson, Presb. Ch., by Charles Paul,	68 25
\$38 25; A. B. Lee, L. M., in part, \$10,	2 00
Kinderhook, L. Van Dyck,	
New York City, viz.—	
A Friend, \$500; do. by Rev. J. T. Marsh, \$5; David Tracy, L. M., \$30;	550 00
C. A. D., \$10; S. E. D., \$5,	
Eastern Cong. Ch., Mon. Con. Coll., by L. Chichester,	2 44
Mercer St. Ch., W. L. King,	50 00
Church of the Partians, by E. M. Kingsley, Coll. \$340; H. T. Morgan,	
to const. A. Morgan, of Westfield,	
Masa., a L. D., \$100; W. E. Lewis,	
to const. Mrs. W. E. Lewis & L. M., \$30;	
Horace Southmayd, to const. Mrs. Frederick H. Trowbridge & L. M.,	
\$30; S. M. Woodruff, L. M., \$30;	
Mrs. James Lee, L. M., \$30; Wm. Allen, \$25; F. R. Schoals, \$30; R. M. Jessup, \$30; others, \$35,	600 00
Patchogue, Cong. Ch., by Rev. H. W. Hunt,	10 00
Portland, Cong. Ch., by Rev. L. F. Laine,	16 00
Poughkeepsie, by Rev. F. S. Wickes,	50 00
Redford, by Rev. J. S. Stone,	10 00
Somers, Mrs. A. Slosson, by Rev. D. D. T. McLaughlin,	1 00
Tompkins, Presb. Ch., by Rev. S. J. White,	25 00
Williamsburgh, Receipts of Miss A. V. M.'s Missionary Box, by Miss M. C. Metcalf,	4 00

NEW JERSEY—

Caldwell, Presb. Ch., by Jonathan Provost,	45 00
Dover, Presb. Ch., by B. C. Magie,	78 00
Newark, High St. Presb. Ch., by J. R. Pinneo,	100 00
Newark, South Park Presb. Ch., by S. P. Smith,	51 50
Orange, Rev. Samuel Fisher, D. D.,	2 00

PENNSYLVANIA—

Cherry Ridge, Miss M. Darling,	2 00
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VIRGINIA—

Middlebury, Presb. Ch., by Rev. J. T. Hargrave,	10 00
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TENNESSEE—

Benton and St. Johns, Presb. Cha., by Rev. J. N. Blackburn,	5 61
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KENTUCKY—

Mercer, Mt. Pleasant Presb. Ch., by Rev. G. W. Nicolls,	28 50
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OHIO—

Baltimore and Walnut Creek, Presb. Cha., by Rev. J. Schlosser,	21 00
Darby Creek, New California, and Milford, by Rev. S. Uhlfelder,	6 24
Galena, Presb. Ch., by Rev. D. H. Coyner,	20 00
Jackson, 1st Presb. Ch., by Rev. L. C. Ford,	25 00
Marysville and Newton, Presb. Cha., by Rev. H. Bushnell,	11 00
Sandy Spring, Presb. Ch., by Rev. J. E. Vance,	25 00
Watertown, Presb. Ch., by Rev. J. S. Walton, \$25; Warren Presb. Ch., to const. Rev. J. S. Walton L. M., \$30 05,	55 05
West Millgrove, Presb. Ch., by Rev. J. McCutchan,	7 50
Wheelersburgh and Madison, Presb. Cha., by Rev. L. Kelsey,	15 00

INDIANA—

Bedford, Coll., \$10; Rev. J. M. Bishop, \$10,	20 00
Bethany, Presb. Ch., by Rev. T. S. Milligan,	10 00
Limberlost, Cong. Ch., by Rev. James Boggs,	2 00
Mount Vernon and Mt. Lebanon, Presb. Cha., by Rev. Philip Bevan,	15 00
Spencerville, Asa Fletcher,	50

ILLINOIS—

Fredricksville and Pleasantville, by Rev. W. Herritt,	8 50
Joliet, 1st Cong. Ch., by Rev. L. H. Loss,	20 00
Lamollie, Cong. Ch., by Rev. G. B. Hubbard,	8 75
Marshall and West Vigo, Cong. Cha., by Rev. J. Chapman,	10 00
Quincy, Presb. Ch., \$25; Columbus, Presb. Ch., \$12; Missionary colla. on his field, \$15, by Rev. H. C. Abernethy,	50 00

MICHIGAN—

Adrian, legacy of David Garrigue, by Rev. C. Clark,	22 00
1st Cong. Ch.,	20 00
Eagle Delta, and Wacousta, Cong. Cha., by Rev. W. P. Esler,	20 00
New Haven, Presb. Ch., \$10; Dea Smith, \$25, by Rev. L. Lovewell,	25 00
Richland, Presb. Ch., Josiah Bell, \$10; coll., \$17; in full to const. Eli R. Miller, L. M., by Rev. M. Bradley,	27 00
Richmond and Kiley, Cong. Cha., by Rev. W. P. Russell,	7 50
Received by Rev. D. M. Cooper,	
Saginaw City, Coll., Annual,	28 28
Mon. Con. Coll.,	18 48
East Saginaw, An. Coll.,	18 25
	56 00

WISCONSIN—

Fairplay, Presb. Ch., M. C. C., by Rev. R. Hassell,	4 00
La Crosse, 1st Cong. Ch., by Rev. J. C. Sherwin,	10 00

THE HOME MISSIONARY.

September, 1854.

sb. Ch., Rev. C.		Spencer, George W. Morse,	10 00
7 50		Sterling, Cong. Ch. and Soc.,	36 14
Rev. S. D. Dar-		Truro, Cong. Ch. and Soc.,	18 00
5 00		Walpole, Cong. Soc., Ladies' Benev. Soc.,	
W. Mathews,	2 00	\$15; a friend, to const. Miss Julia D.	
by Rev. E. Ever-	3 00	Johnson a L. M., \$30,	45 00
		Whitinsville, Cong. Soc., to const. Israel	
		Plummer, Wm. Kendall, and James F.	
		Whitin, Life Members,	140 00
		Yarmouth, First Ch. and Soc., to const. Mrs.	
vicinity, \$11 80;		Eunice M. Lewis and Rev. A. K. Packard,	
20, by Rev. A. L.		Life Members,	72 00
	20 00		
	\$8,916 15		2741 40

MORNING, Treasurer.

The Connecticut Missionary Society acknowledges the receipt of the following sums. E. W. PARSONS, Treasurer.

<i>Clothing, &c.</i>		Bethlem, Judah Baldwin, L. M., \$30; Lad.	
Ch., Lad. Sew. Soc.,		Sew. Soc., \$10; Cong. Soc., \$97 27,	187 27
son, a box,	36 90	Bolton, Coll. by Rev. L. Hyde,	16 18
Soc., by Elizabeth		Pozrah, by Rev. W. P. Avery,	10 60
20 50		Bristol, Gent. Assoc.,	12 44
Ch., two boxes,	154 06	Burlington Cong. Soc.,	82 47
S. Ch., by Mrs. R.		Canton, Cong. Soc.,	64 07
		Canton Center, bal. of Coll., \$1 25; a friend,	
		50 cents,	1 75
Soc., by H. Bard-	43 40	Colechester, Cong. Ch. and Soc.,	92 10
nev. Soc., by Rev.		Danbury, Coll.,	12 00
		Eastbury, a friend,	10 00
		East Hartford, a friend, \$100; Gent. Assoc.,	
g. Ch., Lad. Sew.		\$147 25; Ladies, \$118 25, by J. A. Ayres,	
cher, a cask,	20 00	to const. Mrs. Mary Ann Forbes, Abigail	
Moen, a box,	100 00	Hamner, Caroline Chapman, Miss Caro-	
		line West, Mrs. Wm M. Stanley, Sidney	
		Bedwell, George H. Goodwin, and Ashbel	
		Brewer, Life Members,	865 50
<i>The Missionary Society ac-</i>		East Windsor, Coll. by Rev. Mr. Andrews,	32 62
<i>of the following sums in</i>		Enfield, Ch. and Soc. by Rev. Mr. Smith,	153 40
BENJAMIN PERKINS, Treas-		Gilead, Cong. Soc., \$30 06; Ladies' Benev.	
		Soc., \$10, to const. Israel E. Hutchinson a	
ard Cobb, in part,	250 00	L. M.	40 06
id Soc.,	8 00	Glastenbury, First Ch. and Soc., by A.	
ev. Soc., to const.		King,	71 66
L. M.,	89 56	Hartford, Pearl St. Ch., W. W. Turner, to	
	5 00	const. Dr. Charles Turner, of Philadel-	
	10 00		

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

Vol. XXVII.

OCTOBER, 1854.

No. 6.

The truly Christian Pulpit our strongest National Defense.

THE Annual Sermon, in behalf of the American Home Missionary Society, was preached, the present year, by Rev. HENRY SMITH, D. D., President of Marietta College, Ohio. The text was taken from 2 Kings, 11, 12. "*And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof.*" It opens with the following appropriate

Introduction.

"The purport of this apostrophe is not to be mistaken. It is a spontaneous outburst of grief. It is a lament of almost lyric magnificence, pathos, and power. It is the language of intense, perhaps some may be inclined to add, of oriental panegyric. What, then, let us ask, was the character of the man whose departure from the earth thus stirred the depths of emotion, and elicited these words of high, of almost rapturous eulogy? What had he done for his country, that he should be counted as her best earthly safeguard and protection—as the very chariot of Israel and the horsemen thereof? Was he, as the language might possibly suggest, a military chieftain, whose heroism had led her armies to victory, or whose policy had drawn around her borders an impregnable cordon of defense? He was a man of peace. Was he, then, some new Moses—some Solon, or Lycurgus, or Numa Pompilius, who had renovated the constitution, and purged the laws of the land? On the contrary, he found his people already in possession of a perfect political code; and, beyond the simple exposition of its principles, in this direction he attempted nothing. At least, then, he must have been a philosopher. At least, he had constructed some new theory of the universe, of the world of matter or of mind. It was some Shemitic Plato or Aristotle, some Diogenes, or Zeno, or Epicurus, the fame of whose Academy, or Lyceum, or Cynosarges, or Porch, or Garden, had made his country the very Mecca of the genius of the world. Nothing of all this. *He was a man, not of speculation, but of fact. But what then; had*

ht to breathe by the touch of his creative pencil? Had the
 o speak by the edge of his magic chisel? He was no artist.
 , a writer, the product of whose pen had thrilled the heart of
 "Was he, then, a cypher? He was a pro-
 d. He was a prophet, not simply because the curtain of the
 s uplifted before him; not simply because the fire of heaven
 his summons, and broke forth at his word."
 really, he was a prophet because he was a depositary of the
 d because he was authorized to proclaim that word in the ears
 tally, then, he was a prophet in virtue of the very element
 ministry claims as its high and distinctive peculiarity. It was
 tained, he possessed the truth of God; because he was able to
 Lord; and because he was authorized by God himself to sum-
 e their acts with this immutable and eternal word, and to
 y it."

* * * * *

ael is our God. The proclamation of his word is as essential
 it was to that of his ancient people. The sentiment, therefore,
 the text, which I will endeavor to illustrate, is this:

CHRISTIAN PULPIT IS OUR STRONGEST NATIONAL DEFENSE."

Illustrating this sentiment, the preacher followed out *two* lines of
 f these was intended to present

t as a Bulwark against Speculation and Practical Error."

Manifest Destiny, Progress, Mammon—these are the idols to which they are teaching us to bow down.”

“The word of the Lord is tried, and endureth forever. It is equal to every exigency. We want no new revelations, whether of fanaticism, of mysticism, or of reason. We want only the sword of the Spirit, wielded by strong and skillful hands, by workmen who need not to be ashamed, rightly dividing the word of truth. These workmen we must have. We must have them freely trained, and freely sustained by the people of God. We must have them in numbers sufficient to bring the great principles of christian truth which gave birth to the nation, into direct contact with the mind and heart of the nation, and the republic is safe. These principles can perpetuate our institutions; they can neutralize the poison error; they can allay the rancors of party; they can curb the lust of dominion; they can subvert the unscrupulous spirit of national ambition; they can avert from us, and they allay the terrors of an awful catastrophe, which every year grows more imminent; this the high humanities of the Gospel alone can discharge with safety the angry eddies of that dark and threatening cloud, which, in the better days of the republic, hung, thin and fleecy, along our southern horizon; but which now, rolling in its anarchy and terrific masses, upward to the zenith, and around the whole concave of heaven, makes distinctly audible its muttering thunders, and threatens ere long to be letated upon the land the complicated and indescribable horrors of a civil and servile story and

Entering upon the second “line of thought,” the preacher finds his main proposition illustrated in the fact, that

The Christian Prophet is the Holder-forth of the Great and True Ideal of Life.

In the course of his eloquent unfolding and enforcement of this thought occurs the following passage:

“But there is a higher region in the spirit of man, a region in which revolve the orbs of a nobler ideal of life—sympathy with the joys and sorrows of our fellow-tenants of the dust, a benevolent regard for the earthly well-being of our fellow-men, family affection, patriotism, philanthropy. How pure and lovely, often, are these planets of the soul! But they are planets still. Their circuits may be wide and noble, but they revolve never the less about the temporal and the finite. Their prophets, therefore, though they may win the esteem of mankind, can never enthrone themselves in the inner heart of humanity. Lift up thine eyes once more, O child of earth and of heaven! There is a loftier region still within the compass of thy spiritual vision. Behold the objects which insphere themselves in these upper heavens,—eternal truth, eternal right, eternal justice, divine and eternal love! Here dwells the idea of absolute moral rectitude. Here dwells the idea of perfect holiness. Here dwells the sentiment of duty. Far above the meteors of wealth and fame and pleasure, which gleam amid the clouds and storms of personal interest and personal passion; infinitely beyond even these lesser and planetary lights of life, at which we have just been gazing; from afar, in the deep empyrean of the soul, they look down, with a calm and stellar brightness, upon our evil world, the fixed stars of the human spirit. Here we may pause and worship, for this is the dwelling place of our God. Little now does he understand the wants and capacities of his own spirit, who attempts to form an ideal of life from which these great conceptions shall be excluded. He will make miserable shipwreck of his happiness. Little does he understand the spiritual forces which agitate most profoundly the heart of humanity, who looks for them in personal

passion. Small competency, moreover, has he to read aright, or to construct institutions for molding and governing souls, to learn that the human soul knows no sublimity of purpose, no enthusiasm of enterprise, no stubbornness of resistance, no kindled and fed at these supernal fires. For this reason, the functions of the prophet so often been superadded to those of the warrior. All along the beaten highways of history, where great things have been achieved, wherever great obstacles have been conquered, behold the prophet! Behold him in the very van of public life, in his hands the symbols of the supernatural and the diabolical, mystic light, and his voice thrilling the multitudes with awestruck tones, which, like the far echoes of the Alps, seem to pour from the skies. Examine, if you will, the motive forces which are kindling the world to-day. The revolution of China is religious; the Celestial Emperor leads them to victory in the name of the Almighty. The will of the autocrat of Russia himself, 'the drum-beat' of Napoleon, ringing from the Euxine to the Arctic sea—every stroke of which the power of the drum-stick of the Shawnee prophet of the Wabash, and that in imagination, 'shakes the world,'—falls upon the ears of the people, as a call of God. 'The holy places of our religion;' this is the mission of the prophets.

Christian Pulpit is the Nucleus of our National Life.

brethren, the genesis of our nation! The true christian pulpit

intelligence and manly virtue which characterized the yeomanry of these States at the opening of the Revolution, that sterling independence of mind, that uncompromising and unconquerable love of civil liberty, which burst into a flame on Lexington green, and which spoke out in a voice of thunder from the heights of Bunker's Hill. In the feeble beginnings of the American republic, when the life of our infant liberty was in peril, it was not thought beneath the dignity of the governing powers to invoke the aid of the pulpit. Then they earnestly sought its solemn sanctions for the cause of national liberty; then they earnestly invoked its solemn intercessions with God, and its lofty inspirations to kindle and to sustain the zeal of the people. Then they sought the presence of the christian pastor to guard the morals of the army, and to nerve our soldiers, by his thrilling appeals, for the terrible struggle."

Is the Christian Pulpit, then, to be rebuked, or undervalued?

"And are we now to learn that 'ministers of the Gospel are unknown to this government,' and that 'of all others they are the most encroaching, and as a body the most arrogant class of men'? Heaven forbid that this should be true! Heaven forbid that the American people should accept, as legitimate and deserved, an insult, not to the mission of the christian pastor merely, but to their own intelligence, which has thus far regarded the pulpit as the strongest and most venerated bulwark of republican liberty! Is this all a mistake? Is our whole past history a lie? Have those whom we have been wont to regard as the wisest, and best, and most patriotic of fathers, as the purest and truest and noblest of mothers, when they have brought their first-born sons to the altar of God, and, consecrating them to him, besought that he would accept the offering and count them worthy to be put into the holy ministry, been dreaming a dream of fanaticism and folly? Have they, then, only been swelling the army of traitors to their country, and to the happiness and welfare of mankind? If this be so, then, in the name of humanity, in the name of liberty, in the name of our country, let us demolish the Protestant pulpit; let us silence the voice of the christian prophet; let us at last be free—yes, free! And now—what is to be the condition of the land? Come up hither to our council, ye prophets of liberty without the Bible; ye prophets of national prosperity and happiness without the pulpit of Protestant Christianity! We have broken down our altars. We have extinguished their fires. We have abandoned the sanctuaries of our fathers' God, and, like Ahab, have driven their prophets to the desert. Come hither, and turn over with us and for us the pages of the world's history. Tell us what condition of man, as written in that history, free from this ignominious and galling chain, shall we appropriate, and make the condition of our beloved land. Shall it be the prostrations and man worship, the fawning flattery and cringing terror, which have marked the slaves of oriental despotism both in ancient times and in our own? Shall it be the stormy democracy of Greece, that meteor of liberty, fierce and brilliant, which shot athwart the heavens, which blazed, and dazzled, and exploded—and with it, remember, the despotism of a mob, the corruption of demagogues, the ostracism of justice, the goblets of hemlock, and, above all, the temples of Venus, the orgies of Bacchus, and the howlings of the Corybantes? Shall it be that brightest page in Roman story, which opens with the reeking dagger of Lucretia, and closes with the bloody tragedy of Phillippi—the days in which flourished the so-called stern republican virtue of the Eternal City, whose blaze broke forth under the burning breath of the first Brutus, and whose expiring embers were quenched in the blood of the second? Shall we accept of this—and with it, let us remember, of its patrician arrogance, its plebeian

slavery, its agrarian madness, its tribunitian storms, its debas-
 unending factions, and its perpetual war? Shall we choose
 æval Christendom, that beautiful period during which the
 r eclipsed the light of the Bible, and when the whole civilized
 ot haste to Gothic barbarism? Shall we accept the splendid
 acy, its stupendous cathedrals, its pealing organs, its scarlet
 s, and images, and incense, and host and unction—and with
 et, its chained Bible, its night of mind, its ecclesiastical des-
 erdicts, its annals, its indulgences, its inquisitorial dungeons,
 Or, finally, shall we rather choose the paradise of Atheism,
 s of freedom from all moral obligations and all religious re-
 before the delighted vision of Voltaire and D'Alembert, of
 erre—those Hesperian fields of the blessed in which human
 y the withering superstition of a God, was to gain its primeval
 t itself with unwearied feet upon the verdant carpets of its
 'spread its broad wing to the sky, and gaze undazzled on the
 eculation! Shall we adopt it? I care not now whether at
 rophets of a sensual or a transcendental philosophy—shall we
 ve first read the commentary upon it which we find in the
 e, in the apotheosis of a courtesan as the goddess of reason,
 tory of the French Revolution?"

CONCLUSION.

desire to propose to the patrons and friends of the American
 ciety, the sober inquiry, whether we have fully appreciated
 interests which are staked upon the successful prosecution of
 o the whole body of our countrymen the pure doctrines of the
 hese doctrines, which produced our national liberties, consti-
 on earth which is able to sustain and perpetuate them. These
 possess no magic power. They must be inculcated by the

pastor's wife, the labors of manifold mechanic arts, whose products are indispensable in a family; and I have seen, as the issue, the hectic flush of consumption burning upon her cheek, and heard that hollow cough which is the fatal premonition of an early grave. I have seen our missionaries removing from post to post, leaving their labors unfinished, and therefore unproductive, in the hope of escaping from some portion of the intolerable burdens which were crushing them." "I have seen, as the result of these things, missionary churches remaining unfruitful, feeble, ready to perish. I have heard the contemptuous taunts of the enemies of our faith, which seemed to say of our missionary structures, as Tobiah the Ammonite said of the work of Nehemiah, 'That which they build, if a fox go up, it shall even break down their stone wall.' These things I have seen, and I have turned away from the spectacle in sorrow and in tears. O, my brethren! the churches have not yet reached the high standard of effort and sacrifice which they expect of their missionaries; no, nor that which the exigencies of the nation demand, and without which, I fear, the whole fabric of our institutions will sink in ruin. As our contribution to the salvation of the land, the resources of this Society ought at once to be doubled. We ought to station a missionary wherever there is a community of souls, destitute of the pure Gospel, to be saved. And wherever we plant a missionary at all, we ought to sustain him, not only above the fear of physical want, but furnished with all the appliances needful to make his mission respected and effective, and to secure a permanent foothold for the faith which he preaches."

"And one thing more. We must not leave him even thus. It is not by might, nor by power, but by my Spirit, saith the Lord. We must give the missionary our sympathies. We must give him our hearts. Whenever we enter our closets, whenever we offer up our petitions in the sanctuary of our fathers, we must commend him and his work to the benediction of God; we must invoke for him the presence and power of that Divine and Almighty Spirit, in whose hand are the hearts of the people, and who can turn them as the rivers of water are turned."

"These are among the first and most solemn duties of American Christians. Beyond the sphere of mere personal labor for the cause of the Redeemer, they have no holier mission, no higher privilege, no work more pressing and imperative, than this. This work accomplished, and our glorious heritage of liberty is safe. This work accomplished, and our broad and beautiful land, more magnificent in the grandeur of its natural scenery, more attractive and beautiful as an abode of civilized man, than any other upon which the sun looks down, teeming with the rewards of christian labor, garlanded and gemmed with the products of christian art, is given to Christ and to freedom forever. Oh, methinks I can see it now, thus redeemed and thus consecrated. From the Atlantic to the Pacific, I can see it studded with a thousand times ten thousand true christian altars, from which a grateful people's incense of worship ascends to heaven. I can see reflected and repeated in the multiplied millions of its happy homes, that delightful picture, whose moral beauty and whose vital relations to national liberty the peasant-bard of Scotland well knew, at least, both how to appreciate and how to describe:

"The cheerful supper done, with serious face,
They round the ingle form a circle wide:
The sire turns o'er, with patriarchal grace,
The big ha'-Bible, once his father's pride
* * * * *

He wales a portion with judicious care,
And, let us worship God, he says with solemn air.

THE HOME MISSIONARY.

"Then kneeling down to Heaven's eternal King,
The saint, the husband, and the father prays,
Hope springs triumphant on exulting wing,
That thus they all shall meet in better days."

such homes are the nurseries of thy truest defender
whose stalwart arms will maintain the flag of thy freedom
adversary hands would pluck it down. Here are the men
thy foes, and—

——'Howe'er crowns and coronets are rent,'

of fire' around the ark of thy liberties. Yea, more,
philanthropists, who shall plant the standard of that
thy salvation, upon every shore, and whose swelling
in that sublime and universal anthem, in which every
and on the earth, and under the earth, and such as a
in them, shall be heard saying: BLESSING, AND HO
BE UNTO HIM THAT SITTETH UPON THE THRONE, AND

Tidings from the Pacific Coast.

GON.

prayer. This was, to him, that
temptation, so trying for all c

ing their light under a bushel," and it has been difficult to get them to take it out. Some of them are even now keeping it covered up. They look uneasy. Occasionally, they come to meeting, but they listen as if they were in trouble. I pity them. I hope for them, and expect yet to see them come out on the Lord's side, though now counted among his enemies. Churches of the East and West! we pray you to be faithful in this matter! When you send us brethren, we thank you for the gift—or the loan—and we bless God that you are commissioning your several representatives to help us lay the foundations of the Lord's temple on these distant shores. But when you send your brethren forth, we beg you to give them *new* counsels upon old truths.

Seek First the Kingdom of Heaven.

Tell them that God loves them too well, to give them wealth. If they come to hoard up earthly treasures, he will not let them do it. I have seen and conversed with scores and hundreds of the Lord's people, who came and labored for gold, and failed to get it, or failed to keep it. The Lord meets them in every path. He disappoints them. They do not go hungry; but they eat bread earned by the sweat of their brows. Some who "*would have riches*" are now struggling to get out or keep out of debt. On the other hand, I have seen true-hearted, but penniless christians come—at once make known their profession, assume christian responsibilities, labor first for the kingdom of God and his righteousness, and gradually, by industry and economy, they would increase their possessions until they had acquired a competence of this world's goods, with no loss but rather a gain in piety and every spiritual joy. Come, then, fellow christians, and do likewise.

Really One.

The feelings awakened and cherished during the revival of which I wrote you briefly in March, have not all subsided. That was the first revival which our church has enjoyed. The preparation for it, and the experience it gave the church, the joint labor, the sympathy of hearts in prayer, the reciprocal interchanges of thought from evening to evening, have made us *one* in a sense we never were before. We came together from east, west, north, and south, having all *varieties of christian culture*, and we became, nominally, one church. The

revival has assimilated us, and now we are really one. Oh, that we may have new and more precious ingatherings into this fold.

Better a Pastor than a Preacher.

It is pertinent here to remark, that this revival and this greater harvest, has occurred during the first year in which the church took the responsibility of settling their pastor, and that he entered upon the work in new and closer covenant relations with his people. And if we could review all the facts, we should doubtless find many similar testimonies to the wisdom of going forward in reliance upon Israel's God. I remember the day when it was proposed to have the first Sabbath-morning prayer meeting, and when some good brethren, who arrived in the territory last year, were called upon, and told that we relied upon their presence and cooperation, how they replied, that they were just about leaving for a distant part of the country—were going to the "mines." What a blow to our cherished project. It seemed as if we could never have a revival or do anything at all. As soon as a little interest is aroused, and a good attendance on Sabbath is secured, and hopeful signs begin to show themselves in the moral sky, our helpers are off! They do well here, but this is not their home. What shall we do?—was the question often revolving itself in my mind. Shall we try alone, with only three or four to take part in the meetings, and seven or eight to attend? We did begin, trusting in God to lead us along and give us strength; and oh, how much better has he been to us than our fears.

Good Fruits.

The church and society have raised, during the current year, \$500 towards my support, a thing never before done. Only one or two hundred has usually been given, and that in a desultory and uncertain way. Meanwhile, the contributions for other causes have not diminished but rather increased. The monthly concerts for Foreign and Home Missions, have been held alternately every month, and \$70 have been contributed to the A. B. C. F. M.; \$67 to the American Home Missionary Society, and \$11 to the American Tract Society. We have kept freely in circulation the *Missionary Herald*, *Journal of Missions*, *Home Missionary*, *American Messenger*, and *Child's Paper*. From 20,000 to 25,000 pages of the Tract Society's publications

THE HOME MISSIONARY.

hased, or given away
e. Temperance tracts
r scattered. It will be
t we only have congre-
50 persons. It is often
r, that strangers mingle
and aid in the causes
rt of the church live out
ver attend. More than
to be at the monthly
er-meetings. They are
to have them in their

go to his Help ?

ring the year, four out-
ching, from two to ten
ree of those stations are
bath-schools of from
persons, well supplied
the Massachusetts and
School Societies, and
Paper. The Sabbath-
der the steady care of
increased from 20 to 40,
is now held regularly
h it.
ers are efficient friends
w, and will throw their
that way.

helping the church at

this work early. The cu-
rightly, if we give it a right
If left to itself, in a short ti-
turned out of its course, than
be changed without long
great sacrifices. We need an
ministry and worship, to give
and confidence to society in a
try like this. Too much can
on this subject. The economic
necessity of early meeting the
calls of our new settlements,
now, fully estimated. We
with less than six new men
during the current year.

The institutions of learning
I went to the States, are
strength and influence. Six
pupils of the Female Semina-
come christians during the
united with the different chu-
Two of them are teaching the
but will return in the autumn
plete their studies, if we are
with the school. We are in
debt, that we must have help
East, or give up our undertaking
we do that, then the Roman
come back and re-open the school
they have shut up for want of
Will Protestant Christians al-
this?

*From Rev. E. S. Lacy, Crescent City,
Klamath Co.*

Description of the Place.

You are not surprised to find me dating from this place, after what I wrote. Every thing seemed to indicate this field as the one most needy, and most destitute of religious influences, so, I took steamer from San Francisco; and, after about two days at sea, we entered the small bay along which this settlement is built, nearly three hundred miles from the place I had left, and about fifteen from the southern boundary of Oregon. Point St. George, in lat. about 41 deg. 45 min., cuts out into the ocean like a crescent, forming a beautiful bay, where shipping may lie in safety most of the year. Along the white beach of that crescent curve, is a line of buildings for business purposes, hastily put up, half a mile in extent, and dignified already—with the usual precocity of California towns—with the style and title of a "city." Fifteen months ago, not a house, save the wigwam of the savages, was to be found here, and elk grazed, in large herds, on the plain near by. This being the best harbor north of San Francisco, and a radiating point for a tract of rich mining country, nearly as large as some of the Eastern States, the permanency of the place, and its consequent importance as a religious center, are above any question.

Morals.

Now, what is the character of the place in morals? Two thirds of these business establishments sell liquor; many of them are gambling saloons and drinking rooms, and many are places much worse. Sabbath is the gala-day, the stores were never closed until this month, when I had the pleasure, on the first Sabbath after my arrival, to see that great step taken towards civilization and, I hope, religion. Still, hundreds lounged about the saloons and along the streets, forgetful entirely of the appointed worship among them, or too indolent and indifferent to attend. We meet in a room used for a court-house, an unscated, open, noisy place off from a tavern, and liable to constant interruptions from the most unpleasant occurrences. The people seem to take it so much as a matter of course, that I am now little troubled by anything. Between seventy five and a hundred come straggling in after the horn has been blown twice.

This horn we find an excellent substi-

tute for a bell, being made large for the especial purpose, and the only one of the kind in town. (I think it far more *scriptural* than a bell.) About ten of this congregation are ladies, and perhaps there are as many children. The majority, however, are young and middle-aged men, who make their appearance in all descriptions of dress, and with every variety of beard. I may say of this strange assemblage, that they are very attentive; seldom, in the house of worship, have I ever *felt* a deeper silence. There are said to be about fifty ladies in this town, and yet there have never been more than a dozen at meeting.

Influence of Woman not what it should be.

As a general thing, I am sorry to say, the influence of woman in California, so far, *has not been what was expected of her.* Women of religious professions step into the deep stream of worldliness, along with their husbands, and instead of leading them out, drag them down. Of this I have seen so many instances already, that I feel it should be recorded for general warning to the many who are about to make this country their home. Woman might do wonders here, for temperance, morality, and religion. It is my conviction that there is no place on earth where the same number of people drink so much liquor as in California; and here, as everywhere else, it brings forth its progeny of vices, and all with fearful precocity. I have seen more liquor drunk in the last two months, by those who are styled *ladies*, than in all my life before. But to return.

A Meeting-House.

The first Sabbath passed, I immediately commenced a movement for building a church. I found these brethren who would expect to unite in such an organization, and almost all the men, were ready to encourage the enterprise. They were unable, however, to do much towards it, because yet poor, and now everywhere in California the times are hard. We have been so far successful in raising the subscription, as to feel warranted in entering into a contract with a builder, for about \$3,000, and I presume that, before you see this paper, a house in this place shall be dedicated to the worship of Almighty God. We are assisted in this matter, by men of all sorts. Those most notorious in vice subscribe for the church, and I am afraid pride themselves in it, for they do very liberally.

He tried to pray, as he has since told me, but did not know what to say, and only cried, and said over and over again: "God forgive me my sins." He now appears like a man who has found forgiveness, looks with horror upon his former dreadful life, and says he hopes he can get two or three of his old companions to enlist with him in his new voyage. He had not heard a sermon before in seven years. At our prayer-meeting, last Thursday evening, there were twelve or fifteen present and about half of them profane and wicked men; they are beginning "to think upon their ways." Two other men seem to be truly seeking God, and want us to pray for them and with them. Men here, have nothing to amuse themselves with on evenings. They have come here with no books, and they have no home fire-side, and so they assemble in the brightly lighted saloons. I think they will gladly go and hear preaching; and next week, if a good room can be secured, and the appearances of the Sabbath warrant it, I think to attempt preaching every evening, and I

"bow the head, and must radiate all these reg- brother in the throughout the State of Massachusetts of dist preachers during the week. One of the Methodist in connection held several previous to my arrival, and work week.

Such, brethren, are the culties and enormous portion of destitution, its very great. I have been direct need—several Let these others as possible soon as possible ers that California be *prayed for*.

Missions in the Interior.

house which, with the land and bell, cost over \$3,000, and which is paid for within less than \$300.

"Greater Works than these shall ye Do."

Perhaps it may not be uninteresting to your readers, in connection with the above facts, to state briefly the difficulties through which we have struggled in building the house. It may encourage others who are contending with similar embarrassments. In the summer following my arrival here, I preached to the people from Hag. 1: 8, and the next day, took a subscription paper myself, and went round to see what I could collect. I found at night that I had only about \$50 on my paper. The work was a more difficult one than I had expected. Capital was commanding an interest of from two to five per cent. a month. I did not feel discouraged, however. I knew that we needed a house, and I believed that God would give us one, if we put our hands to the work. I dropped my paper into my desk, and walked over to the saw-mill. I asked the Company if I could obtain the lumber for a church on my own responsibility; told them that they should be paid *some time*, if my life was spared. They let me have the lumber, and it was soon all upon the ground. I then went to a mason and told him I wished him to build a stone basement ten feet high, and I would pay him when his work was done. As yet, I knew not from whence the means would come, but I believed God would furnish them. I experienced, however, unexpected difficulties, of no ordinary kind, in the short time that elapsed before those walls were erected. But they went up, and the mason received between one and two hundred dollars in gold for his work, means which were furnished by the providence of God, through the open hearts of his children. At this point, the work stood still during the winter. In the mean time a plan of the church was drawn off, and slips disposed of, to an amount that enabled us the next season, in connection with some contributions, to erect the frame, and nearly enclose it. Immediately after we were deprived of our temporary place of worship; and I made an earnest appeal, upon the occasion, to the church, to renew their work upon the house. The result was, that they finished off the basement room in dead winter, so that on the 16th of Feb., 1853, we entered it, with the voice of praise and thanksgiving. *In this we worshiped till the following fall, when an effort*

was again made to complete the main edifice. To do this it was found necessary to raise \$1,300, in addition to all that had been done, and in addition to what might be obtained from the building fund. But the people had a mind to the work; so that notwithstanding almost insuperable obstacles, that whole sum was very soon upon the paper, and the work was urged forward with such dispatch, that on the 15th of last February, the house was dedicated to the worship of God. The expense overran the final estimate about \$300; so that this sum still remains to be raised, if we would secure the \$300 of the building fund, which is given only on condition that the house be completed free of debt. When this is done, the people themselves will have raised directly \$1,600 in order to obtain \$300 of that fund. Let the generous donors mark this, and I think they will feel their money was well expended.

IOWA.

From the Rev. John W. Windsor, Maquoketa, Jackson Co.

Sixty Ministers Wanted in Iowa.

As I look around, and see the crowds daily flocking into the country, and think that there are no ministers of our order, and only very little preaching of any kind (and in many places around us none at all), that the nearest settled preacher is on the west 30 miles, on the south 40, on the east 30, on the northeast 21 miles, and on the north 40 miles, that in several parts of this wide field, where there is any preaching at all, it is of a most injurious character—I am led to ask the serious question,—What shall be the ruling elements in this land? What must there be without the preaching of the Gospel? Said your Agent, Rev. J. A. Reed, at the General Association a few days since, "We could place sixty ministers to good advantage in this State, immediately, if we had them." The fields are white unto the harvest. Can it be that it shall fail to be gathered in for want of laborers, and this fair portion of our country become a moral waste, unwatered by the life-giving streams of the Gospel, and sending forth pestiferous influences, to curse rather than to bless?

nd, and was hailed by my family with
 urs of joy, as it enabled us to get clear
 some very troublesome duns; for we
 re in debt for the mere necessities of
 , of which we, however, had only pro-
 red a very scanty supply. Our ex-
 dingly straitened circumstances were
 ing, as stated on a former occasion, to
 tal failure of those to whom I minis-
 ed last year to meet their engage-
 nts. We bless the Lord that he has
 de the A. H. M. S. the channel through
 ich our pressing wants were relieved.

A Loss.

n coming to the West, my best books
 e lost, which I miss very much,—
 ight's Theology, Hopkins' Works,
 nes' Notes, Bellamy's Works, and
 oster's Dictionary. Without these,
 n in a good measure lost, and I am
 rely unable to procure them.

Communion.—Gladness.

last Sabbath I administered the
 's Supper on the north side of the
 . It was a very solemn time. Most
 e communicants had not enjoyed
 privileges of a communion season for
 g time. Our meeting was held in a
 ol house, which was filled to its ut-
 capacity. More would attend if we
 larger house to meet in.

operating with exce-
 debates in Congress
 bill, have kept this c
 pense and anxiety al
 sudden passage of th
 ing of the Kickapool
 has caused a rush of s
 tune seekers perhaps.
 At the ferry, between
 Leavenworth, there a
 dred to a thousand
 every day, to examine
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 tinue for months, as
 confined to the wester
 persons present here, w
 waiting to go over.

What shall become e

What will be the
 churches it is impossib
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 bers will be scattered
 country without the
 sanctuary, and expos
 tions which arise from
 midst of a vast comm
 and reckless strangers.

No emigration from
 has yet reached the t
 whole community is lo
 come in a few weeks.
 be hoped they will com

WISCONSIN.

*From Rev. Hiram H. Dixon, Johnstown,
Rock Co.*

"Ye shall Reap, if ye Faint Not."

The last quarter of my third missionary year has closed, and contrary to my previous expectation, Providence has seemed to indicate that it is my duty to continue yet longer in this field of labor; a field that while it is characterized by some peculiar and very trying difficulties, has yet many favorable and pleasing indications, and presents much that is interesting to one who loves the kingdom of Christ. Some of these difficulties were of so serious a character that I felt constrained to indicate to the brethren here my unwillingness to continue in this field unless they were settled. They came up promptly to the work; the obstacles were removed, many of the people increased their subscription, and the way was prepared, with the kind aid of your Society, for my continued labors here.

Such are the peculiar characteristics of this field, affording so many elements of discord—one difficulty being settled, as it sometimes seems, only to give place to another—that I have long felt that it should be occupied by some one of greater experience, and more wisdom. Yet, though I have entered, and continue in the ministry with great diffidence, I know of no safer way than to follow the leadings of Divine Providence.

Notwithstanding the trials referred to, I think that this church is becoming more united, and feels more and more sensibly the importance of being baptized into one spirit. We have here some worthy spirits, who, we trust, are not among us in vain. The portentous clouds are not all darkness, for God has hung in the heavens the bow of promise. This church has been prospered, though she has been led through trials. And the Great Head of the church may be fitting her for the great mission which his Providence seems to be assigning her. But what we most need is the all-pervading baptism of the Divine Spirit, and the prosperity of the soul union within Christ and in fellowship with God.

"Let no Man take thy Crown."

God has planted this church in a most important field. This is reputed to be the first agricultural county in this young

and growing State, and is settled by an intelligent and enterprising people. While we cherish the most friendly feeling toward other branches of the christian family in this vicinity, Providence has called us to occupy a considerable portion of this field, and to cultivate it for the Master of the vineyard; and it becomes us to heed the admonition, "Let no man take thy crown." And yet how little are we doing compared with the magnitude and importance of the work!

A Good Example—but too much Work.

There was, this Spring, more than usual reluctance on the part of some of the friends of our Sabbath school in enlisting again in that important enterprise. Being anxious to encourage and sustain so desirable an agency for good, I consented, with much fear and trembling, to take charge of a class of young people, and give the school my presence and aid as far as possible. We are favored with the valuable aid of a good Superintendent, and our school is now in successful operation, with more of interest, and more of promise, than at any other time during my labors here. But while I have become greatly interested in the exercises of my class, and of the school generally, I am already warned that I must soon recede from this addition to those labors which were already too much for my feeble constitution. And if I am compelled to withdraw from a work in which I am so deeply interested, I shall feel that the work is in the hands of God, and he will accomplish it by his own chosen agencies. And what if I share not in the labor, if it but be accomplished?

I can but hope that this church will henceforth contribute more and more to the funds of your Society, which is emphatically *the mother of churches*, while they shall draw less, and still less upon those funds needed by the many struggling infant churches; and that, rapidly rising from the dependence of her childhood, she shall soon press forward in her high and holy mission, with the strength of a vigorous maturity. Could we see her inward spiritual prosperity rising parallel with the outward, with that constant unity which is strength, we should already see her day dawning in beauty and in glory. May God hasten it in his time.

Footnote, Delavan, Wal-
sh, Co.

Mr Father's Funeral.

lled to follow to the member who has been our church for some years was peaceful. We his wife, who was stian and a worthy ch. Among a number of children, they had one who was blind, and who had been attending the academy at Anesville. She was her father, and he to suddenly, while she was sent for, but did not find her. They were all assembled for the scene was most affecting. The services were being completed into the family near the coffin: and to satisfy herself of the fact that she had heard, she presently saw her father's arm, as if to find out what was now, verily a fact when her sensitive coffin, she bowed her

fore hardly carried them, with comfort and respectability, from the beginning to the end of the year. And what they will now do I wot not. Perhaps the Lord will send them "ravens"! Perhaps a change of ministers, in some instances, may stir up the churches to be more liberal. As their present missionaries have lived and breathed, and not died from starvation, during all the trials of the past, they will hardly think it needful to add anything to their support. But should some new man appear, they might be induced to alter their figures. Something must be done, or the young men in the churches will grow lukewarm, and turn away their thoughts, I fear, from that humble calling, and yet they ought not to come there for a "fat living." Much is being said on this subject, it is true, and much needs to be said. And may the Lord give you wisdom to say to the churches the right things.

From another Missionary.

Red-Republican Liberty.

The infidel Germans are assuming a

guished abilities, and a promising member of this church; but rum proved too strong for him. On his dying bed, he tried to cast himself upon Christ for mercy, and wished me to pray for him.

Some of his associates wept profusely at his funeral; but they returned to their saloons, to follow him to the drunkard's grave. Oh! if we could have obtained the Maine Law last winter, these men might have been saved.

ILLINOIS.

From Rev. James Loughead, Morris, Grundy Co.

Death of Rev. Edward Ruggles.

I am under the painful necessity of writing brother Ruggles's first and last quarterly report to your society. He commenced preaching at Nettle-creek and Big-grove, on the first of May, preached regularly until the last Sabbath in July, was taken sick on the 26th July, and died on the 31st of dysentery.

Brother Ruggles had just secured the confidence of his people and his prospect of usefulness was very flattering. He was a man of sterling worth, and his worth was just beginning to be appreciated. He leaves a widow homeless and penniless—almost. He had but just finished his education, and had preached regularly only three months. The Nettle-creek church resolved on the day of his funeral to pay his widow their year's subscription, thus giving a small token of their love to him and their sympathy with her. May the Lord reward them, for this most praiseworthy and righteous act.

Mrs. R. is a widow, and the daughter of a widow, and is left now in the midst of those who but three months ago were strangers, and with no relations near; ought she not to be cared for? What a burden would be lifted from the ministry, if it was known and felt that the church would care for their families when left helpless and solitary.

Only three months in his work! How many years of toil are brought to naught there. How many hopes, how many plans, are foiled. Only three months in the pastor's home! How many opening friendships are blighted. How many dear attachments are quenched, just as they began to kindle. How many of the schol-

ar's and the Christian's aspirations are smitten down. How many mutual wedded hopes are slain. Blessings be with the widow—and the comfort which the world cannot destroy!

From Rev. Lewis H. Loss, Joliet, Will Co.

An Instructive History.

This report closes my connection with your Society. The church and congregation henceforth assume my entire support. It is through the patient and continued aid of your Society that this church has finally attained its present position. Without that aid the Gospel could not have been sustained here. A church was formed here some seventeen years ago, and for a time flourished. A "Union Evangelist," from the State of New York, came on to the ground, and commenced a protracted meeting. Deep interest was excited, and in the midst of the excitement, he proposed to the church to give up their Articles of Faith, and adopt the "Union" principle, of admitting all who claimed to be christians, irrespective of any distinctive doctrinal basis. A majority of the church were carried away with the proposal. Some, however, declined acceding to the measure, and becoming convinced of its evil tendency, withdrew. Of these fragments the present church was formed. They have struggled long in weakness and poverty. Of the "Union" church, suffice it to say, that it continued to swerve more and more from the truth, till Mr. Codding became their preacher, some few years ago. Almost the entire body of Universalists and Infidels wheeled into his ranks, and for about three years he fed them with all the speculations and vagaries of the loosest forms of nominal Unitarianism. The affair finally ran entirely out, and Mr. Codding left the wreck about a year ago. The effects are still visible here, in the scepticism, the infidelity, and irreligion, that prevail among most of those who loved to listen to that subtle and cunning sophistry.

A Pleasant Sequel.

Our church has had to struggle against these and other adverse influences, but our blessed Lord has not left us. His kind hand has been upon us for good. Leaning on his sure promise, we have gone forward. The church has

and strength, and communion, except years I have been seen additions. To even.

ie staggered at the a house of worship, and acted. The en- dleted in three weeks ngements are made f the house to the ie God. I have ac- the church and so- r settled pastor, and

take place at the on. Our house will at more than four ly a small portion paid at the end of his time. I have or gratitude for the rt imparted by my viour, during these in this place. To y. I thank you for ave rendered, and ould not have been

Church at Joliet.
the First Congrega-

this Church has received under its present ministry.

Resolved, That we will hereafter manifest our regard for the efficient agency for good which is accomplished by the American Home Missionary Society, by contributing to its treasury, from time to time, as the Lord shall prosper us, and enable us to do.

INDIANA.

From Rev. Thomas Spencer, Laurel, Franklin Co.

THE following letter is so hearty, that we give it unbroken. Read it through.

During the last three months, ending July 1st, I have preached twice, and occasionally three times, on the Sabbath,—delivered four temperance lectures and one lecture on education, visited, conversed on religion, or prayed, and distributed tracts in forty families in the county. At our last communion four were added to the church, all heads of families,—one by letter, three by profession of faith.

be poorer than I was out in little Blackford county with three hundred dollars.

I trust I have done something to put this little church at Laurel on a permanent foundation. It has not grown rapidly under my labors; it has increased from twenty to forty members: many, however, have moved away. Presbyterianism will not grow rapidly in the White Water Valley. Almost all the people have belonged to some church—some of them, I am told, as many as six times. Still our church is very much needed, in this very place. I trust that God has planted it, and that he will render it very fruitful.

From Rev. Philip Bevan, Swanville, Jefferson Co.

Permit me to allude, here, to a kind of missionary labor which does not appear in the statistical tables, but which is, nevertheless, fully in accordance, I think, with the spirit and design of your Society. I refer to

The Sewing Beside All Waters,

which the missionary is enabled to do, who, leaving his home for several days together, on a visiting tour, makes his abode from family to family, scarcely ever two nights in succession with the same household. He finds, thus, an opportunity for familiar christian acquaintance, fireside instruction, family prayer

and exhortation, to which the regular pastor himself is often a stranger. Ordained at first as an evangelist, I feel thankful if I have been able to do, however imperfectly, that kind of work; and whatsoever my future lot may be, I must always esteem those as sacred spots, and sacred times, where I am looked for, at regular or irregular intervals,—where, as my horse turns willingly towards the humble log cabin, or the white frame house among the green foliage, the children at play on the green, run in to tell of my approach, and the good man comes out to take my horse—quite positive that I must stay all night—or the good lady, or sprightly daughter, hastens to open the wicker gate, and lead me to a seat in the cool porch. Visits of this kind are made by me regularly, to christian families of various denominations, and often to those who, through various causes, have not connected themselves with any particular church,—families who receive no other ministerial visitation. I need not tell you how much good can be done in this way, by conversation, counsel, warning, giving of tracts, catechisms, papers, and the like.

Occasionally, I am asked to preach, perhaps, a funeral sermon, or to administer baptism, or conduct a prayer meeting. God's people may thus be reached in the most remote corners of the wilderness. A great many families, unknown to church records, are thus brought to be, in some degree, fellow-helpers in the Truth.

Miscellaneous.

Death of Rev. S. R. H. Wylie.

On another page of the present number we have recorded the death of one of the Missionaries of this society in Northern Illinois. Since that article was in type, the following communication was received from Rev. Wm. H. Bird, a missionary in the southern part of that State, conveying the sad intelligence that another laborer had suddenly fallen at his post. It is not necessary that we should bespeak the sympathies and prayers of our readers in behalf of these bereaved churches and stricken households.

Rev. S. R. H. WYLIE departed this life at Mount Vernon, Aug. 11th, after an illness of four weeks. He removed his family to this place the 18th of July, and on the 14th he was taken sick with dysentery, which reduced him very low; after which, the typhoid fever set in, and finally terminated in death. He bore his most painful and distressing sickness with almost unexampled patience. The people of Mount Vernon were remarkably kind and attentive, and their universal testimony was, that they never witnessed such meekness, patience, and resignation. He has evidently made an impression on this people by his sickness and death, not soon to pass away.

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red it.

his sickness he could converse
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is done for me. *Not unto us,
t, but unto thy name give glory!*"

time he said he would like
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Others will follow, as the
God shall open the way.

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removed before next win
until such time as they are
the United States extend
ment over the Territory;
then will there be any v
settlements there.

An arrangement has bee
the Omaha chief, which

out inhabitants. The Indians, I think, cannot be removed so as to give opportunity for any extensive settlements there, before next spring; and I have no doubt that there will be an extensive emigration to that Territory then. Probably you will be called upon to send missionaries to that field as early as next summer.

The impression has gone abroad that settlements in Nebraska and Kansas are much larger than they are. Papers have been printed in this State, purporting to be published in Nebraska. A delegate was sent to Congress last winter, purporting to be from Nebraska, while both he, and those who voted for him, lived in this State. They crossed the river, and held the election in Nebraska. The same thing, I understand, was done in Kansas, by people from Missouri.—Newspapers and letter-writers exaggerate the settlements of both these Territories. I am glad to see that the North has decided in condemning the repeal of the Missouri Compromise. I believe the public sentiment of the North will prevent Nebraska from becoming a slave Territory. I wish I could feel as confident in relation to Kansas. The Indians of that Territory are partially civilized; but the tribes in Nebraska—the Ottobes, Omahas, Pawnees, and Puncas—are all in a savage state, and those who settle there before they are removed, are liable, at least, to great annoyances.

Bread Cast upon the Waters.

The following extracts from the letter of a venerable Christian father, in Maine, appeal to the noblest and purest feelings of the heart.

Some time since I received a letter from my son, Rev. E. Bond, of Kohala, Sandwich Islands, with his request to pay over to the American Home Missionary Society the sum of \$30, from the church under his pastoral care,—which has certainly done nobly, when we consider how very little property its members have, of any kind whatever.

No doubt you will recollect that about \$21,000 were contributed in those Islands, in one year, for the cause of benevolence. How will our liberality compare with theirs, when we consider the contrast of condition? The truth is, our American churches are not more than half awake to the vast importance of coming up to the work with energy, and we shall never accomplish the work in our own West—to say nothing about this part of our country. The work in which your Society is engaged, is one of immense magnitude to generations yet unborn!

My four-score years have closed; but after having been a traveler for Mt. Zion these forty years and a half, I never felt the importance more than I now do, of being up and doing in the cause of Christ. I hope to work my time *fully out*—the Lord so directing my way onward to my last resting place.

Appointments by the Executive Committee of the American Home Missionary Society, in the Month of August, 1854.

Not in Commission last year.

Rev. S. Y. Lum, to go to Kansas.
Rev. W. D. Sands, to go to Iowa.
Rev. Joseph Ollie, to go to Wisconsin.
Rev. L. L. Radcliff, to go to Wisconsin.
Rev. Peter Kanous, Cottage Grove, Wisconsin.
Rev. Wm. Platt, Ulca and vicinity, Mich.
Rev. A. Lyman, Sheffield and French Grove, Ill.
Rev. Wm. Homeler, Bell's Hill, Ill.
Rev. Wm. B. Stevens, Thorntown and Bethel, Ind.
Rev. J. B. Allen, Gustavus, Ohio.
Rev. Wm. Potter, Copley, Ohio.
Rev. T. A. Gale, Kandolph and Steuben, Pa.
Rev. J. N. McGiffert, Hillsdale, N. Y.

Re-appointed.

Rev. Thomas Condon, Forest Grove, Oregon.
Rev. J. C. Strong, Lyons, Iowa.
Rev. Conrad Riese, Fort Madison, Iowa.
Rev. S. E. Miner, Wyocena, Wisconsin.
Rev. James McLaurin, Fontonville, Mich.
Rev. Andrew Govan, Brandon and vicinity, Mich.
Rev. T. Waterbury, Baileys and Austin, Mich.
Rev. Charles Becker, Detroit, Mich.
Rev. George Barnum, Medina and vicinity, Mich.

Rev. A. B. Pratt, Vienna and Genesee, Mich.
Rev. J. Cochran, Palmyra, Mich.
Rev. S. Hemenway, Boston and Border ch, Mich.
Rev. W. T. Ealer, Eagle, Delta, Wacousta and vicinity, Mich.
Rev. C. R. Clarke, South Ottawa, Ill.
Rev. S. W. Phelps, Lee Center, Ill.
Rev. Joseph D. Baker, Cambridge and vicinity, Ill.
Rev. Charles R. Fisk, Little Rock and vicinity, Ill.
Rev. H. C. Abernethy, Rock Creek, Big Neck, Camp Point and vicinity, Ill.
Rev. Asa Prescott, Shabbona Grove, Ill.
Rev. Philander Anderson, Montpelier and Hartford, Ind.
Rev. James Boggs, Clinton and Newport, Ind.
Rev. David Davies, Tallmadge and Paris, Ohio.
Rev. G. W. Palmer, Peninsula, Ohio.
Rev. H. W. Osborn, Hamden, Ohio.
Rev. Eldad Barber, Florence, Ohio.
Rev. Stillman Tucker, Ashley, Ohio.
Rev. S. W. Ross, New Lexington and Oakfield, O.
Rev. Jesse Schlosser, Baltimore and Cross Roads, O.
Rev. A. T. Wood, West Unity, Ohio.
Rev. Wm. H. Bay, Bashan, Racine and Center, Ohio.
Rev. G. W. Nicolls, Mercer and vicinity, Ky.
Rev. Isaac N. Naff, Jeffersonville, Va.
Rev. J. I. Ostrom, New Windsor, N. Y.
Rev. J. S. Stone, Redford and vicinity, N. Y.

NEW HAMPSHIRE

Exeter, First Cong. Ch.,	48 00
Farmington, Legacy of John F. Roberts,	
by B. Perkins,	
Fitz William, Dexter Whittemore, to	100 00
const. himself and Mrs. Betsey White-	
more, Life Members,	
Hopkinton, Cong. Ch., to const. Mrs. Sarah	60 00
C. C. Weeks and Mrs. Joanna R.	
Holmes, Life Members,	
Portsmouth, North Cong. Ch., of which	78 75
\$30 is to const. Rev. Henry D. Moore	
a L. M.,	
Rindge, Ladies' Sew. Soc., by C. M. Burn-	96 26
ham,	

VERMONT—

Wells River, Cong. Ch. and Soc., by Rev.
S. M. Plimpton,

MASSACHUSETTS—

Mass. H. M. Soc., by B. Perkins,	1,000 00
Ashburnham, Rev. J. D. Crosby and wife,	8 00
Chesterfield, Rev. S. W. Barnum,	10 00
Northampton, Legacy of Miss Jane K.	
Welch, by S. H. Hinkley,	400 00
Seekonk, Mrs. Della Fitts, by Rev. C.	
Blodgett,	

RHODE ISLAND

Kingston, Fem. Benev. Soc., by Mrs. E.
R. Wells,
Little Compton, a Friend, 2 00

CONNECTICUT—

Brookfield, Cong. Ch., by Rev. D. C. Curtis,	
Central Village, Cong. Ch. and Soc., by Rev. James Bates,	22 08
Ellington, Legacy of Mrs. Laura Abbott, by Hon. J. H. Brookway,	71 00
Ellsworth, Coll. by Wm. Whitney,	600 00
Goshen, Fem. Sew. Soc., by M. A. Perrin	26 51

NEW YORK

Brooklyn, P
A. Robbin
Burke, Cong
Centerville,
Rev. A. H.
Columbia P
McGiffert,
Flushing, Fin

NEW JERSEY—

Elizabethtown, Third Presb. Ch., by Rev. Mr. Aikman, 15 00

PENNSYLVANIA—

Cherry Ridge, Samuel Darling, 8 00
New Milford, Horace Summers, 5 00
Watsburg, Presb. Ch., by L. Van Anden, 5 00

VIRGINIA—

Winchester, Presbytery, by Rev. H. R. Smith, 50 00

GEORGIA—

Spring Place, Presb. Ch., by Rev. W. B. Brown, 5 50

TENNESSEE—

Jonesboro, Presb. Ch., part, Coll., by J. F. Deadrick, 40 00

OHIO—

Carthage, by Rev. C. S. Le Duc, 7 50
Edinburg, Cong. Ch., by E. Pearson, 5 00
Elisworth, United Presb. and Cong. Cha., by S. Chandler, 55 00
Genoa and Galena, Presb. Cha., by Rev. D. H. Ceyner, 1 75
Greenwich Station, Luther Mead, 5 00
New Madison, Coll. by Rev. B. O. Springer, 5 50

INDIANA—

Green Castle, First Presb. Ch., by Rev. T. M. Oviatt, 14 75
Harris' Prairie, Presb. Ch., by Rev. N. Kellogg, 5 00
Perru, First Presb. Ch., Rev. F. S. McCabe, 10 00

ILLINOIS—

Astoria, Presb. Ch., by Rev. Joseph Fowler, 9 95
Chicago, Third Presb. Ch., to const. Nathaniel Newton, L. M., by G. W. Southworth, 30 00
Jacksonville, Cong. Ch., by Rev. S. P. Lindley (1853), \$36; (1854), \$33 85, 109 85
Pottsville, Mrs. M. A. Byram, by Rev. O. Crane, 8 50
Woodburne, Cong. Ch., 31 60

MISSOURI—

St. Charles, Presb. Ch., by Rev. L. S. Twombly, 35 00

MICHIGAN—

Ann Arbor, First Presb. Ch., a female member, by Rev. W. S. Curtis, 45 00
Dearborn, Presb. Ch., \$18 84; Wayne Cong. Ch., \$9 25, by Rev. James Nall, 23 09
Medina, Cong. Ch., by Rev. G. Barnum, 52 75
Rome, Rev. L. Shaw, 2 00

WISCONSIN—

Stevens' Point, Coll. by Rev. Geo. Turner, 8 00

IOWA—

Anamosa, Cong. Ch., by Rev. W. A. Westervelt, 10 08
Eldyville, Cong. Ch., by Rev. J. T. Cook, 8 40
Sherrild's Mound, Ger. Ch., by Rev. A. Frowein, 2 35

MINNESOTA—

Cottage Grove, Coll., \$18; Rev. E. Hall, \$10, 28 00
Excelsior, Cong. Ch., by Rev. Charles Galpin, 7 00

Falls of St. Anthony, Cong. Ch., by Rev. C. Seecombe, 25 00
Point Prescott, by Rev. E. Hall, 7 85

OREGON—

Oregon City, Cong. Ch., Monthly Concert, by Rev. S. H. Atkinson, 25 00
\$4,185 87

JASPER CORNING, Treasurer.

Donations of Clothing, &c.

Brattleborough, Vt. Ladies' Benev. Soc., a box, 26 16
Heath, Mass., Rev. Caleb Kimball, a box.
Kingston, R. I., Fem. Benev. Soc., by Mrs. E. R. Wells, a barrel.
Norwalk, Ct., a box.
Rindge, N. H., Ladies' Sew. Soc., by C. M. Burnham, a box, 23 50
Stratford, Ct., Ladies' Sew. Soc., by Mrs. Catherine S. Booth, a box.
Suffield, Ct., a bundle by Miss L. H. Palmer, 10 25
Warren, Mass., Ladies' H. M. S., by Adeline D. Patrick, a box, 97 00
Wayland, Mass., a barrel.
West Bethel, Me., Ladies' Sew. Circle, by Miss S. J. Graner, a box.
West Hartford, Ct. Young Ladies' Benev. Soc., by Martha A. Goodwin, a barrel.

NOTE.—The receipts by the Central Agency at Ulrica, acknowledged in the August number, were for the quarter ending June 1st, and not, as printed, March 1st.

Receipts of the Western Agency at Geneva, N. Y., from March 2d to July 31, 1854.

Akron, 7 50
Arkport, by Rev. G. B. Cleveland, 10 95
Auburn 1st Presb. Ch., to const. Rev. Clement Long, D. D., Hanover, N. H.; Rev. W. G. T. Shedd, Andover, Mass., and Mrs. Harriet Pitney, Life Members; also, James Seymour Lindsley, L. M., by a friend, and Mrs. Jane Francis Willard L. M. by her father's family, and Mrs. Sophronia J. Terrill, L. M., by her husband, by J. F. Terrill, 296 99
Auburn 2d Presb. Ch., Mr. Z. J. McMaster and wife, by S. W. Arnott, 10 00
Batavia, P. Tracy, in full, L. M., 10 00
Branchport, by Rev. L. McGlashan, \$5 66;
Bristol, Mrs. P. Whitmarsh, \$3, 8 66
Buffalo, S. G. Austin, to make Mrs. S. G. Austin L. D., 100 00
Burdette, in part, 18 00
Byron, 6 80
Canandaigua, H. B. Gibson, \$20; others in part col., \$44 09; Ladies' H. M. Soc., Mrs. A. M. Wilson, Treas., and to sustain two missionaries, Mrs. Betsey Chapin, \$30, Mrs. John Gregg, \$20, Madame Granger, \$10, Miss E. Chapin, \$10, Mrs. R. Gorham, \$10, Mrs. Tyler, \$10, Mrs. Pierce, \$10, Mr. G. Granger, \$5, Miss Shepard, \$5, Mrs. Sackett, \$5, Mrs. W. Gorham, \$5, Miss Pierson, \$5, Mrs. W. Hubbell, \$5, Mrs. B—— Chapin, \$5, Mrs. Daggett, \$5, Mrs. Henry Howe, in part, L. M., for son, \$10, others, \$45 25, 269 84
Candor, by Rev. M. C. Gaylor, 21 00
Canandaigua, by Rev. D. Russell, 8 29
Castle Creek, by Simeon S. Stiles, 15 00
Castleton Lad. H. M. Soc., by Mrs. Hart, Treas., \$17 18. Mrs. M. Baker, of Orleans, by Rev. B. B. Gray, of Castleton, \$3, 87 38

Lockport, Mr. G. W. Jermaine, L. M. in full,	17 16	Cong. Ch.,
Mecklinburgh,		Granville, O., Cong. C.
Mendon 1st Ch., by Wm. Ailing,	5 00	Jersey, O., Presb. Ch.,
Middleport, by Rev. Joel Kennedy,	5 66	Newark, O., Second P.
Newark Valley, L. H. M. S., in full to make	28 10	Rockville, Ind., Second
Miss Parab Pierce a L. M., \$36 75, Eben-	7 58	Rev. Samuel G. Lov
ezer Pierce, \$5, others, \$12 50, by Rev.		L. M.,
Marcus Ford,		Troy, O., Presb. Ch., be
Niagara Falls, in full with previous dona-	44 25	-
tions, to make Mrs. Julia Porter, Albert		Rev. DEXTER OLNEY a
Augustus Porter, Vincent M. Porter and		the following sums in
Miss Jane H. Porter, L. D.'s, \$100, others,	158 09	
\$58 09,	18 00	Beloit, Cong. Ch.,
North Chili, by Joshua Wells,	6 47	White Water, Cong. Ch.,
North Java, by Rev. N. T. Yeomans,		-
Ogden, Lad. Miss. Soc., \$20 50 coll., \$37, by	48 00	
Rev. W. A. Fox, also 50 cents for H. M.,	8 62	
Ontario, by Rev. O. Holcomb,	10 00	
Paslan, by Rev. L. Andrews,		The Massachusetts Home
Paid, Chester Eastman and wife, in full L. M.	45 00	knowledges the receipt
for himself, Newton Johnson and wife,	25 00	month of July, 1864, B
L. M. for Mrs. Newton Johnson, Mrs.		urser.
Anna Donaldson, in full \$5; others, \$20,		Amherst South, Rev. Mr. J
by Arad Joy,	83 88	const. Charles F. Haywa
Painted Post, by C. J. Chatfield,	100 00	Bradford, Trinitarian Cong
Almyra, Rev. Horace Eaton, toward L. M.	23 00	Coll.,
for his son, \$5; others, \$77 68, by Joel	20 00	Fenn. Char. Soc.,
Foster,	6 18	Braintree, Ladies' H. M. S.,
Helps, John Bement, L. D.,		const. Mrs. Harriet Fren
Hatford, by Wm. Ailing,		nice H. Arnold, L. M.
Hatfield, by Henry Dusenbury,		Charlton, Cong. Soc., S. M.
Itneyville, by Rev. O. Holcomb,		Fairhaven, bal. of Coll. in B
Chester, 1st Presb. Ch., Rev. O. Dewey,		Soc.,
J. D., to const. George H. Perkins L. M.,		Foxboro', Young Ladies' t
\$8; Wm. Burke, \$20; C. P. Bissell, in		const. Nathaniel F. Shepa
full L. M., \$20; S. H. Ailing, \$10; G. S.		Haverhill, Cong. Soc., by I
Ailey, \$5; Mrs. Dr. Strong, \$5; O. M.		const. Miss Sarah W. Kell
enedict, \$5; Gen. Gould, \$5; Ashley		B. Marsh, James Marsh, t
unpeon, Esq., to const. Mrs. Ruth H.		2d, and Nathaniel Marsh, j
arrow a L. M., \$30; others, in part,		Hopkinton, Ladies' Miss. Soc
07 68,	235 68	Ipswich, First Cong. Ch. and
nett, in full to const. Chester Treat and		Lowell, First Ch., a Lad-
niel Hoyt, L. M., by J. F. Terrill,	83 87	
lon, by Rev. N. T. Yeomans,	4 78	
cer, by Rev. John Campbell,	18 00	
rioon, Presb. Ch., by Rev. a		

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

Vol. XXVII.

NOVEMBER, 1854.

No. 7.

California—Its Population, Social Customs, Morals.

THE condition of our great Pacific State is a matter of profound interest to the patriot and the Christian. The influence which it is manifestly destined to exert upon our own country, upon the nations of the mighty Orient, and on the commerce of the world, already impresses thoughtful minds with solemnity and desire. Especially, when we remember how the stamp which the first settlers of any country make, is apt to be permanent, do we tremble for the future of this youthful giant—for the empire that is to be. There is nothing for us to do, however, but to know the reality, and then to meet it as best we may, putting our trust in God, who shall make even wicked men servants to do his will, instruments to his praise.

The following extracts from a work on California, written by *E. S. Capron*, a lawyer of this State, who visited California last year, will be found interesting and instructive. It is well that we should consider

The Material of its Population.

Its population is from almost every nation. With few exceptions, the first foreign arrivals were not the best specimens of their respective nations, nor the most proper material to form the nucleus of a prosperous State—being from the lower classes of Australia, China, France, Mexico, Spain, Central and South America, and the Sandwich Islands. But native citizens of the United States also came, and brought with them the love of those great principles of morals and liberty in which they had been educated, and which are the basis of the greatness and glory of their native land. The latter, probably, were in a minority at the end of a few months of emigration; but their force of character gave them the ascendancy in the management of public affairs.

The total population of the State, in the fall of the year 1852, was 264,435.

This footing would doubtless be swelled by the emigration of the year 1853, to 300,000.

In this enumeration are included 22,877 Indians, scattered over the State, and

... advantage, and the aggregate white American population would about equal that of foreigners and of native Californians, strongly American, notwithstanding it was so lately acquired since the acquisition by the United States, has ever been open to the opinion of all the world. The mining class may be reasonably

There is a great disproportion in the relative numbers of males and females here were in San Francisco 35,531 males, but of females only 25,000. Fertility has probably been diminishing, but is still large, and is one of the chief interests of the community.

The Foreign Population.

The question is often asked, whether the Chinese, South American, and Mexican population of California, will ever become a part of the nation. Neither any portion of the adults, among those who are now in the country, nor any may hereafter arrive, can be safely invested with the rights of citizenship. The classes of Europeans are superior to them in those qualities which constitute the security of a republican form of government.

The Chinese are much the least objectionable, though Americans are ever on guard against them. But that prejudice arises from the want of acquaintance with their superiority. The Chinese are industrious, intelligent, and energetic. They engage extensively in honorable commerce, and husband their gains with commendable judgment. They are obedient to the law, are tenacious of right, and will hazard their lives in the resistance of wrong. They have their national peculiarities in government, religion, and morals, in which they were educated, and they are educated, and have acquired ideas on those subjects which they possess the elements of improvement and reformation. Now, look at the other portion of this foreign material. Where are they? Male and female, where are they found? With few exceptions, in the saloons, gambling saloons, and brothels, fill their ambitious and dissipated home. As a general characteristic they are

surge of humanity which has rolled in such a turbid and monstrous deluge upon those western shores! What will be the great first *bias* of that people? What ancestral influences will be handed down to after generations, and perpetuated to the remote future? What elements, what principles, what spirit shall rule? What customs shall be nurtured there; what habits established in power? What social examples shall take captive the hearts of the young? What resorts shall welcome them in their seasons of amusement, or their hours of rest? Read what is said now of their

Standard of Morals and Social Customs.

These foreign masses introduced, on this new theatre, their social habits and practices, as well as their disregard of the rights of person and property; and the seeds of immorality and vice, thus scattered broad-cast over the moral and social fields, were permitted to take deep root and vegetate. The consequence was the implied sanction, at least, of a low standard of private virtue by those whose duty it was to guard that vital element of public prosperity with uncompromising vigilance. It is needless to add, that, without high moral principle in the individual, there can be no permanent public virtue or security. As the majority of the population did not, in the beginning, possess this element, the natural consequences followed; and no city on this continent has equaled San Francisco in the prevalence of gambling, intemperance, licentiousness, and kindred evils. A decided improvement in public morals is said to have been made during the last year; but, whoever, even now, takes a stroll through its streets, by night or by day, will be convinced that the unenviable reputation it has acquired is well deserved. What, then, is its condition at the present time?

Theatricals and Drinking Saloons.

The city supports three theatres, two of which are open every night of the seven in the week, and many of the representations on the boards pamper to the lowest passions.

Ardent spirits, wine, and beer, are more generally used as a beverage in San Francisco than in any other city, perhaps, in the United States. About six hundred drinking-houses are so well sustained that the proprietors are made rich. Many of these places are attended and frequented by women, often luxuriously attired, who chat, and smoke, and smile, over the convivial glass, with as much zest and indifference as they would exhibit in the observance of any modest ceremony. These saloons are not unfrequently provided with a retiring room, where customers of both sexes while away the night with music, dancing, gaming, and drinking; and the walls of many of these rooms are adorned in a manner which our Puritan mothers would not have approved.

Licentiousness.

A faithful recital of the prevalent licentiousness of this city cannot with propriety be placed on the pages of any book. The windows and doors of many dwellings, and even the public streets, at noon day as well as at night, testify to an excess of immorality far exceeding that to be found in other American cities; the bearing, address and assurance, in all the public places, of the abandoned, a fearfully numerous class, too clearly shows that, in their own belief at least, their presence is more than tolerated. Cities are often denominated "moral sores on the body politic;" if so, San Francisco, in reference to this evil, is one of the "sores." Its corrupt issues have flowed to the extremities of the State, and into all the cities and villages far up in the mountains of the gold region.

Gaming.

The city contains at least six gaming houses, conducted on a magnificent scale, besides many smaller ones. These are sanctioned by law,—the practice of a few games only being inhibited. The state has recognized gambling as an employment, and has placed it on an equality of legal respectability with ordinary business, by imposing the obligation of a license upon many of the occupations of

... these, almost as usefully and satisfactorily
turned on a visit to their own country. These people are ve
eased to explain all their customs and practices for the imp
rbarians;"—evidently feeling that they are the superior race

Use of Wine.

The very general use of wine "at table" will astound the
stinence. In all the restaurants, that beverage is furnished
ening repast, and in many of them it is provided without requ
arges, and the customer must pay for it whether pledge or pri
t forbid its use.

This custom is one of the most serious evils prevalent in
fluence is the most permanent, and its consequences are l
ed to the tempted, but are spread through all the circles o
called the parent of every other evil. A particular local
ders this a doubly alarming custom. The opinion prevails
e indulge in the use of ardent spirits, to almost any extent,
exicated; and observation induces this belief. More dru
essed in many country villages, in the eastern states, than i
ncisco; and why the usual consequences of excessive indulg
w, is a question which must be submitted to the decision
subjects. It is asserted that the influence of the climate is
on, and neutralizes its intoxicating properties. But whether
l proposition be the truth, or the solution correct, the prevale
undoubtedly acts as a powerful inducement to many persons
otherwise would seldom, or perhaps never, taste of wine
g drinks.

habits are thus formed and confirmed, which sooner or later
emporary sojourners to desolate once peaceful and joyous ho

Prevalence of Crime.

rom the immoral state of San Francisco thus existing in th
ment, the deplorable results which ultimately follow

It was this state of things which resulted in the formation of the "*Vigilance Committee*," with whose history our readers are familiar. There is a degree of iniquity which is intolerable.

Observance of the Sabbath.

The Sabbath, in this city, is a desecrated day. The shops of the Jew, not a few stores even of "the sons of the pilgrims," the drinking saloons, and other public resorts, are open and filled as on other days. The day is very generally devoted to fashion and pleasure. It is the set time for testing the speed of the noble horse over the race-course *on the old mission grounds*! Hundreds are allured thither; and drinking, betting, and gaming prevail. The Sabbath is the favorite season for excursions among the green hills and over the bright bosom of the bay—beyond the barren sands of the city. Even the din of mechanical labor is mingled, during the sacred day, with "the sound of the church-going bell;" and,

"At the sweet evening hour,"

the confused applause of the multitudes who are profaning in the temples of the drama, is heard above the voice of prayer and praise.

But the friends of the Sabbath here, deserve commendation for their earnest efforts to secure the better observance of the day. They are yet comparatively few, but their labors are unremitted to check, in every form, the progress of immorality and vice, and to strengthen and extend the healthful influence of christian principles. The pastors of the several denominations are well educated, efficient, and devoted men, and, as I am informed, coöperate cheerfully "in every good word and work." Having that great purpose in view, Sabbath schools, and Bible and Tract societies, are formed. It should, however, be remarked that much christian husbandry may be expended in this city, and but little fruit be visible, or even be produced on the field of labor, the population is so very changeable. The pastor's congregation, or people, of this year or month, may be in far distant countries next year or next month; and although his labors may have been blessed to individuals, yet the influence does not remain to purify or improve the public morals of the city.

Obstacles to Christian Effort.

The manner of living and the social customs here are unfavorable to the success of christian efforts. For so large a population, the number of families residing together in the "family home" is remarkably small. The majority of the inhabitants are either unmarried or live here without their families—taking their meals promiscuously at the restaurants, and lodging for a month, a week, or, perhaps, for a night only, in the same place. It will be readily seen that such society is not easily accessible to christian teachers or to the operations of moral and religious organizations. Indeed, acquaintances may be about the city for months without meeting; and, if they casually come together, they are not sure of another interview, unless a time and place are then appointed. Such a people may be said to have no homes—to be, literally, a floating population; and if brought within any particular influence, the occasion must be sought by themselves. It is lamentably true, also, that the appropriate observance of the Sabbath is often "dodged" here by persons who, at home, are regular, and even rigid, in their observance of it. The people have all come to gather gold; and, as they "cannot serve God and Mammon" at the same time, they contrive some conscience-quieting excuse to kneel, while here, with idolatrous devotion at the altar of the latter!

A large proportion of the foreigners, resident here, are persons who have been educated in papal countries, who know no different faith, and who are accustomed to the practices of that church—a prominent one of which is to make the Sabbath a holiday. Much may be successfully done in such a community in the cause of moral and religious truth, while the good results are not in general a local blessing.

What Hope for California?

What hope for a people that have neither Sabbath nor home? We do not say that this is *literally true of all California*—and yet, of a very large proportion of her population it is *even literally true*. It is questionable whether more than one half

...and our institutions all imperiled if the Sabbath
honored. It is not honored in California. A fraction of the
churches there; but, even to them, much of the solemnity a
day is lost, from the noise and the levity that fill the street
most powerful, and loudest there, makes itself felt in each ir
hearts that long for Sabbath stillness, and for the old, the ha
communion, long in vain. For six days, men sought go
seventh they devote to pleasure and gold. The current of s
had been pouring onward all the week, rolls only with swift
on the day which God gave for the soul's rest. When sh
ational thoughts be born in those breasts? When shall th
ause, that they may see God? The truth—they have los
hall they find it again? In the retirement of *home*? But t
hey live hither and yon, just as it happens—now with the
er pursuing the same objects, gain and pleasure, pleasure
vision of the weeks is only a division made in the almana
arts; their life is wild, unrooted, groveling, degrading. Wh
But here is a political community, in great proportion mad
men, too, of diverse nations, and of hostile sympathies, and c
d customs. What is to save this body politic from becomin
gues. There is no wild beast more unscrupulous or voracic
age the field of politics. Nothing is so wicked, so foolish,
it interests of the community, so fatal to the christian patr
: somebody may be found bad enough to do it. Human self
If more gross and dreadful, than at the gambling board, wh
welfare of communities and the destinies of generations.
more stable portions of our country we are not without di
sort. What man —

Auxiliaries.

MAINE MISSIONARY SOCIETY.

Forty Seventh Anniversary.

The forty seventh annual meeting of this Auxiliary was held at the Central Church in Bangor, June 28, 1854. After the opening of the meeting with prayer, and reading the Scriptures by the President, Rev. WILLIAM T. DWIGHT, D. D., a Sermon was delivered by Rev. E. F. CUTLER, of Belfast, from

Mark 16: 15. Go ye into all the world, and preach the Gospel to every creature: and

Matt 28: 19, 20. Baptizing them in the name of the Father, the Son, and the Holy Ghost:—And lo! I am with you alway, even unto the end of the world.

From this sermon we extract the subjoined passages.

Progress is the Element of Life in the Church.

She lives only by advancing. It is not a circumstance, but a necessity of her being. Thus alone can she make full proof of the Gospel committed to her trust. Thus alone has she the assured promise of Christ's presence alway. Hence the ascending Redeemer breathed this quickening spirit upon her, that amid the decay of empires and of men, hers might be a perpetual life.

* * * Growth is ever the essential element of vitality. It marks between the living and the dead. * * * Could one lay a mastering hand on the ever-heaving ocean, and hush its swelling tides, and bid the wings of the mighty wind no more lift its waves, it would become a vast stagnant pool—the fountain of miasma and death. Every where in the material world, motion is life; stagnation, death. The mighty orbs of the firmament, the vast gatherings of waters, the luxuriant vegetation, the subtle air and the adamant rock, all teach the lesson. Onward, ever, ever onward, is the law of our being. Check our ceaseless roll, bind us fast that we cannot move, and creation expires:—chaos returns.

This law of the physical universe governs also the mental and the spiritual world. Living mind is ever active—the living heart ever flowing out. * * * In the great spiritual renovation by which man enters into the kingdom of God, he is made partaker of life; an earnest, progressive life, ever reaching forward

and upward. Check this onward, upward expansion, and he dies. Without it, the disciple has but the name to live: the element of true, vigorous life is wanting. * * * * *

The Spirit is as the Wind.

The Christian dispensation is a dispensation of the spirit. Its peculiar, distinguishing baptism, is the Baptism of the Holy Ghost. The emblem of that Spirit is the Dove, a bird of swift wing, and loving the free, boundless air for its flight. It may, in the day of storm and rain, hide awhile within the ark, but when the waters are dried off from the earth, it will no longer be imprisoned there. The Spirit is as the Wind "that bloweth where it listeth." It sways the forests of the mountain, rustles the grass of the valley, sweeps the face of the ocean, whirls the sands of the deserts, and chases the clouds of the sky. It spurns the chain—it knows no barrier—the wide world is its home. It is the universal life. Such is the Spirit of Truth and of God. They who are born of Him, to develop the spiritual life, must give it like free and large expansion. If the Church would have the indwelling life of the Spirit of God, she must take the pinions of the dove and fly as on the wings of the wind, bearing the Gospel of grace, swift as the messenger-dove cuts the air, and far as the rushing winds play o'er earth and sea. To this end, was "the promise of the Father" given. Till that promise was fulfilled, the disciples might tarry in Jerusalem; but no longer. From the hour the Spirit sat upon them the world was the field. The promise yet remains—the Spirit abides alway in the Church—but the early conditions of the promise are unchanged, *Go ye out into all the world and preach the gospel to every creature.*

A Legacy of Life.

Brethren, the thought I wish to impress on your minds, is this: That the last great commission of Christ is not an exhausting burden imposed upon the Church, a drain upon her wealth and a consumption of her strength, but rather a legacy of perpetual life. It is, indeed, a work—an arduous work—but "in all labor there is profit," and the Church can only develop her full life and energies in her great work. * * *

world, and by improvements in the
 s of intercommunication between
 ns, that have swept away the old
 er lines of division, and made earth
 neighborhood. Advancing steadily
 pulation and in territory, our coun-
 now stretches from sea to sea—on
 -border an ocean, which the mighty
 ies of modern locomotion have
 ed over, and across which the
 way of nations" lies open to us.
 we not then a mission for the world?
 anifest destiny" our political rulers
 not see, but which the American
 h may understand by measuring
 ork by her power and opportunity
 rking. Amid much that is dark
 reboding evil in our horizon, we
 turn to this unfolding leaf of Pro-
 ce, and learn there to hope that our
 er rapid advance and mighty en-
 developing in the same hour with
 ckened life and earnest action of
 urch in the great work of Chris-
 issions, may be the appointed in-
 nt of extending the Gospel in all

Would that the full, vigorous,
 life that is in her might thus put
 s energies, in annexing to Christ's
 m from the realms of darkness,
 extending the area of spiritual
 over lands long cursed by the
 e of sin. Then would hers be a
 al life. It would not be a

I have ranged over a w
 forget I am addressing
 Society of Maine. It
 the many blessings con-
 the work of extension w
 has always pressed close
 and our energies. It
 our growth and incre-
 strength. This has kept
 flagging, and held it in f
 ful exercise. Amid the
 opinions of the day, it h
 in one brotherhood of lo
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 lowed and happy, the
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 the old homestead. It
 that the work presses to-
 this pressure to stir the v
 in our hearts, that, with
 and earnest toil we may
 new our work; working
 and living while we work

The Work not "Done"

The former venerable
 this Society, in the closing
 the Annual Report in 184
 Trustees of this Instituti
 anniversary, were patheti
 by gentlemen from abroa
 have been from *abroad*,
 not have indeed so wide-

yet. It is well for us, it will be well for our children, that we leave them a legacy of labor in this wide and growing field to draw out the energies of spiritual life. We leave them not only this our native State, but the wide world, pressing harder each successive year, on the life of the Church, and raising it, we trust to higher and holier action; the labor developing the life, and the life abounding in labor. A living Church is a working Church, and a working Church is a living Church. The wide field will always give occasion for labor,—for God will never quench the life of the Church on earth by shutting up her energies from action. On us—on our children, the command rests, with the power of an endless life in it. *Go ye out into all the world and preach the gospel to every creature.*

From the Report of the Secretary, Rev. Benjamin Tappan, D. D., we take the following:

General View of the Field.

The fields of labor, occupied by our Missionaries during the year, have been 92, comprising 105 churches, and above 30 towns and plantations, in which there are no churches. Of the several places thus occupied, 40 have been supplied all the time; 8 three fourths; 25 one half and upwards; 27 one third and upwards.

The number of Missionaries has been 86; of whom 79 were ordained ministers, and 17 licentiates. Fifty nine have been in commission all the year, 12 for 6 months and upwards, and 25 for periods less than 6 months. During the year, four pastors of missionary churches, and seven, who for one year, or more, had been stated supplies, have relinquished their several charges; of whom nine are still laboring in connection with other churches in the State. Over four of our missionary churches, pastors have been ordained, and two other brethren have received ordination as evangelists. Though the number of persons in commission has been less than were commissioned the year preceding, yet the amount of service performed has been about the same—being equal to nearly 71 years; and that portion of it for which they have been remunerated by this Society, to about 27 years.

Downward.

To some places aided in former years, and still in need of help, none has been

imparted the past year. No effort being made by the people for themselves, they have not sought assistance; nor have the Trustees considered it their duty to send laborers, where so little encouragement appeared to expect beneficial results. There are churches in the State that hold no religious meetings, and that do not seem in any way to recognize the tie of the christian brotherhood; that are putting forth no endeavors to obtain the ministrations of the Gospel, and appear willing to live without them. For aught that now appears, they must in a few years become extinct; and yet their prolonged existence and ultimate prosperity are not to be despaired of.

Upward.

The time was, when a church within this State was so far reduced, that but one member, a female, was left. Now, that same church, with its ancient meeting house and parsonage in good order, consists of 41 members, and enjoys as it has done for several years past, the constant administration of christian ordinances. In another place, where the church has been rent by divisions, and has dwindled in numbers and efficiency, until but two male members remain; by the blessing of God upon the preaching of his Word for one half the time during the two last years, for which liberal aid has been afforded by this Society, the people are now making a vigorous effort to secure to themselves the preached Gospel for three fourths (perhaps the whole) of the time, independently of missionary aid. In another place, where the church, discouraged and desponding, were willing to shut up the house of God, and to deny to themselves and their neighbors its precious privileges, the people, not professing piety, became dissatisfied; and having taken decided and energetic measures, are now sustaining without missionary aid, the preaching of the Gospel.

Fruits.

The number added to the several churches as reported for the last year, has been, by profession, 150; by letter, 50; in all, 200. The whole number of members, including many non-residents, at the present time, so far as we have been able to ascertain, is 4,857. Scarcely any place where our missionaries have labored, has been largely blessed with the renovating influences of the Holy Spirit. The places most highly favored

Our Country and Her Hope.

God is all our help. The destinies of Church and State, of our country and race, are in his hands. It is a day of stress of nations and perplexity, the land and the waves roaring, men's hearts quaking them for fear, and for looking on those things which are coming on earth. Dark clouds are lowering over our own land. An evil, already of portentous magnitude, is extending its encroachments. Iniquity the most rampant is framed by law, and the restraints of those who fear God are dashed with scorn. Even in the midst of our abiding New England, deeds are done in conformity to human legislation, which require for their security a large amount of military force; and millions of our people have never been in bondage to any other power but are forced to remember those that are bound by the apprehension almost everywhere are bound with them. Out of the depths it is well to cry unto the Lord, and to fix our desires and our confidence upon him. He can cause the mouth of man to praise him and restrain the hand of the sinner. He can turn the counsel of the wicked into foolishness, and the enemies of truth and righteousness into means of their own stratagems. He can cause the walls of Zion to be troubled.

about, and faithful vigils in the methods of the same are sometimes missed of a similar kind. We can have an impression, which so much before, that the example in Maine might well be followed by other States. Should any of them there is peculiar in their management, it might be difficult to find them any very new or wonderful inspiration, and yet that which can be specified. The members of the Conference together with the feeling that the great object of their mission is rather religious, than ecclesiastical, the interests of the Kingdom of God on their borders, are, first of all, to attract their attention, and all to be despatched as summarily with thoroughness. It is that the great interest of the laborers, the benevolence, the perils, the victories, the hopes, the aspirations of the people in the State of Maine, are accordingly—

In the second place:—

practical religious importance; and these command full, and sometimes crowded houses. But—

Fourthly:—These meetings owe their very gratifying popularity, in no small measure, as we fancy, to the rigorous application of a rule which confines every speaker, except perhaps those who open the subject, to very brief limits, forces him to omit all but his best thoughts, and to

condense them into the fewest and most vigorous words, while it secures to a large number an opportunity of saying something, and thus ensures vivacity and variety.

We are confident that the cause of Home Missions, as well as every other spiritual interest, would be promoted if more of our religious gatherings were managed in a similar style.

Tidings from the Pacific Coast.

CALIFORNIA.

From Rev. Silas S. Harmon, Sonora, Tuolumne Co.

Illness.

In consequence of personal illness, I was not able to prepare my quarterly report for July 1st. The intense heat of this locality, and the multiplicity of my labors, have proved too much for me. I have been wholly unfit for any service, mental or bodily, for three weeks past. Some of my usual Sabbath services I have been obliged to relinquish, and what I have attempted, have been but feebly performed. But, by the blessing of God, I have been gaining strength for several days, and now feel quite strong, and hope to be able to attend to all my Sabbath duties. Mrs. Harmon has also been quite ill for a month, and is by no means well now, though her health has improved.

I had hoped to be of no further expense to you after July 1st. But, as I wrote Mr. Willey, I shall be obliged to ask one half of the original salary for some months to come.

"The Heart of her Husband doth safely trust in Her."

Mrs. Harmon is teaching a school, and in that way doing much good, both to children directly, and indirectly to the parents also. A part pay, and the rest are taught gratuitously. But she realizes enough to pay a woman—a member of my former church at Liverpool—for doing the house work and the rent of her room. This hire for domestic assistance was an absolute necessity. Though

Mrs. H. did her work herself all last summer and winter, and part of the time taught a school besides, she could not have continued it much longer without permanent injury to her health.

Difficulties of Church Building.

The frame of our church edifice was raised on the first of July, and the carpenters are now putting on the outside finish. It progresses slowly for the want of funds. We have obligated ourselves to pay a certain amount weekly, and if we could increase that amount, more men could be put on, and it would advance more rapidly. The style of it is rather too expensive for this place, and it will cost much more than the committee anticipated. It will be altogether the most elegant building in Sonora, and already commands a good deal of admiration.

But money is very scarce here. Besides, a variety of causes have operated against our enterprise and retarded it.

In the first place, through an unfortunate misunderstanding, or difference, there accrued a loss to the enterprise of some \$1,900.

Then came the bursting up of a speculative bubble, in the total insolvency of the company called the Tuolumne Hydraulic Association. They have failed to the tune of \$300,000. A large part of this loss has fallen upon the citizens of Sonora, entirely ruining some of them; and among those sufferers were some dozen or twenty whose names stand on our subscription list to pretty large amounts, footing up, in the aggregate, to over \$1,000.

... intend to keep right on our
 it, not noticing any unfraternal treat-
 it, yet always alive to reciprocate
 ry kindness, always intending, our-
 es, to be foremost in creating obliga-
 s of that kind.

Hard Work for a Pastor.

have spoken of the severity of my
 rs, but I did not mean it by way of
 plaint. I have too much preaching
 and do it well; but you are soon
 nd us help. God grant you may—
 lijah, if possible. But what makes
 abors so very arduous just now, is,
 I have all the funds to raise for
 ch building. Thus far, I have per-
 ly solicited and collected every dol-
 I am obliged to leave my study,
 go out, (some days I travel miles,)
 g the miners. Sometimes I spend
 s way three days in the week; and
 s climate and under the scorching
 of our summer sun, this is no child's

But I cannot avoid it. Such is
 istom here in the mines, and such
 necessity, for it is seldom you can
 church member who can afford
 ne to do it.

number now on the church record
 ty, but a good many have gone
 —whether to return or not is un-
 1.

... below
 an American communi-
 and base hunger lurks
 man's heart. When re-
 away, with what reel
 soul plunge into irration
 pleasures. There is no
 so strong in sinlessness
 to vaunt himself over
 graded neighbors. The
 highest culture, and ev
 fluences, may yet sink to
 less iniquity. Surely th
 is in communion with G
 union with Christ, in
 dwelling of the Spirit of
 teousness.

A Missionary writes a

I know not how to gi
 idea of my meaning wit
 to unpleasant particular.

About the wealthiest
 ential man in this comm
 in a state of open ad
 merchant, and has a par
 perhaps, more corrupt t
 woman with whom he l
 mental, a few weeks ag
 orphan girl from a w
 placing her in a house o
 Francisco

and gambling are almost universal, and prevail to a degree that is perfectly shocking.

Pleasure excursions, hunting and fishing parties, horse races, &c., have repeatedly occurred on the Sabbath, within the past few months. There have been several thefts; other sins of less out-breaking character are common.

From *Rev. Samuel B. Bell, Oakland, Contra Costa Co.*

Edicts.

We have determined to re-erect our church edifice that, you recollect, was blown down during a severe gale last winter, the frame having been left without proper braces.

I did what I could to replace our loss by appeals to the christian sympathies of friends in our state, and succeeded in paying off all the debts of the church—some \$700 or \$800,—in procuring some twenty thousand feet of lumber, and \$500 in cash, with which to commence the re-building; the hands are now at work.

An Unfortunate Crop.

The district that is the scene of my labors, is exclusively agricultural; we live hundreds of miles from the mines. Last year was one of complete pecuniary disaster to our community. Our staple production was potatoes; they had been as high as thirty-seven cents per pound; many, in fact all, of our "rancheros" went, almost exclusively, into the cultivation of this root. After paying enormous prices for the requisite seed and for necessary laborers, it was found in the autumn that potatoes had fallen to one fourth of a cent per pound—not enough to pay for digging them. Many were left in the ground ungathered; the rest were dug and sacked (the manner here of preparing all produce for sale), and housed, at great additional outlay; and now (June) they cannot even be given away; for new potatoes, of this year's crop, have already come into market of full growth. A few days ago I had occasion to ride up and down the valley, when I saw hundreds of thousands of tons that had been saved at great expense for a better price, lying in immense heaps to rot. The price in market will not pay the freight. For the sake of saving the sacks they have

tumbled out the potatoes and thrown them away. All the animals have become surfeited with them, and hogs, horses, and cattle, pass by them without so much as looking on them.

Barley, our next staple in importance, was almost as great a failure; so that you readily see that we must be poor. We are poor—very poor.

Hard Times.

It is with extreme difficulty that most of the inhabitants of this district manage to subsist, and they will be thus pinched until after the present harvest. Indeed, however successful we may be this year, the farmers cannot make up for the losses of the past season.

Our money matters are in a pitiable state. Almost the whole that I have raised for our church—some \$5,000 in all—I have obtained outside of my congregation and my district. We have not a single capitalist that attends on my ministry. More than a moiety of our population are French and Spaniards, with some Irish, and these all are Catholics. They hold nearly all the capital of the place, and are now erecting a chapel in the midst of us.

More trouble still.

The titles to our lands are, if possible, more complicated and unsettled than ever. There are now no less than five adverse claims. In this state of uncertainty, the class of population that we had hoped to see filling up our groves—such as would hold to San Francisco a relation similar to that of the Brooklyn people to New York—are deterred, for the present, from buying and settling among us. Enough has been said, without further details, to convince you that we are laboring under an extraordinary accumulation of difficulties.

Present condition.

That you may understand precisely the situation of our pecuniary affairs, so far as relates to our church edifice, I subjoin the following statements:—

1. Lumber, and all other materials, I think, are provided; or, I shall be enabled to provide them. I say *I*; for the labor has come upon me, to get the money, the lumber—everything.

2. We have contracted to have the church re-built and enclosed—so as to shield us from the weather while, in its yet unfinished state within, we worship there,—for two thousand dollars.

...and dollars, and can
to, I fear, but little more.

We feel that in spiritual matters, God smiles upon us. At our last communion six persons more were added to our number. There are also several among our best citizens, who show deep concern in relation to their souls' best interests.

Our brother has found himself compelled to travel on foot, often, amid rough and precipitous mountain passes, where no carriage could go, subjecting himself to severe and exhausting labors. He is devoted to a cause very dear to the heart of every intelligent patriot, and every Christian. The ministers of California may find a comforting assurance, we believe, that, however much they may be called to endure in "journeyings oft," in "perils of land" and "by sea," "perils from false brethren," they shall never know. The heart of Christian America yearns, as with great prayer, in behalf of the growing empire of the Pacific, and of the faithful who are striving to make the new nations strong.

It will be seen from the next letter that Bell is not the only one who has many difficulties to contend with. We give in an extract from a letter

...been established, was entirely broken. The paper had been for my support. up; and now, he seems to regard them as a privilege. Thirteen or fifteen persons have a love for the

Mission

There are about fifteen missions in the county. These belong to various denominations and bitterly oppose each other. In addition to the services of the Sabbath, all the families in the county, at certain times, and have come with the greater portion of the population is the only means of communication available for the other minister of the region.

A prompt and li

Ravenswood is a station on the Bay from Redwood Landing. The men of war are men of war. They have constructed a hundred feet

eight hundred dollars raised. The proprietors had the plan of a neat little church edifice drawn up, and propose to have it erected as soon as the work can be done, supplying the deficit of the subscription from their own purses. The citizens of that vicinity invited me to preach there, two weeks ago. I did so, and had a congregation of about forty persons. Last Sabbath again, I had an audience of about twenty. The first meeting was attended by the company who built the wharf; but they had finished their work and had left before last Sabbath. A steamer now runs from Ravenswood to San Francisco every other day, and stages run to other points.

Ravenswood and Redwood.

There is quite a settlement forming around Ravenswood. I have been able to call on only a few of the families in that vicinity; but have found two professors of religion, who would be valuable members in any church. I shall keep up an appointment once in two weeks at that place for the present.

My congregations at Redwood have always been respectably large—sometimes amounting to two hundred, and even more. The last three months, however, have brought great losses to a number of these milling companies; several of them have been compelled to stop business, and some have entirely failed. These disasters have thrown hundreds of men out of employment, most of whom have gone to the mines. The mills where I held my meetings have not failed, indeed; but they have done business for awhile. In anticipation of this, I have transferred my appointments to a school-house, convenient to both places. About twenty families here feel permanently settled. They have land and will depend on the products of their farms for a living. Generally, these people are intelligent and enterprising; many of them are from Maine. I have visited them and have found some eighteen professors of religion. A part of these desire to be organized into a church, and I have made arrangements for such an organization next Sabbath.

There are other points in this region where congregations could be collected, and where I shall preach occasionally.

My great solicitude is in regard to my own faithfulness—the results of faithful labors are sure. *These valleys, these mountain slopes, and these deep gorges,*

where men are struggling for wealth, must ere long blossom as the rose. The voices of redeemed souls must yet mingle here, with the ceaseless anthem of the ocean, in ascriptions of praise to the Creator of all.

One cannot but be struck, in reading these letters from California, with the contrast between ministerial labors there, and here. How strange, how various, how extraordinary, the demands that are laid upon a pastor in that new colony. He needs the bodily strength of seven men, and the experience of seven lives, to be prepared to meet with calmness and success, the exactions and the exigencies of that tumultuous and shifting society. But these things must pass away.

KANSAS.

The Home Missionary Society has as yet received but one communication from any minister laboring within this territory; indeed, there has been no place, till very recently, where a pastor, or even a preacher, could labor with effect. We have one brother already on the ground, and others will be sent as soon as reliable information comes, that they can employ themselves with advantage to the cause of Christ.

Our correspondence from this region agrees in representing things as being yet in an extremely unsettled state. Crowds are coming and going, people are roaming back and forth, speculators are trumping up their paper towns, and crying their fancy-ware, all about, while politicians are plotting, and the "Emigrant Aid Society" is quietly working, and border desperadoes threaten—but in the midst of all this noisy sea, there appears, as yet, but very scanty ground for the christian minister to tread upon.

A Frontier meeting has "voted," That "Slavery is a political and moral good;" but neither God's moral, nor his natural law have been changed by that vote. The meeting also "Resolved" to go to Kansas armed, and prepared to expel from its limits all emigrants coming under the direction of the "Aid Society;" but the Constitution remains in force, guaranteeing to any citizen of the land the privilege of

THE HOME MISSIONARY.

and of settlement, and the "Aid Society" not disbanded. The prospect now there will soon be points in the way where ministers can be useful. Friends of the Home Missionary Society bear in mind (in this season of embarrassment) that the expenses of missionaries supported on that remote point will necessarily be greater than in a more accessible. Furthermore it is probable that we should be able to combine the services of men of high ability and devoted piety.

We are already in correspondence with friends of this stamp, desirous of giving a commission, and we are confident that the churches—let the times be as they may—will enable us, by generous contributions, to occupy the field as fast as we open. We greet with much hope, as a promising sign of Providence, the extension of the church in Worcester, Mass., under the pastoral care of Rev. Horace Bushnell, who have already placed in our treasury the sum of \$500, for the support of the Christian ministry in Kansas. Let us trust, that this youngest child of our

It is my earnest desire that you bestow upon me a new baptism by the Holy Ghost.

IOWA.

*From Rev. Albert Manson, D.D.,
Iowa Co.*

In preparing this, my first year in Iowa, many things present themselves, and some of them must be omitted. A missionary's life is not a sinecure office. Among the first things is the amount of labor every day is to be done. "The harvest is plentiful, but the laborers are few."

Preachers are Plenty

It is not that we have no preachers in the West; perhaps no country is so well supplied, so far as numbers are concerned. Zeal and labors of some, according to knowledge, be it said, but for want of it, they only make matters worse. Upon this young field of truth must be planted, prior to the harvest, be deeply incorporated, or the harvest is doubtful. This is the case and is every day being filled with a vigorous population. Some are trained to record the Sabbath

and occasional preaching given, or "the West" will not be evangelized. A great number of these nucleuses are rising around us, and every missionary has work enough to employ the strength of several. To plant a church in each county, and leave all the intermediate population to themselves, would be but giving them over to the rule of error and iniquity.

Could those at the East, who sustain the American Home Missionary Society, come out here, and see the other end of the rope—see how that Society sustains and cheers the missionary, and how it is the *only* means that enables him to look after the whole field, they would thank God for the opportunity of contributing to its funds.

A Working Church.

When all our churches are able to report that "every member who can" is engaged in some form of christian labor, then shall we see the beginning of new times. The Church Militant is an army: there may be privates in it, but these *all* are soldiers, and only the sick can be excused from the privations and toils of the service. When this principle is heartily recognised, then the children will not fail of being looked after, or of becoming interested, and many of "the aged, too, will be reached."

My plans, generally, are to preach in the church at 10½ each Sabbath morning, and then at some station, in the afternoon; and if there were ten Sabbaths in a month, I should have use for them all. We have three Sabbath schools out of town, and one at the church. Every member of the church that can leave goes out to teach the schools on Sabbath afternoon. We have to pursue the same policy as the foreign missionary, only that ours are Sabbath schools. The children must be interested, and converted; and perhaps some of the aged may be reached; but among the youth we are to look for the future members of the church. May God send his Spirit to work in the hearts of the young.

MISSOURI.

From Rev. Thomas J. Lamar, Weston, Platte Co.

Going to Kansas.

Within the last six months, the chances for building up a permanent church, where I have been laboring, have very

much diminished. The few members, who compose the Platte Presbyterian Church, expect to move over to Kansas Territory in the fall, or early next spring. So likewise will many of those who have been regular members of my congregation. This will break up our church organization, and render it useless for me to continue to labor in my present field. Most of those who are without land, and many of those who own small farms, will leave and go into the Territory. There is very little religious interest among the people with whom I am laboring, and there is equally as little throughout the county and the counties adjacent.

Since the opening of the Kansas Territory for settlement, the people in this county have been excited in reference to slavery and politics to such an extent, as to grow cold and indifferent on the subject of religion.

WISCONSIN.

From Rev. George Spaulding, Genesee, Waukesha Co.

A Welcome.

Upon reaching this field we were kindly received by the people; and after preaching for them, I was unanimously invited to remain and labor among them, which I have engaged to do for a year. We boarded for a few weeks, and then went to housekeeping. Our goods had not arrived, but the people kindly furnished us with whatever was necessary to make us comfortable. They also immediately made us a donation visit, supplying us with provisions for at least six months. "And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, nothing." This, hitherto, has been my experience in the ministry. I am surprised and overwhelmed under the reception of so many mercies. May the Lord reward this people, and the people also to whom I have ministered in the past, for all their great kindness to one of the most unworthy of Christ's ministers. I know but little of "Shady Side" experiences, and I may volunteer the remark, based upon my own past experience, and upon what has fallen within the sphere of my observation in the families of ministers, both at the East and at the West, that, if every social position was opened to a man, so that he might make his election with a view to

is of any in which Providence has
 been placed me. Infidelity appears in
 every form—Indifferentism, Universal-
 ism, Spiritualism, and Socialism. The
 Spiritualists are numerous, hold their
 meetings in a school-house, within a few
 rods of the church, every Sabbath, and
 so have a regular gathering at some
 private house during the week. They
 are completely infidel: the death of Christ
 no more to them, than the death of
 any other man. The Bible, though it
 has some good things in it, is a book full
 of inconsistencies, absurdities, and inde-
 cencies, not fit to be read in the family,
 of the relics of a dark age, and to be
 superseded by the clearer light, and fuller
 relations, and sounder philosophy, and
 progressive spirit of the works of Andrew
 Jackson Davis and Judge Edmonds!
 So strong is the combined array of op-
 position to the Gospel, that for the last
 years they have elected every mem-
 ber of the School Committee in this cen-
 tral district of the town from their own
 ranks. The Bible is excluded from the
 school, and they control the circulating
 library.

a few years, no Chris-
 tians of dear children
 be wholly without in
 this fair land, fair
 hand of the Creator
 waste, or what is a
 which would flourish
 spread the deadly a
 of all manner, of wick-
 ed the patrons and fric-
 tion, see—could the
 missionary see—could
 and spend a year, ac-
 quainted fully with the strong
 tendencies among us—
 mixed population, ma-
 nations, together with
 coming from eastern
 have lost all their reli-
 gion hither—could they ac-
 quainted the rapidity with which
 filling up, and of the
 men so greatly in need
 tion, they would feel that
 under God, a great
 your treasury would
 more laborers would
 the harvest; more pre-
 ferred in behalf of the
 the West.

Rev. S. S. Bicknell, Jefferson, Jeffers-
 on Co.

From Rev. S. D. D.
 L...

it is practicable, and that is enough for *Believers*.

I cannot, as most desirable, report to you any peculiar and powerful revival of God's work among us, and yet I say as I have often previously said, there is *progress*, and to such extent as encourages the heart and strengthens the hand.

The state of things existing here four years since, and that which now exists, differ as follows:

Then, there was no place to hold meetings in, save in old log school-houses. One of these I might occupy one half of the day, every other Sabbath, it being occupied by a minister of another denomination, the other part of the day. I had then to travel four or six miles, and occupy a similar place, which might have already answered the same purpose for another. But for our people neither of these places were central. A portion of my church and congregation were present at one service, and another portion at the other, some perhaps at neither. Now, we have a meeting-house, centrally located, whither our people resort from Sabbath to Sabbath for public religious services, both in the morning and afternoon, and this with a regularity and punctuality, considering distance and means of conveyance, worthy of commendation, and inspiring to the minister and the church.

Under the old regime, we had not, nor could we have, a Sabbath school. We had no Sabbath school Library; we had no place for one. Now we have a Sabbath school during the interim of public worship, and a large proportion of the congregation are connected with it. Last Sabbath, a lowery day, the congregation being smaller than usual, I counted between forty and fifty in attendance there. We have a respectable library, and there is an unusual interest in reading the books. We have also the means of increasing our Library, which, however, will soon be expended. The Pastor superintends the school, and instructs a class of young ladies, one of whom has recently indulged hope. In a word, the state of our school is such as awakens hope.

Scattered as we are, we maintain a weekly prayer meeting, and the brethren, though remote and burdened with labor, attend it. We meet at two o'clock P. M., and hence for those who come two and three miles it makes a large inroad into the afternoon.

I think the prejudice which here existed to Congregationalism, rather, I should say, perhaps, to Calvinism, on the part of other denominations, has somewhat abated.

From Rev. Joseph S. Emory, Palmyra, Jefferson County.

The Hand of the Lord.

It is with a greater degree of pleasure, that I report to you the success of the Gospel in my field of labor, than I have been able to do since I have been in this State. When I closed my labors at Union Grove, my health was not good. It was then a matter of doubt in my own mind, whether I should be able to continue in the ministry. But God sees not as men see, and has led me by a way that I knew not, and, as the records of eternity, I trust, will show, he has had a work for me to do, and has given me strength for it, thus far, beyond what I then feared.

Early in March, I left home for Palmyra, a distance of about thirty five miles. Here I found three churches of three different denominations, all in a weak and distracted state. The Presbyterian church was weak, had been destitute of stated preaching for the year previous; and during all this time had not once enjoyed the administration of the Sacrament of the Lord's Supper. Still these three little bands were striving to gather up their shattered strength. They had commenced a protracted meeting, under the direction of a brother of a kind and excellent spirit. There had already been some conversions when I arrived, and many of the stumbling blocks had been taken out of the way. Though I was a stranger to this people, and they to me, we could not but recognize the hand of God in this; and for my own part, I rejoiced once more to see a refreshing from the presence of the Lord. I did not expect to tarry with them; but upon their invitation, consented to remain until the close of the meeting, and until the converts, if any should be given us, were gathered up. Soon after the meeting had closed, the Presbyterian Church and Society, without a dissenting voice, as I am told, invited me to stay with them for one year. I consented to do it.

Children of the Covenant.

On the last Saturday in April, sixteen persons came before the Session and were

and as they did this, they brought their children, and gave them up also. There were four who united with the church by letter, making twenty in all. This was truly a refreshing day to the church, and I doubt not it will mark an important era in her history; it has given, I trust, an impetus in the divine life, which will long be felt. Under the merciful hand of God, his people seemed to be truly humble and grateful.

Many who were Christians at the East.

In my parochial visits, I find a great number who were Christians at the East. The melancholy thought often comes up in my mind, the churches at the East must be exceedingly corrupt, or there could not be so many, once her members, but who now sit in the scorner's seat. Be it as it may, I have no doubt that the next great day will reveal strange things of the visible church.

ILLINOIS.

Germans in Macoupin Co.

1 *Missionary in Southwestern Illinois* testifies as below, in regard to the character and influence of the foreign population—

... neighborhood, a German the purchaser. And them for neighbors and leave the place. Thus the effect of diminish our number apparent.

Their code of morals as in Germany. More or less intent to break the Sabbath, and they do with their neighbors.

We can do almost religiously. They are English words, which truth.

If all the immigrants all or a part of the religious men, it will chance for growth.

INDIA

From Rev. Francis Miami

"Poor" but

The church. feeling

Better Yet!

I take pleasure in adding that our people have resolved to make up my salary this year *without assistance from your Society*. You have given this church a good deal of money, through a series of years. I trust that your liberality has not been unwisely and uselessly directed; I am sure that it has been deeply and gratefully appreciated by its recipients. But they now feel that they ought to stand alone, and, by God's help, they desire to do so.

Though our connection with your Society ceases, for the present at least, our interest in your movements is not diminished. We pray you to accept, from

both people and minister, our warmest wishes for your continued prosperity and enlarged usefulness.

It gives joy to many hearts to be able to welcome a church that has been struggling long and painfully, into the number of those that are self-sustaining. Many share in these pleasures of their prosperity, and their hope; and these new salutations of their eastern brethren, greet their entrance into even closer bonds with their brethren of the West. They have received: now they give. They have been sustained: now they help to sustain.

Appointments by the Executive Committee of the American Home Missionary Society in the Month of September, 1854.

Media Commission last year.

Rev. Alpheus Graves, to go to Iowa.
Rev. Henry M. Chapin, to go to Eastern Wisconsin.
Rev. William M. Reed, Colon, Mich.
Rev. Aaron B. Posters, Plum River, Ill.
Rev. Samuel P. Sloan, Elida, Ill.
Rev. Jonathan C. Gibbs, Troy, N. Y.
Rev. Joseph S. L. Tomb, Brunswick, N. Y.

Re-appointed.

Rev. E. B. Turner, Colesburg, Iowa.
Rev. W. A. Westervelt, Crawfordville, Iowa.
Rev. E. Brundell, Taycheedah, Wis.
Rev. Charles E. French, Barton, Wis.
Rev. Israel C. Holmes, Hartford, Wis.
Rev. Richard Morris, Waterville, Wis.
Rev. D. Pinkerton, Two Rivers, Wis.
Rev. J. D. Strong, Kookuk Co., Iowa.

Rev. George Turner, Stevens Point, Wis.
Rev. Benjamin Franklin, Lansing, Mich.
Rev. James A. Darrah, Rock Hill, Mo.
Rev. I. B. Ricketts, Upper Gasconade, Mo.
Rev. A. G. Taylor, Hermon and Red Hill, Mo.
Rev. G. C. Clark, Winchester, Ill.
Rev. A. J. Copeland, Como and Gap Grove, Ill.
Rev. James Brownlee, Connorsville, Ind.
Rev. Jacob E. Conrad, Shiloh and Franklin, Ind.
Rev. Henry Bushnell, Marysville, O.
Rev. L. C. Ford, Jackson and Scioto, O.
Rev. Edward Scofield, Mt. Healthy, O.
Rev. Roswell Tenney, Amesville, O.
Rev. E. B. Tucker, Defiance, O.
Rev. J. N. Blackburn, Benton and St. Johns, Tenn.
Rev. Joseph N. McGiffert, Hillsdale, N. Y.
Rev. Warren Mayo, Stamford, N. Y.
Rev. Lewis S. Morgan, Perryburgh and Irving, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums in the month of September, 1854.

NEW HAMPSHIRE—

Acworth, Fem. Benev. Soc., by Rev. E. Wright, 4 00
Campton, Cong. Soc. Ladies, by Rev. C. Shedd, 3 00
Candia, Ladies' Benev. Soc., by Abby S. Page, 4 00
Epping, legacy of Anna B. Gilman, by David Murray, Esq., 181 61
Franklin, Dea. Hiel Proctor, L. M., 80 00
Hamstead, Ladies' Char. Soc., to const. Rev. John C. Bartley, L. M., by Rev. E. P. Stone, 80 00
Hopkinton, Ladies' Sew. Circle, by Sophia E. Bailey, 8 00

VERMONT—

Middlebury, M. A. P., 10 00
Thetford, Ladies' Sew. Soc., by Rev. T. L. Cary, 4 00

MASSACHUSETTS—

Amherst, Second Cong. Ch., by Rev. C. L. Woodworth, 40 00
Clinton, First Cong. Ch. and Soc., Ladies, by Rev. W. W. Winchester, 8 00
Conway, Married Ladies' Benev. Soc., in full to const. Mrs. Gardner Dickinson a L. M., by Mrs. M. H. Avery, 10 00
East Cummington, Ladies' Benev. Assoc., by Julia P. Clark, to const. Mrs. Alivia Wilbur a L. M., 37 00
Enfield, dying gift of a widow by L. Woods, 10 00

Newburyport, legacy of Mrs. Mary Greenleaf, by Edward S. Rand, 380 00
North Brookfield, Ladies' Sew. Circle, by Miss Abbie T. Snell, 5 00
School District No. 2, Ladies' Sew. Circle, by Mrs. Osborn Whiting, 8 00
Phillipston, Ladies' Circle of Industry, by Lucia N. Sanderson, 4 00
Rehoboth, Cong. Ch. Ladies' Soc., by Rev. C. P. Grosvenor, 5 00
Rowley, Ladies' Benev. Soc., by Mary G. Lambert, 4 00
Sherburne, Fem. Read. and Benev. Soc., by Mrs. E. B. Dowse, 8 00
Southfield, Ladies' Sew. Circle, by Mrs. Elizabeth Lombard, 4 00
South Weymouth, Fem. Char. Soc., by Lydia Pratt, 8 00
Stockbridge, Mrs. G. P. Bradley, 1 50
Truro, Ladies, by Rev. E. W. Noble, 8 00
Walpole, Ladies' Sew. Soc., by Mary P. Stilson, 5 00
Worcester, on account of legacy of Miss Sarah Waldo, 287 12
First Cong. Ch., by Allen Harris, 500 00

CONNECTICUT—

Berlin, Worthington Soc. Cong. Ch., by T. Boardman, 139 33
Centerbrook, Cong. Soc., by E. Nott, 50 00
Cromwell, Cong. Ch. and Pa., by John Stevens, 102 40

Rev. James Kilbourne,	18 00
Middletown, First Cong. Ch. and Soc. Sab.	
Sch., by Allen Griswold,	2 88
Milford, Second Cong. Ch., Young La-	
dies, by F. Trowbridge,	4 50
Milford, Second Cong. Ch., by Rev. S. G.	
Dodd, Coll. \$44; Ladies' Benev. Soc.,	
\$12,	56 00
New Haven, First Cong. Ch., Rev. D. W.	
Lathrop, by John Ritter,	10 00
Redding, Cong. Ch. and Soc., by Rev. D.	
D. Frost,	23 00
Saybrook, Aux. H. M. S., Mrs. A. K. Dowd,	5 00
Southington, Ladies' Benev. Assoc., by	
Frances A. Hitchcock,	4 00
South Scotland, Fem. Soc., by Eunice	
Wood,	2 00
Stamford, Freeb. Ch. Mon. Con. Coll., by	
A. Milne,	18 00
Stonington, Fem. Aux. H. M. S., by Miss	
L. A. Sheffield,	4 00
Thompson, Ladies' Sew. Circle, by Miss	
Hope B. Gay,	3 00
Tolland Co. Soc. for Home Evangelization,	
by J. R. Flynt, Treas.:	
Columbia, Cong. Soc.,	30 00
Ellington, Cong. Soc.,	79 23
North Coventry, Cong. Soc.,	45 20
Rockville, First Cong. Soc.,	187 00
Stafford Springs, Cong. Soc.,	23 25
Tolland, Cong. Soc.,	25 38
Union, Cong. Soc.,	23 00
	371 05
Less expenses,	21 10
Vernon, Ladies' Char. Soc., by J. B. Kel-	349 95
logg, \$8; Ladies' Sew. Soc., by Jane	
Hunt, \$8,	6 00
Westchester, Cong. Ch. and Soc., by Sam-	
uel Brown,	20 00
Willimantic, Cong. Ch. and Soc., by Rev.	
S. G. Willard, Coll. \$48 88; Ladies'	
Benev. Soc., \$8 50, to const. Miss Maria	53 88
Fitch, a L. M.,	
NEW YORK—	
Norman Tichenor, in full, to const. Mrs.	

TENNESSEE—

Cleveland, Freeb. (

W. E. Caldwell, \$

Knoxville, Adrian C

OHIO—

Canaan, Coll. by Rev

Ellsworth, Lynds L

David Lord a L. M

Flat Woods and Bed

Rev. J. N. Whipple

Johnstown, Pr. Ch., \$

\$12,

Milton, Cong. Ch., pe

Trenton, Pr. Ch., per

INDIANA—

Livonia and Lawrence

Rev. J. A. Tiffany,

ILLINOIS—

Big Rock, Welsh Con

Daniel,

Chesterfield, Cong. Ch

Dunn,

Elida and Otter Cree

Rev. James Hodges

Galesburgh, Second P

Hitchcock,

Swedish Evan Ch., b

selquist,

Geneseo, First Cong. C

Perry,

Gilead, Coll. by Rev. J.

Griggsville, Cong. Ch.,

Mission Point, Luth. (

Andrewson,

Naperville, First Cong.

Brown,

New Providence, Presb

Taylor,

Payson, Cong. Ch., by I

Quincy, First Cong. Ch

Con. Coll., by C. H. F

Dodgeville and Wyoming, Cong. Cha., by Rev. A. S. Allen, 10 00
 Dodgeville, Welsh Cong. Ch., by Rev. Evan Owens, 12 00
 Green Bay, Presb. Ch., by D. Butler, 26 00
 Hazel Green, Presb. Ch., \$8 76; Rev. Eliza Burnap, \$7 94, 11 66
 Milwaukee, Evan Luth. Ch., by Rev. A. A. Schele, 5 87
 Leeds and Lodi, by Rev. J. N. Lewis, 4 25
 Received by Rev. Huntington Lyman—
 Cascade, 3 63
 Lyndon, 10 07
 Onion River, 5 00
 Winoski, 6 23

IOWA—

Bellevue, Cong. Ch. Mon. Con. Coll., by Rev. W. L. Coleman, 2 50
 Bloomfield, Presb. Ch., \$8 80; Rev. A. Martin, \$3 70, 12 00
 Burlington, Ger. Ch., by Rev. T. Dresel, 16 50
 Davenport, by Rev. J. Heklenlaible, 6 00
 Elk Creek, Cong. Ch., by Rev. J. Mather, 1 00
 Maquoketa, Cong. Ch., by Rev. J. W. Windsor, 2 00

MINNESOTA—

St. Anthony, First Cong. Ch., by Rev. C. Seccombe, 10 50

CALIFORNIA—

A friend, by Rev. D. R. Dixon, 20 00

NEW GREENADA—

Panama, Rev. J. Rowell, by Rev. H. Loomis, 11 00

\$3,984 29

JASPER CORNING, Treasurer.

Donations of Clothing, &c.

Arworth, N. H., Ladies' Benev. Soc., by Rev. E. S. Wright, a box, 47 80
 Hampton, N. H., Cong. Ch., Ladies, by Rev. E. Shedd, box, 58 21
 Candia, N. H., Ladies' Sew. Soc., by Abby L. Page, a barrel, 48 17
 Clinton, Mass., First Cong. Ch. and Soc. Ladies, two barrels, by W. W. Winchester, 78 78
 Durham, N. Y., First Presb. Ch. Ladies, by Rev. Marcus Smith, a box, 80 58
 East Cummington, Miss. Ladies' Benev. Assoc., by Mrs. Julia P. Clark, a box, 75 07
 Goshen, Ct., Fem. Sew. Soc., by Mrs. A. R. Perrin, a box, 46 56
 Hanniker, N. H., by Mrs. M. L. C. Whitney, a box, 74 38
 Honesdale, Pa., Presb. Ch. Ladies, a box, Hopkinton, N. H., Ladies' Sew. Circle, per Sophia W. Bailey, a barrel, 20 70
 Lebanon, Goshen, Ct., Ladies' Benev. Soc., by Rev. E. W. Tucker, a cask, 40 00
 Milford, Ct., Second Cong. Ch., Ladies, by F. Trowbridge, a barrel, 87 00
 Morris Plains, N. J., Ladies' Sew. Soc., a box, 61 14
 Murrstown, N. J., Un. Fem. Char. Soc., by Martha Whitehead, a box, 45 16
 Newport, R. I., Spring St. Ch., Ladies, by Miss Eliza B. Hammett, a barrel, 75 00
 New Rochelle, N. Y., a box, 46 00
 North Brookfield, Mass. Ladies' Sew. Circle, by Miss Abbie T. Snell, a box, 60 00
 Philipston, Mass. Ladies' Circle of Industry, by Lucia F. Sanderson, a box, 46 00
 Bowley, Mass., Ladies' Benev. Soc., by Mrs. Mary G. Lambert, a box, 46 00
 Saybrook, Ct., Aux. H. M. S., by Miss A. K. Dowd, a box, 46 00
 Sherburne, Mass. Fem. Read. and Benev. Soc., by Mrs. E. B. Dowse, a box, 46 00
 Southfield, Mass., Ladies' Sew. Circle, by Mrs. Elizabeth Lombard, a barrel, 46 00
 Southington, Ct., Teeth Dist. Ladies' Assoc. by Frances A. Hitchcock, a box, 46 00

South Scotland, Ct., Fem. Benev. Soc., by Eunice Wood, a box, 28 15
 South Weymouth, Mass. Fem. Char. Soc., by Lydia Pratt, a box, 42 38
 Stonington, Ct., Fem. Aux. Soc., by Miss L. A. Sheffield, a box, 118 56
 Thompson, Ct., Ladies' Sew. Circle, by Miss Hope E. Gay, a box, 56 00
 Truro, Mass., Ladies, by Rev. E. W. Noble, a box, 30 00
 Vernon, Ct., Ladies' Char. Soc., by J. S. Kellogg, a box, 61 00
 Young Ladies' Sew. Soc., by Miss Jane Hunt, a box, 30 12
 Walpole, Mass., Ladies' Sew. Circle, by Mary P. Stillson, a box, 29 36
 West Durham, N. Y., by Rev. L. H. Fellows, a box, 56 13
 West Hartford, Ct., Ladies' Benev. Soc., by Laura W. Mills, a barrel, 56 13

Receipts of the Central Agency at Utica, N. Y., from June 1, to Sept. 1, 1854. J. E. WALKER, Treas.

Adams, Presb. Ch., in part, 6 79
 Bainbridge, Coll., by Rev. L. Pomeroy, 15 36
 Casenovia, Presb. Ch., Coll., 30 00
 Collamer and Bridgeport, by Rev. D. H. Kingsley, 18 75
 Columbus, Coll., by Rev. B. W. Tompkins, 30 00
 Constantia, Coll., by Rev. F. Hebard, 12 50
 Crown Point, First Cong. Ch., Coll., \$87 05; John C. Hammond, L. M., \$85; Charles F. Hammond, L. M., \$50, 102 05
 Eaton, Cong. Ch., Coll., by Rev. H. E. Engles, 6 00
 Elbridge, Presb. Ch., Coll., 38 00
 Fayetteville, Presb. Ch., Coll., 40 00
 Gouverneur, Presb. Ch., Coll., 38 00
 Homer, Cong. Ch., Coll., \$76 86; Jacob M. Schermerhorn, \$50; Sister's Soc. of Cong. Ch., to const. Mrs. Eliza I. Perkins and Mrs. Betsey Clark, L. M.'s, \$72 14, 199 00
 Jordan, Presb. Ch., in part, 9 67
 La Fayette, Cong. Ch., Coll., 26 31
 Lisle, Cong. Ch., Coll., 20 00
 Liverpool, Coll., by Rev. J. Myers, 25 00
 Manlius, Presb. Ch., Coll., 27 31
 Marcellus, Presb. Ch., Coll., 42 50
 Middlefield Center, Presb. Ch., Coll., 60 00
 Oneida Lake, Presb. Ch., Coll., 7 00
 Pompey, Cong. Ch., Coll., in part, 11 87
 Rensselaer Falls, Coll., by Rev. George Hall, 12 00
 Sackett's Harbor, Presb. Ch., Coll., in part, 36 60
 Sherburne, Cong. Ch., bal. of Coll., 6 00
 Smyrna, Cong. Ch., Coll., 18 00
 Syracuse, 50 09
 First Ward Presb. Ch., Coll., 30 00
 Park Ch., Coll., in part, 12 50
 Texas Valley, Coll., by Rev. G. M. Smith, 12 50
 Vernon, Legacy of Dea. Amos Bronson, dec'd, by Mrs. Lydia B. Bronson, Ex'r, 200 00
 Virgil, Coll., by Rev. P. Bates, 7 00
 Volney, Coll., by Rev. J. Putrie, 15 00
 Waddington, Cong. Ch., Coll., by Rev. P. C. Pettibone, Tr. of St. Lawrence Co. Cons., 13 00
 Williamstown, Coll., by Rev. B. P. Gamage, 10 00
 A friend, 50 00

\$1,961 21

Receipts of the Western Agency, Geneva, N. Y., from July 21, to Sept. 8, 1854. W. T. SCOTT, Treasurer.

Bath, by Rev. E. Benedict, 3 00
 Branchport, by Rev. L. McGlashan, 25 00
 Buffalo, 855 67
 First Presb. Ch., Ladies' H. M. S., by Mrs. M. Hawley, to const. John Newland, Mrs. John Newland, Mrs. Louisa Shepherd, Mrs. Bryant Burwell, Mrs. Samuel F. Pratt, Mrs. Samuel Caldwell, Mrs. George Colt, Mrs. Silas Kingsley, and Mrs. Thomas Fanshaw, L. M.'s, \$277 67; Coll. in part, by S. Kingsley, 855 67
 La Fayette St. Ch., by Rev. G. W. Hancock, 50 00
 North Church, by Mr. Stillman, 151 00

LOUISA W. Hardy, Life Members	
\$50; others \$30, by B. S. Halsey, Treas.,	180 00
Keville, in full, to const. Rev. L. F. Dud-	
ley a L. M., by A. H. Williams	21 00
neaster, Miss Watts, \$5; others, \$7, by	
Rev. Wm. Waith,	12 00
na, Rev. John Barnard, D. D., \$5; Miss	
Abby Barnard, \$5, in full, to const. Annie	
Louise Barnard a L. M.; others, in full, to	
const. Noah Parsons and John S. Gray,	
Life Members, \$43 70,	
onia,	58 70
lport, by Rev. W. M'Math,	1 00
int Morris, by Rev. D. Chichester,	2 75
gara Falls, bal. by Rev. C. H. Chester,	22 18
ida, by Rev. P. F. Sanborn,	18 00
sford, Presb. Ch., by W. Alting,	15 00
hester—	12 00
irst Ch., F. Starr, \$50; E. Cook, \$10,	
ashington St. Ch., Jane R. Seymour,	60 00
ville, by Rev. M. Gelston,	2 00
r Creek, by G. W. Tew,	27 94
igbrook, by Henry F. Pate,	12 50
field,	8 00
	90 08
	\$1,420 89

*ARATUS KENT acknowledges the receipt of the
owing sums in Illinois.*

ville, John Ruth,	5 00
ort Presb. Ch.,	22 00

*CALVIN CLARK acknowledges the receipt of
following sums in Michigan.*

n, Cong. Ch., George E. Pomeroy,	90 00
ale, Presb. Ch. Mon. Con. Coll.,	15 71

*Massachusetts Home Missionary Society ac-
knowledges the receipt of the following sums in
th of August, 1854, BENJAMIN PERKINS, Treas-
r.*

er, Phillip's Academy, Soc. of Inquiry,	
nat. Gilbert O. Fay and Francis Lob-	
Life Members,	an no

*Receipts of the Philadelphia
Society, for the quarter*
HENRY PERKINS, Treas.

NEW JERSEY—

Belvidere, Second Presb.	
Newark, Sixth Presb. Ch.	
Newfoundland, Presb. Ch.	
Wadsworth,	
Parsippany, Presb. Ch.,	
Ford,	
South Orange, Presb. Ch.	
Sparta, Presb. Ch., by Re	

PENNSYLVANIA—

Brooklyn, Presb. Ch., by I	
Catasauque, Presb. Ch.,	
Earle,	
Dauphin, Presb. Ch., by Re	
Farmington and Beecher	
Franklin, by Rev. B. Bald	
Harrisburgh, Presb. Ch., J.	
Isabella S. Tod, \$25;	
berta, \$10; Herman Alt	
male Prayer Meeting, \$1	
\$10; others, \$39 25,	
Montrose, Presb. Ch., by	
win,	
Mount Pleasant, Presb. C	
Cochran,	
Philadelphia,—	
First Presb. Ch., J. B. I	
John Sparhawk, \$40;	
Storrs Dickinson, \$5;	
\$5,	
Third Presb. Ch., John	
Estate of Mrs. Moyes, by	
King, \$95; Edwin Kin	
Sparies, \$10; A. White	
les Robb, \$10; Wm. C	
bert Clark, \$10; others,	
First Independent Ch. M	
Wm. Smyth, Treas,	
Calvary Presb. Ch., Mrs. D	

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

Vol. XXVII.

DECEMBER, 1854.

No. 8.

The Sanctuary a National Blessing.

EVERY soul stands in individual relations with God, and must be justified or be condemned by itself. Alone in its sin, it is alone, also, in its penitence, or its punishment. And yet, in the divine order, every soul stands socially related, in religious things, with its fellows. It is not alone in penitence, and in sanctification, and forgiveness, and glory; but one of a great company, a member of the "Body of Christ," of the brotherhood whereof he is the elder brother. Cherished and cherishing in a fraternal union and communion, thus, again, the soul rises toward the perfection of the likeness, and the joy of her Lord.

It is because religion is thus social, that we need facilities for social worship, and for combined religious aspiration and action. We are members of a spiritual family; and therefore there is need of spiritual homes for the people. We must have places where this family tie may bring us together, and the family love may visibly and audibly bind us in one. Christian maturity is unattainable in the solitudes of the desert. The vine of Heaven bears its fruit in clusters, and this is the natural way of this growth of souls. Only when they touch one another are the mystic conduits open, whereby they receive their strength, or the secret energies awakened, whose action is their true life. And so churches must gather, and meeting houses must be built, that the "sons of the morning" may sing *together*, and go forth in company, to the christian work.

The following able illustrations of this general subject are from the Report read at the last annual meeting of the Massachusetts Home Missionary Society, by Rev. Joseph S. Clark, D. D., its Secretary.

God never forgets a work of faith, or a labor of love, in whatever department of his service it be performed. But he seems to hold in especial remembrance those works, those labors of faith and love which are designed to realize the idea of his presence on the earth, and to promote his worship among men. The announcement which came to Jacob out of the heavens, "I am the God of Bethel,

... of this fact are everywhere found. In our world, we perceive at a glance, that each nation has a character corresponding with their religious has said, "All people will walk, every one in the na peculiarities of Christendom—those traits in our char us any preëminence over pagans—can be traced up t of religious worship and instruction, for their origin, river to its source, or a ray of light to the sun. With could never have *become* Christendom. Without the vitalizing power over men, and becomes a dead Chr from barbarism the nation or the neighborhood whose sake the assembling of themselves together."

This, however, is a general view, which meets e Still it exhibits the general fact that it is preëminently the Father of Mercies dispenses to the children of me But a more impressive view of this interesting fact, particular case, and noticing a few of the many ways remembrance of Bethel, and sends help from the sanct

In doing this we might go back to patriarchal ti earth or stone marked the consecrated spot where dev of the Lord, and received miraculous answers while t we might follow the tabernacle through the wilderness ble and inspiring presence of the Deity. Or we might lem, where the Most High dwelt in still more imposing of Zion. Or we might wander at large among the sprung up in Judea after that temple was destroyed. we should find illustrations enough.

But — — —

The supreme importance which they attached to religious institutions, and their painful anxiety to transmit them to posterity, are facts too familiar to require repetition here. They may be read on old gravestones in every cemetery where their dust now reposes. They are heard in the nursery songs and legends with which childhood's fancy is still fed. They are incorporated into all the customs of New England society, and woven into the very texture of New England character; for it is needless to add, that the foregoing sketch is but an epitome of the first chapter in the history of our New England Fathers.

And now, did the God of Bethel forget or disregard those works of faith? Did he refuse to enter those places consecrated for his abode? *They* needed no voice from heaven to answer these questions. Jacob was not more certain that God Almighty met him at Luz, and blessed him there, than these church-going Puritans were that God was in his holy temple, sending them help from the sanctuary. David was not more satisfied with the goodness of God's house.

Nor was this an illusion—a mere fanatical fancy—as has been the fashion to regard their experiences on this point in certain quarters. No. The practical results of more than two hundred years have well nigh set this matter right in everybody's mind. Skepticism itself, now looking at these *results*—if it can possibly overlook the process through which they have been brought to pass—sees no fancy work here; sees, and cannot but see, a most remarkable coincidence between these results, and the fulfillment of divine promises. And even where the fulfillment of a promise is not so plain, it is nevertheless certain that their principles, carried into practice as they carried them into practice, must, in the very nature of things, have resulted thus.

For example: when we look for that supporting power which sustained them during the first years of their wilderness life, under trials that had crushed others who attempted the same thing before them, we can find nothing peculiar in their case; nothing but *strong faith*, reinforced and invigorated under the ministry of the word. On every principle of reason, then, and common sense, we ought to ascribe their triumph to *this*. In all truthfulness and honesty they could say, as they often did, in the language of David, "We had fainted, unless we had believed to see the goodness of the Lord in the land of the living." And if we ask by what means their numbers and their power have found such boundless enlargement, we seem to hear a voice from heaven, saying, "Those that be planted in the house of the Lord shall flourish in the courts of our God." Their very names, cast out as evil once, now fill the trump of fame,—just as God has said, "Them that honor me, I will honor." Though dead, they yet speak; for, dying in the Lord, "their works do follow them," and give every year a deeper meaning to their words, a more questionless authority to their deeds. What reformer of the public morals, even in this age of great reforms and many reformers, could not take profitable lessons from those men, of whom it was once said, in a sermon before the British Parliament, "I have lived among them seven years, and yet I never heard one profane oath, and never saw one drunkard there." Some will be surprised at such testimony. They ought not to be. There is no reason why they should be. For how could it have been otherwise in a community whose entire population spent fifty two days every year in what, to them, was the immediate presence of the Holy One, humbly bowing before his throne, and praying from the heart, "Oh that my ways were directed to keep thy statutes!" Let any other people thus plant themselves in the house of God, and thus pray before him habitually, and one might live among them more than seven years without hearing an oath or seeing a drunkard. Even that *great discovery* in political science which has given

Now it is the object of HOME MISSIONS to bring this en-
these benignant smiles of heaven, by placing all the people
that medium through which they descend. And we are c
and to an extent, which fills the most sanguine friends w
compare the results with the means employed. During th
AMERICAN HOME MISSIONARY SOCIETY, through which this St
of its most efficient Auxiliaries, sustained 1,047 ministers, f
eight different languages to 2,140 congregations, scattered
parts of our country. And among the more obvious and
their labors for that one year, they report 6,025 members
under their care, 2,816 souls hopefully converted in their
churches organized by their agency, and 45 others, hitherto
ary aid, brought to the condition of self-support; besides 65
and 88 others begun. This great operation,—greater than
when we look at its wide relations and distant results,—has
through the year by a pecuniary income of only \$191,209;
have built scarcely SEVEN MILES of railroad at the average
railroads in this country! What might not be done on a fie
with such assurances of divine favor, if “the children of li
‘the children of this world in their generation!’” Let all
country, by whatever other means they are laboring to secu
being, redouble their efforts through this heaven-approved m
up unceasingly the prayer of David, “THE LORD HEAR THE
LE; THE NAME OF THE GOD OF JACOB DEFEND THEE. SEND
SANCTUARY, AND STRENGTHEN THEE OUT OF ZION.”

its object to christianize the Indian tribes in North America and "support and promote christian knowledge in the New Settlements within the United States"—the other was the "Domestic Missionary Society of Connecticut," organized in 1816, and having for its object the building up of the waste places of Connecticut. It was proposed that these two organizations should be united and become an Auxiliary of the American Home Missionary Society. But distinguished jurists, who were consulted, decided that this could not be done without forfeiting the charter of the Connecticut Missionary Society, and without the consequent loss of its permanent funds, which then amounted to something like \$30,000; inasmuch as it would change the object of the Society, and bring the distribution of its funds under another board of trust. It was then agreed, by the friends of both Societies, that the Missionary Society of Connecticut would thenceforth confine its operations to the care of its permanent fund and the distribution of its income, without seeking for the increase of its pecuniary resources, provided the Domestic Missionary Society would become an Auxiliary of the American Home Missionary Society, soliciting and receiving the annual contributions of the State for Home Missions, building up the waste places of Connecticut, and aiding the Parent Society in sending the Gospel to the destitute in other portions of the country. This proposition was accepted, and at the meeting of the General Association in 1830, the Domestic Missionary Society of Connecticut became the "Missionary Society of Connecticut, Auxiliary to the American Home Missionary Society." This Society, as was contemplated, does the Home Missionary work of the State—receives collections from the churches—provides first for the destitute within its bounds, and then pays over its remaining funds to the National Institution. The Home Missionary collections of the State, since this Auxiliary relation was instituted, have increased nearly tenfold. The "Old" Missionary Society of Connecticut still pursues its separate, independent, stipulated course, receiving no collections from the churches, but appropriat-

ing, out of the State, the income of funds which cannot be alienated, and to which for many years there have been no additions.

The Anniversary of the Missionary Society of Connecticut, Auxiliary to the American Home Missionary Society, was held, in connection with the meeting of the General Association, in the College Street Church, New Haven, on Wednesday evening, June 21st. The Annual Report was presented by the Secretary, Rev. HORACE HOOKER; and the meeting was addressed, with great appropriateness and effect, by Rev. EDWIN JOHNSON, of Jacksonville, Illinois; Rev. GEORGE THACHER, of New York; and Rev. LEONARD BACON, D. D., of New Haven.

The following statements and extracts are from the Annual Report.

Finances.

The receipts into the Treasury of the Society for the year, were \$7,593 70. During the same period, \$18,888 74, were paid directly into the Treasury of the Parent Society—making the total of contributions from the State, \$26,474 44. Of this sum, \$3,550 were appropriated to the support of feeble churches within the State, and \$22,927 44, were expended through the National Institution, in aid of the destitute in other sections of the land.

Fruits of Home Missionary Aid.

Since the formation of the Domestic Missionary Society of Connecticut, in 1816, about seventy Congregational churches have been organized within the limits of the State. Twenty four of these have received aid from our treasury. Most of them, probably, would not have been established, or might have been lost to our denomination, but for anticipated assistance from this Society.

Why do any Churches in Connecticut need Aid?

Of the thirty four churches now on our list, eight are in manufacturing villages, which may be expected to draw in population from other quarters, rather than send out their own. Twenty six occupy localities from which there is a large emigration, in proportion to the whole number of inhabitants. This, in most cases, is the main source of their

reaping where the sheaves always pass into another's garner. But, thankless as it may seem, at first sight, to occupy such stations, and discouraging as it may be to extend aid where year after year there is only a small increase of strength, if, indeed, weakness itself does not grow still weaker,—it is a privilege to labor among them and exercise a care over them.

These Weak Churches are Useful.

Such churches we may regard as in some sense, Home Missionary organizations,—sending forth, yearly, to every part of our country, especially to the West, a multitude of laborers, men, women, and children, trained indirectly by Home Missions, under the religious, literary, and domestic influences of Connecticut. They go forth, self-moved and self-sustained, inured to labor and accustomed to self-denial, laying broad and deep the foundations of society in the new settlements, transfusing their sentiments and habits throughout the land, and fellow-workers with the commissioned heralds of the Gospel in promoting the welfare of the Redeemer's kingdom. The churches that send them forth may be small—and some may even question whether we ought not to extin-

guish them for want of
existence still more
and prosperity of

The American Home

The objects, of the Parent Society in this brief Report presented in its own estimation in which churches, is best of their contribution So long as its affairs the principles, and ment and impart far marked its c wavers in attaching Home Missionary divided support, i sympathy and will our denomination i christian patriot c enough to a kind P, such an organization ing exigencies of o regard it as a token were pleased" to d to quench the Pilg plant institutions i hands—"he would all these things, n time, have told us these."

cause, living as I do at the seat of government, and further up the Willamette valley, I have opportunities of information from that region, which our brethren below have not.

Prospects of the Church.

We have no *special* interest to report as existing in the church here on the subject of religion. But, while this is the case, we can report a steady and growing attention to the institutions of the Sabbath. The people of Salem are becoming more and more a church-going people. My congregations have been larger, this spring and summer, by one third, than they were last year. Much of the time this spring, our school-house has been too strait for the congregation, although new seats were added. This has induced the members of the church to make another effort to obtain a place of worship. They have purchased a building, and it is now in the process of being fitted up for a church. The leader of our choir also has purchased one of the largest sized melodeons; so that we hope our house of worship will not seem so desolate for the future, as it has hitherto.

Christianity versus Liquor-Selling.

The enemies of the Temperance cause have been prophesying our downfall, on account of the decided stand taken against liquor-selling. They have called us by all sorts of names that are bad, and have well nigh exhausted the English language, in heaping together opprobrious epithets. But notwithstanding, as the foregoing facts show, we have not lost much ground, so far as our congregation is concerned.

The ministers of all evangelical bodies in Oregon are doing all they can to obtain the "Maine Law." Being appointed a member of the Executive Committee, to carry out these views as expressed in Convention, I did what I could to forward the cause of Temperance. It is for this, and for the decided stand I have taken against the liquor traffic in every form, that the wealth and influence of its adherents, together with the whole fraternity of its abettors, have been concentrated to crush me. But I still live, and by God's help I expect to live for some time yet. But, longer or shorter, whatever be my time on earth, I mean that my voice shall be lifted up against every species of iniquity, which is so barefaced

as the selling of rum. My name may be cast out as evil by liquor-dealers, but I never have believed, nor do I believe now, that the influence of a minister is any greater for cringing to sin, because it is popular. "Great is Diana of the Ephesians," it is true; but there is a Greater yet. While men in high places are in favor of the rum traffic, while men in authority can gain more votes by their whisky than by their intelligence, we cannot expect the cause of Temperance will be popular with them. But the *people* will, in time, find out who are their true friends, and they will gather round and sustain them. We hope yet to see the Maine Law on the statute books of Oregon.

The christian church in all parts of the land rejoices in the hope of the approaching downfall of that iniquitous traffic, in which such vast treasures are squandered, which has ever been so fruitful in social corruption, political debasement, and temporal and spiritual ruin. It becomes all ministers, especially, to strive with unceasing devotion for the deliverance of the people from this great curse. No perils or sacrifices, of a personal nature, that are really essential to complete success, are to be for a moment regarded. The soldier of the cross "seeks not to please himself." We welcome the signs of fidelity in Oregon. Let our brethren persevere. There is no doubt, that ere long the people will recognize their true friends, and will give to them a hearty and a grateful support.

A Long Road for the Teachers.

Our Sabbath school is larger, this summer, than it was last, but we find the same difficulty in obtaining suitable teachers. The members of our church are so scattered, that they cannot be punctual and faithful in their attendance, three of them living eight miles north of this place, two three miles east, one three, and two six miles south, one two, and another four miles southwest, and still another, two miles west; while only four live in the town proper. But, notwithstanding these difficulties, our youth need the familiar instructions of the Sabbath school very much, and we shall do the best we can. If we cannot walk, we can *creep*, and by-and-by I expect we shall gain strength, so that we can walk.

... can resume their joy, on
 tering the dwelling of a stranger, to
 d that family prayer is sustained, that
 re is a long-cherished love for the Gos-
 , and a desire to enjoy its benefits, and
 ure its responsibilities. With what
 asure does he learn that they have
 g been regular attendants at prayer-
 etings, and that they are determined
 sustain one in their neighborhood,
 t they have all been either teachers
 scholars in the Sabbath school, and
 t all the family can sing. It does
 re to encourage and cheer his heart.
 n the news of a discovery of a gold
 e, or even than the announcement
 a railroad is to be run through his
 l. While your missionaries are
 ing and praying for the coming of
 el ministers to supply these waste
 s, they are also pleading for a large
 ration of self-denying, godly families,
 me and plant this country over with
 ian firesides. Oh, if our voice could
 across the Alleghanies, we would
 hose numerous christian families,
 an be spared just as well as not—
 e over and help us!"

*Rev. Thompson Bird, Fort Des
 Moines, Polk Co.*

into the hearts of i
 come and enter upon

WISCONSIN

*From Rev. Luther O
 Milwaukee*

A Pastor's Strong

Have I not all the th
 ing consciousness, the
 post of duty, and that G
 Surely I have. And it
 labor sweet, so that I ha
 better lot, no richer rew
 Have I not had encou
 precious saints, now in
 has taken more delight in
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 ing, in his youth and
 in his sickness, and was
 inclined to profit from i
 to bear reproof? Who
 the church, less to oc
 What pastor has seen ev
 ber willing to bear his pe
 meeting? What pastor of
 has more noble-minded s
 ed women, who, with all
 new country, adorn all
 life, and sustain his bea-

its members, from thirty eight to seventy six. It is something, that sixteen who are heads of families, have been added to it, on profession of their faith; and that they are now among its most faithful members; that twelve of our dear youth have joined it, from all of whom we have reason to hope much that is good. The ordinances of Baptism and the Lord's Supper have been regularly administered; and the doctrines and precepts of the Gospel have been preached as fully, faithfully, and wisely, as the preacher had ability, through the grace given him, to preach them.

It is with great pleasure that I can also say, that Christianity, as exemplified by most of those who profess it here, has won for it respect throughout this region, from all who know them well. With equal pleasure I can say, that the members of the other churches here, have done their part towards securing for Christianity a respect, equal, I think, to what it enjoys, in almost any part of New England. Could we but see Christians more exemplary, we should doubtless behold all forms of unbelief giving way, and an immense number brought to own and embrace the Gospel.

Self Support.

We regard it as a great work accomplished, that within the last two years, this church has built a house of worship, costing 2,800 dollars,—nearly 3,000 dollars of which they have paid themselves. During these two years, their contributions to various objects of benevolence, have amounted to a larger sum than they have received from your Society. Hence they feel that it is time to relieve this Society from further expense on their account. They are certainly thankful that it has fed them with the bread of life, and strengthened them to live, as henceforth they hope to do, through God's blessing, upon their own exertions, yet it will require an earnest effort on their part. For, at most, they are but a few; and not all of these have learned the blessed art of giving, in a true christian manner and measure. Indeed, it has been, for three years, only by unexpected kindnesses from various quarters, that we have just attained an economical livelihood. The providence of God, by many tokens, has seemed to indicate that this church will live and thrive. Casting ourselves upon that providence, we will indulge in no dark forebodings, but hope on, and believe and labor.

From Another Missionary.

The indirect and general results of Home Missionary labor are often not less significant and important, than those of a specifically spiritual nature. It is certainly true that every community needs to undergo a preparation for the Gospel, before its noblest harvests can be reaped. Sometimes there is a whole forest of wild growth to be felled, and old rooted stumps of prejudice to be drawn out, or a tough prairie sod to be broken and mellowed, and the seeds of a thousand rampant weeds to be killed, before the seed of the Word can be sown with expectation of any prompt or abundant return. It takes time to lay open some of those heterogeneous western communities to the sunlight of heaven, and to soften and conciliate their many obdurate hearts. During all this time very little apparent progress may be made; whereas at no future day, perhaps, shall the real progress be greater. We are confident, with our brother who writes us below, that he is blessed with

Hopeful Signs.

Some of the grounds of this confidence it may not be amiss to give. And

1st. Our meetings are better attended than ever before. New families are forming the habit of remembering the Sabbath-day and of respecting God's sanctuary; and the hold we are getting upon public confidence grows stronger every week.

2d. Ministers and Christians are treated with more respect than was customary two years ago. For example, the people of the town next east of us unanimously chose Rev. Mr. ——— Superintendent of Common Schools. The same office was given to me in this town by, I believe, a unanimous vote. And last July, I delivered the address on the Fourth, at ———, on invitation of the citizens. These things could hardly have been expected a year ago. Further than this,—there has been a great change in the character of the politicians whom the people support. Immoral men dare not present themselves as candidates for the suffrages of the people, as they did two years ago. No one can doubt the rapid improvement of the morals of the people, and a growing regard for religion and religious institutions.

3d. Another sign of progress is the

...into particulars, but will give it as my opinion, that should the present prosperity attend us, one year after the present, we shall not only not need further assistance, but shall be able to begin the work of *repayment* of the donations we have received from your treasury.

*From Rev. E. G. Bradford, Princeton,
Marquette Co.*

Gladness.

My audiences have been larger than ever before. Our Sabbath school is in a more flourishing condition. Our church is all, has received two this quarter, and now numbers eighteen. Two of these, however, have migrated to Iowa, and more are about migrating. Several more, it is hoped, will soon unite with

Our new house of worship was dedicated on the last Sabbath in June, and found too small for the audience that assembled on the occasion.

We have now a place where to assemble for the worship of God, unmodified—a small, neat, comfortable church. What we little expected so soon to

the Sabbath, and to regard it somewhat as a duty, often compelled to contribute to the community, we can have Sabbath. So with as intemperance as abound, all that is contrary notwithstanding the work of reform, good society, and the people here, must be the Lord's.

Why it is Difficult to Benefit

I received your presence to a contribution the funds of your Society, previously purposed to be recommended, as I have in this matter, as in previous generally, I have endeavored, and earnest, and I am ashamed to report I have preached three reference to Home Missions, contributions to your Society, and with individuals. The amount of the contribution of the people is about three have determined, in so will not report less than contribute the whole.

day," is abroad in the land doing its work. The cholera is prevailing to some extent, in different places around us. How solemnly are we all taught the vast importance of being prepared for our departure. God has spoken to us both by his providences and by his Spirit, saying, "Prepare to meet thy God."

"Their Oldest Son."

I mentioned in my last, the sickness in brother Warner's family. Death has again entered their circle, and taken one of their number. Their eldest son, a very promising young man, about twenty years of age, was suddenly stricken down. Beloved by a large circle of young persons, his death produced a deep sensation. His funeral was, I think, the most solemn one I ever attended. Solomon says, "It is better to go to the house of mourning than to the house of feasting; for that is the end of all men, and the living will lay it to heart." So, we trust, it has proved to some in this instance. This dispensation has been sanctified, we hope, to the good, both of the family bereaved and of others.

From Another Missionary in Wisconsin.

The Importance of Intelligent and Biblical Preaching.

As I survey the field, I am more deeply impressed with its importance in particular, and also with the importance of truly evangelical or biblical instruction in general. The greater part of the preaching which the people, in this region, hear, fails of reaching their case, and has no abiding effect upon the heart and life, because merely an excited appeal to their sympathies and fears—to the selfish principle, and not to the conscience. A number of neighborhood protracted meetings were held in this region during the latter part of last winter and spring. I attended one of these meetings, and heard the closing sermon from the preacher who had taken the most prominent part in this effort. His text was Job xxii. 21. "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee." After dwelling, something like an hour, upon man's ignorance of God, and the method in which to become acquainted with him, he closed with a most impassioned and frantic appeal to the selfish principle, "*Don't you want to be hap-*

py?" "Don't you want to go to heaven?" &c. If there were no law—no guilt—on the part of the sinner, and no Holy Spirit to convince of sin, all might have been the same; for these great facts were lost sight of by the preacher. He then began to urge such as "wanted religion" to rise; and after some urging, and pressing, one young girl, and then another, arose, and finally, a number of females, old and young. This occasioned a kind of shout. They were immediately invited to come forward to the "anxious-seat" for prayers. They did so, and were exhorted to give their hearts right up to God, while the assembly were praying for them. Two prayers were offered, all in the impassioned manner of the appeal, and after this they were invited to *speak*, and were told, "it would do them good," &c. Two expressed their determination to seek religion, and the response was, "Sister, go on." This, I presume, may be taken as a specimen of the style in which *revivals*, so called, are "got up" and carried on, until, perhaps, brought to their end in sheer physical exhaustion. But no change is manifested in the life or conduct of by far the greater part of such hasty converts, to whom the holiness of the law, the state of the heart by nature, and the need of regeneration by the Holy Spirit, have scarcely been presented. Yet such converts are multiplying, and the number is already very great.

The religion of Jesus Christ is not honored, but dishonored, by such proceedings, and the result often is, an increase of irreligion.

We cannot wonder that shrewd and sensible persons, who have known no other preaching than such as is described above, should acquire a prejudice against the Gospel; or that they, whose only religious instruction has been received from the mouths of men who eke out their living by railing at a "hireling," that is to say, an educated ministry, and who bring dishonor upon the truth, by scenes that would do no credit to a muster-field—should have but a poor opinion of Christianity, in general, and, in particular, a want of respect for the doctrine of regeneration and conversion. Such conversion as they see—which is so often little more than convulsion—a sober man, at best, must moulder ever; and such regeneration can easily be believed to be the work of any other power rather than of the Spirit

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natural or acquired, for the office of pas-
tor and teacher. It is true that God can
bless the least worthy instrumentality, and
that no man is, in himself alone, capable
of being the guide of souls in their return
to God. But it is also true that "a bishop
should be blameless and sober, of good
behavior, and *apt to teach*; not greedy of
filthy lucre, not a *bravler*." Such a man
as the apostle describes is a truly "apos-
tolic" bishop; and only such a ministry
can we expect God to bless.

MICHIGAN.

"Uncovenanted Mercies."

High Churchism has made its appear-
ance among us, and I have been obliged
to raise Churchism (Primitive), a little
above it, in order to keep the right stand-
ard before the people. We have been
here assured in public, by one in high
place, that those who are destitute of
confirmation, are left to the uncovenanted
mercies of God, and that their prospects
for eternity are quite equivocal. I en-
deavored to show the excellence of the

ing from spiritual depths, and saying—"Now, if any man has not the spirit of Christ, he is none of his." What is the confirmation of a poor mortal—be he entitled "bishop" or what you please? Unless the soul be "confirmed" in righteousness by the Spirit of God, all impositions, whether of hands, or of forms, are of no use. The system out of which this phraseology grows, "uncovenanted mercies"—the system which gives us a "priest" instead of a pastor, inserting another mediator between the soul and her Lord, and which magnifies the virtue of baptismal waters, and of consecrated wafers, exaggerating the authority of an outward organization, or society, and arrogating to a small section of our great Christendom the sole right to that universal name, "the Church,"—which would fain confine God's bounteous grace within "channels" of ordination, which exalts human tradition—some of it very questionable and some of it very execrable—to a co-ordinate authority with that of God's word, and which decries the Reformation, and is casting wistful glances Romeward—that system is very much like a system which is not Christianity. We are grateful to believe, that it has made little progress, on the whole, among our American churches; still, it has a foothold in some places, and it flings its words about with an unsparing hand. "Uncovenanted mercies!" Nay! those are children of Abraham, who "believe"—and if sons then "heirs." If they have the spirit of Christ, they are numbered among his flock, and no man shall pluck them out of his hand; for this is the *covenant*.

Reliance upon Family Instruction.

Children of members of the church meet at my house, each fortnight, for religious instruction, and I am trying to convince my people that the reliance of the church for recruits from the world should be, under God, in far greater measure, upon faithful family instruction and training.

We do most heartily commend the example of this brother, for imitation. Some regular and permanent *system* ought to be adopted in every church, for securing to children and youth *religious influences of*

a truly effective kind from the pastor and from parental lips. It will indeed be found, we think, that a proper system will involve the methodical prosecution of christian labors by the great body of the church members.

From a Missionary in Southern Michigan.

"Is not my Word like a Hammer?"

There are a few professors of religion in this vicinity, of different denominations, but it is a very wicked place. The hotel is a rendezvous for horse-thieves, counterfeiters, and blacklegs. I wonder at their assembling in such numbers as they do, when I preach most plainly against their vices, and that, too, in direct terms. I trust the Lord will give power to his word, to the reformation of those hardened people.

Governor and Judges vs. Temperance.

The Temperance cause has received some check, on account of the disagreement of the judges on the Supreme Bench. Although they have not decided the law to be unconstitutional, yet, it is known that four of the eight hold it to be so, and so decide on their own circuits. On this account many persons have grown bold to sell liquor again; and they were much strengthened to do so by the *disastrous veto* of Gov. Seymour, of New York. Consequently, the people hesitated about trying further to enforce the law. Another temperance battle must be fought, and a victory gained at the polls in the fall.

Rumsellers' View of Ministerial Duty.

One of the former grogsellers in this village, belonging to a firm whose beer was seized and poured upon the earth, unburdened his mind to me a short time since. He said that he never had such hard feeling towards any two men in his life as he had towards the Rev. Mr. — and myself. He thought our course highly improper—in that we were present in the court room, when he, with one or two others, were tried for violating the liquor laws, fined, and their beer confiscated; and especially, as we were afterwards looking on when the beer was emptied out upon the ground. He thought it was not a suitable place for

AN UDDER EXAMPLE.

There are churches, and this in all parts of our country, whose influence is feeble, because they are of feeble spirit. If a society of men professing to look beyond the vanities of time, to draw their deepest motives and encouragements from the eternal world, to be in personal union with Christ, and temples of the Holy Ghost—if such a society is yet manifestly deficient in valor, enterprise, magnanimity, self-denial, it will be sure to be powerless, and perhaps despised. The contrast between profession and performance is rarely greater, than in churches that “have a name to live and are dead.” How can we expect the community at large to come up nobly to the support of the Gospel, when professing Christians go back? How can you expect “the world” to recognize the kingdom of heaven as in veritable presence before them, when they bow their heads in wonder, to yield their hearts in love—when this “kingdom,” for as visible, is but a company of men and women, almost as passionate, as adventurous, as parsimonious, as worldly as themselves—living in the main, apparently, for the good things of this life, making no great sacrifices or endeavors of any kind after

of the church. They are conquered by worldlyness, a faith and love like “sought not to please the cup that this Father’s agonies of crucifixion.

We are happy to be an instance of truly noble character of one of the church. His name we withhold were not done that to the of men.”

When I first came to more than three years was conducted in a convenient school house.

three male members and one of these residents.

Since that time, the mentality of one of the siding in the place, a has been erected, at \$3,000. Two thirds of the assistance of his subscription at home and maining third he paid pocket. In the same corresponding persons sweet-toned bell procur 800 lbs.

The same individual

*From Rev. Eliezer Andrus, Augusta, Kal-
amazoo Co.*

No Bell!

We hope to occupy our new house of worship the coming winter. One thing we shall very much need will be a *bell*; this we shall be too poor to get, having to do all in our power to build our house, and support the Gospel. I have often thought, if our circumstances were known as we know them, many to whom the Lord has committed much of his treasure, would feel it a pleasure to make this contribution, and thus furnish us an additional facility for the great work for which Christ gave his life. Many societies at the east, when making a change, lay aside bells which would do very well for us here.

Quiet Growth.

The extreme heat and severe labors of the harvesting season lessened our congregation for a few weeks, but now it is coming back to its previous standard, notwithstanding the discomforts of our present place of worship.

One thing I must not omit mentioning. From the first of my residence and labor on this field, there has been no special or unhealthy excitement, to be followed by a corresponding lassitude and apathy; but all moves along, almost like a quiet rural town in New England. By this I do not mean that there is not a deep, strong, and energetic current of feeling developing itself in action, but that there is very little, if any, foam on the surface. This I regard as a large promise for success and permanence. It does seem that in some degree at least, the shadow of the Most High rests upon us.

Often when I look at what God is doing and has done, I feel rebuked for my want of faith. "It is good that a man should both hope and quietly wait for the salvation of the Lord;" and yet, this seems a lesson but slowly learned, even by those who claim the promise "Lo I am with you always." We have the same difficulties, substantially, incident everywhere else upon the moulding of society, from heterogeneous materials; and yet we are favored in not being troubled with advocates of any of the prevailing errors of our times.

There are many self-denials connected with missionary life and labor in the west; and yet, all is not "shady side;" and faith can discern a future brightness, even when the present is dark. When

the glorious jubilee shout shall ring forth over a world redeemed, none of us will regret that we went up to battle with the powers of darkness, be the conflict ever so severe. The stern realities which we must meet call for a practical demonstration of our belief in the doctrine of saints perseverance.

The "Maine Law."

The moral strength of this State never made itself felt, as when 20,000 majority was given in favor of temperance. It will make itself felt again this fall and winter. Every minister, and almost every professing Christian of all denominations, are recruiting officers in this war, and thus the forces are kept up; the obstructions thrown in our way, though they cause delay, will be proved at last but a flimsy dam, thrown across the stream only to be carried away with a more terrible overthrow.

The first Congregational church of Climax, to which I preach part of the time, is gradually gaining strength, and will soon be increased by the addition of several members. In that place, near our house of worship, we grieve to see a rum shop established. It calls forth the unmitigated indignation of nearly all; but we have questioned, whether under the present law we could rid ourselves of the nuisance. The day is coming, we trust, when all such foes of God and humanity will be made to flee before the strong arm of *legal suasion*, whensoever moral suasion fails.

The Moulding of the Future.

The contributions from your Society are gratefully received and remembered. Oh! how many communities would be destitute of the word of life, and how many souls lost, were it not for the timely aid afforded by your Society! Oh that the church of Christ in all her membership, North and South, East and West, would feel that, under God, they have the moulding of this nation's, and of the world's future, that the truths of the Gospel constitute the pillars, and the only pillars, upon which national greatness can safely rest, and that the promulgation of these, and their exemplification in life, is the great mission of the church "which is his body!" How should every heart swell with emotion, and every hand labor in this blessed cause!

at a very low ebb. The majority of our community are not found in the house of the Lord. There is much of open condescendances. We have many among us who, I presume, have not heard a sermon for years. This utter disregard of things sacred, coming from the source it does, exerts an influence exceedingly unfavorable to the morals of our community. Were our hopes solely in man to remove these hindrances to the progress of truth, we should utterly despair.

MISSOURI.

From Rev. John Wettle, Boonville, Cooper Co.

German. Atheistic Newspapers.

The following communication is from a German minister who is laboring with encouraging success among his fellow countrymen in Missouri. In a previous letter, he had thus spoken of his aims and views: "We hope and pray to build up a church, not upon the sand of mere illusions, and formal Christianity. but upon a

our German people, in this blessing, the best privileges of this land, their condemnation of blasphemies—as if a German paper were to meddle with us, ourselves." But there is also a sum abhor such principles as the Saviour as the soul feeling their insufficiency of themselves, especially visitation of God sending us a long season in many places, and crops, has proclaimed sovereignty. When in a German settlement from this place, I was ed to see this people not to support any in reading it (the German generally of this character that one only which based on true Christianity plies with our free institutions by the Pilgrim Fathers to this time and true citizen of the United States example be followed among the German people

This letter contains one suggestion of great significance, in regard to newspapers. Why should a christian family help support a periodical that makes a mockery of the truths that are dearest to the christian heart? Why should a man who believes in God, in Christ, in Immortality, league himself with those who openly or covertly are smailing, ridiculing, denouncing this faith? Why should parents buy poison for their children—why, take it themselves? Indeed, what sect of "Christians" can they claim to be, who care not whether the papers that they patronize, are friendly or hostile to Christianity? But some not only sustain such, they go further—they pay their money for the promulgation of doctrines, which would be counted blasphemy by a Turk, and which are advocated in a style and language that *ought* to shame a bar-room. No man who has not abjured all religion, and descended as nearly as possible to a level with the creatures that cannot reason, and cannot aspire, can justify himself in contributing one farthing toward the maintenance of such irreligious journals.

The nature of some of the difficulties that missionaries among the Germans have to contend with, will be understood from the subjoined statements taken from a letter written by Mr. Wettle early in the summer. The difference of language is a serious obstacle to the prompt establishment of a good understanding with the new emigrants whom we have welcomed to our shores, and renders it by no means a difficult matter for designing men to create most injurious suspicions and jealousies in their minds. A notable illustration of this is given below.

Encouraging Progress.

Ten months ago we had no house of worship, no regular preaching of the Gospel, nothing to influence by the means of grace the German inhabitants of this place. They were scattered like sheep without a shepherd, and left entirely to their own habits and impulses. But now there is a change. A neat and inviting church is gathering the lost and the scattered, and they are directed to the saving love of Christ; the ministrations of the Gospel are regularly attended, and long formed *habits and prejudices seem*

to give way to the changing power of divine truth; though the present prospect of moral reformation has followed upon great excitements, and even persecutions, that arose in opposition to the temperance cause.

The "Maine Law" among the Germans.

Everybody knows that a large portion of the Germans in this country, are not friendly to this good cause. Yet this is no reason for giving up the important subject among them; truth will always prevail. For a short time I had to suffer a great deal; so that, indeed, I had concluded to change my field of labor rather than to give up the position I had taken. My farewell sermon was even preached, and therefore the separation near, when a committee of four men asked me to preach once more. I preached the following Sabbath again, and found every thing changed; all the wrongs and prejudices were acknowledged before the congregation. I will state one of these acknowledgments: We thought, as we have been persuaded to believe even by some Americans (on the whisky side), that the temperance societies have in view the Germans only, to oppress them; but we are now convinced of better facts, we know that the object is a moral reform, just such as we need, a reform without regard to nationality, and every man of common sense will approve it. Addressing the congregation with this remark, all got on their feet, to show that they are all of the same opinion. The matter was *decided*. The people insisted upon my remaining. I complied. From this important time of decision, I have reason to thank God for his merciful kindness in leading the hearts of men like streams of water, turning them from darkness to light.

KANSAS.

We have advices from this Territory informing us of the very cordial reception which Rev. Mr. Lum has met with, and of the prospects of his immediate usefulness, and of the prompt formation of a Church. He will probably soon find a home in "Wakarusa," a new settlement recently laid out on the Kansas river, under the auspices of the Boston Emigrant Aid Company. Already, more than three hundred

... to be done there
keep the patrons of the Society informed, offices.

Miscellaneous.

The Treasury.

The Conductors of the American Home Missionary Society, invite the attention of its patrons and friends to the following statements respecting its financial condition :

Its receipts during the first seven months, of the present financial year, are less by about \$12,000 than in the corresponding months of the last year. This deficit is not attributed to a diminution of interest in the cause of missions, but, is owing in part to the smallness of the amount paid into the Treasury on account of legacies, and in part to the prevailing financial pressure, in consequence of which the collections in some churches have been diminished, and in others postponed, or omitted.

The appropriations of the Society during the same period, have been greater by nearly \$9,000 than during the corresponding

pression of sentiment
missions; and the
lied upon the supply
this undertaking.

In these circumstances consider it their
their embarrassments
appeal to them for
being already exhausted
are compelled for the
making further appeal
coast, and have
in sending forth the
sioned. If this appeal
prompt and liberal
of enlargement must
inviting fields of
Kansas and Nebraska
occupied; the efforts of
of missionaries must
their claims for service

Home Evangelization.

An interesting report on this subject was read before the General Conference of Maine, at their last meeting, by Rev. S. H. Hayes, Chairman of a Committee appointed by that body the year before.

The report assumes it to be "almost universally true that those who spend their days within reach of religious worship on the Sabbath, and neglect it, die as they live, without God and without hope." Accordingly, the Committee set itself, first of all, to gather reliable statistics in regard to the attendance, throughout the State, upon the worship of the Sanctuary. Circulars were sent into all parts of the Commonwealth, and, so far as practicable, to persons of different denominations. Nearly one hundred reports were returned, and of these, fifty three were apparently prepared with sufficient care to afford a reliable basis for calculation and inference. We extract the following:

Statistics of Attendance upon Public Worship in Maine.

Population of fifty three cities, towns and villages,	127,098
Average attendance at four different counts,	26,583
Absentees belonging to these congregations,	10,051
After deducting 1,000 for strangers and transient worshippers, the Total of persons connected with these congregations is,	35,634
or a little more than 28 per cent.	

Attendance in Particular Localities.

<i>Bangor</i> .—Population, (estimated,)	17,000
Average attendance at four counts,	2,518
Making, with absentees,	3,714
And, adding the "Neighborhood Meetings,"	4,014
or a little less than 24 per cent.	
<i>Bath</i> .—Population,	9,500
Average attendance,	2,531
or about 26 per cent.	
<i>Estimated</i> , as under Pastoral care, in all,	(?) 5,062
or about 53 per cent.	
<i>Augusta</i> .—Population,	8,500
Average attendance,	1,793
or 21 per cent.	
<i>Hallowell</i> .—Population,	3,500
Average attendance,	897
or, less than 26 per cent.	

<i>Gardiner</i> .—Population,	6,000
Average attendance,	1,360
or, 21 per cent.	
<i>Calais</i> .—Population, more than	6,000
Average attendance, about	1,200
or about 21 per cent.	
<i>Lewiston</i> .—Population,	9,000
Average attendance,	1,500
or 16½ per cent.	
<i>Thomaston</i> .—Population,	4,000
Average attendance, (estimated,)	500
or, 12½ per cent.	

The general average of these eight large towns and villages, is less than 22 per cent. That of eight inland towns, of smaller size, is lower still, being less than 17 per cent. It is plain, however, that these places are unfavorable examples of the country towns of Maine; for, since the general average of all the places reported (fifty three in number) exceeds 28 per cent., and that of the most populous towns falls short of 22 per cent., that of the rural districts must, on the whole, exceed 28 per cent. in order to bring up the general average to that point.

What Proportion of the People might attend Public Worship.

This, it is somewhat difficult to ascertain; but, according to a very rigid examination (the report goes on to say) recently made in England, "by every test of age, of personal freedom, and access to sittings in the churches," it is found that 58 per cent. of the whole population are actually able to be in attendance at the same time. Then, instead of 26,583, there should be an average attendance of 73,716; so that only a fraction more than one third of those who might be in attendance are so. Or if we take 35,634, as having some connection with the sanctuary, then more than two thirds of the whole population in these 53 cities and towns, are unreached by the means of grace. And while 58 per cent. allows more than one half of the people to meet habitually for divine worship, less than one fourth do so. But an investigation made by Rev. E. M. Alden, of Yarmouth, Maine, is interesting in this connection. For a long time he kept an account of the attendance of his own people; and he makes the following statement:—

young, — the care of the		the prayerful cons
Able-bodied men who sel-	150	hearts.
dom, or never attend,	50	
On the supposition that the sea-faring		Romish Po
men are away three fourths of the time,		It is truly wond
we have for the average number of per-		Romish Church pre
sons necessarily detained from the house of		is, its Romish chara
God :		same. There is the
At sea,	45	artfulness, the same
Sick and old,	45	unscrupulousness, th
Youth, or in care of youth (and sick ?)	150	flexibility, the same
Total necessarily absent,	230	so much of even thei
or, not quite 29 per cent.		be unpleasant, at an
Call it 30 per cent., and the average at-		membered, and of so
tendance should be 70 per cent. instead of		law as it may be inco
28, as reported in Maine. But, fifty per-		This system, organ
sons, out of the eight hundred, were found		we may call it, has co
to be obstinately set against the worship		garb of an angel of l
of the sanctuary. Let these be put aside,		winds in this hemisph
herefore, as laboring under moral disabili-		ble to discipline or to
ties and perversities so severe, that they		continually lifting the
cannot be expected to join with their		so much care, and we
neighbors in worship, and still we have		that cloven foot which
not more than 63 per cent. of the whole		tors were made to feel
population. From this investigation, then,		has trodden the life ou
and it seems to have been made with		hearts, and has danced
re,—the result attained in England is		pyres of martyrdom.
more than substantiated:—That, at the		

gaining ground." "But if, in a certain locality, the number of conversions to evangelical truth warrants the building of a church, can we not——?" "No; not a single allusion." "If the whole population of a village or district calls amongst them a regularly ordained minister of the Gospel, surely *then* we may state the fact?" "No; not the hundredth part of a paragraph." "Well, sir," replied one of the parties concerned, "I am so far glad that you and your superior bear witness to the spread of Protestant Christianity. But as my *obonnes* are constantly sending me information, which, from what we have just been saying, I shall henceforth not be at liberty to print, it will be better if, in the next number of my paper, I tell them I must decline their communications for the future." "No!" exclaimed the Procureur, "A line on that subject is enough to condemn you. Remember, we do not wish to seem to interfere." The little narrative just related has the merit of authenticity, and we have no doubt that the *Procureur Imperial* hardly anticipated the pleasure of seeing it printed. —*Cor. of London Watchman.*

We grant, good reader, that in comparison with many things perpetrated even in our own day—may we not add, our own land—this is the merest trifle. But, note the *unity* of the Romish organization. Recognize the oneness of its spirit. How familiar the tone of that official. How unsurprising to us—abhorrent though it be—the openness of his falsehood, the frankness with which he insists that not one particle of the truth must, even by implication, be permitted to escape upon the public air. They must cork it up tight, and seal it—and, mind! they must do this with their own seal! It must not be suspected that the government have the least thing in the world to do with the matter. These newspapers are enjoined, in other words, to combine with the authorities, or rather to subserve them, in making the people believe a lie. This is the organization which claims, *as such*, to be the one only true church of Jesus Christ—the one only real Family of God on earth. In its corporate capacity, and in *this* corporate character, it is the Kingdom of God—into which entereth "nothing that defileth or maketh a lie!" Such is the teacher who is offering himself in all States of our

Union to be the guide of American youth; such is the pilot who is presiding now at the helm of two great European empires; such is the ruler who is working by secret and organized methods to obtain a supreme political control here; such is the "church!" which assumes to be bearing the world on her wings—heavenward!

Brethren! "Let your light shine!"

Death of Rev. Alfred Hawes.

On the 31st of August last, this good man, after ten years of devoted missionary labor at Marion, Indiana, went to his rest. His illness was long and painful, and drew from his people expressions of deep interest and affection. His mother watched by his sick-bed.

Mr. Hawes is remembered with affection and respect by all who knew him. His interest in the progress of Christ's kingdom was true and deep. From his meager salary, he contrived to save enough to make himself, and six members of his family, Life Members of the American Home Missionary Society. He was an humble, faithful, self-denying minister of the cross.

The last letter which our brother addressed to the Secretaries of this Society was the one which announced the death of his wife. He says: "I entered the year as happy as a man could be. I enjoyed good health, and was successful in my high office, and home was a joyous place. Every day I blessed God that we were an unbroken circle. I more than once said to my companion, 'this is too much, and more than is usually allotted to man: there will be a change.' It came." Another change has reunited these two, who loved to labor together here below, and now their labors are ended. Their Family Record says: "Our children, given to us by God, have been thrice consecrated to him; at birth, in baptism, and in having all been made Life Members of the American Home Missionary Society." May their children be mindful of these parental vows, and follow in the steps of him whom their parents served; then the "changes" that remain for this family will none of them be altogether sad; for if there be separation, there will be reunion also.

Rev. J. T. Cook, Eddyville, Ia.
 Rev. Conrad V. Hees, Garnaville and Farmersburg,
 Ia.
 Rev. A. R. Mitchell, to go to Iowa.
 Rev. L. R. White, Le Claire, Ia.
 Rev. Richard Hassell, Fairplay, Wis.
 Rev. A. C. Lathrop, Hortonville, Wis.
 Rev. W. P. Russell, Richmond and Elley, Mich.

Rev. G. V. Fry, Fen
 Rev. Rees Powell, G
 Rev. J. W. Thompson
 Rev. James E. Vance
 Rev. W. E. Caldwell,
 Rev. William Johns,
 Rev. Clark Lockwood
 Rev. J. W. C. Penning
 Rev. C. O. Reynolds,
 Rev. Philo Canfield, R

The Treasurer of the American Home Missionary Society acknowledges the following sums in the month of October,

MAINE—

Castine, Horace Sibley, by John M. Gordon,

2 00

NEW HAMPSHIRE—

Derry, Ladies' Sewa Soc., by M. L. Reynolds,
 Dover, Ladies' H. M. S., by C. M. Palmer,
 Londonderry, a friend,
 Lyndeborough, J. G.,
 Pelham, Ladies' Sew. Soc., by M. F. Tyler,

4 00

8 00

5 00

7 00

5 00

VERMONT—

Newbury, Cong. Ch., to const. Dea. David Wells a L. M., by Rev. A. Dean, Jun.,
 Swanton, Benev. Soc., by D. Bullard,
 Weston, a Widow, by Rev. John Walker,

81 11

6 54

5 00

MASSACHUSETTS—

Mass. Home Missionary Society, by B. Perkins, Treasurer,
 Amherst College, Faculty and Students,
 by E. C. Bissell,

4,000 00

CONNECTICUT—

Centerbrook, Ladies' Miss M. A. Griswold
 Coventry, R. B. Cham
 Easton, Rev. C. T. Pre
 East Woodstock, Cong.
 Greenwich, Second C
 Charlissa Mead,
 Gullford,
 First Cong. Ch. and
 Griffing, to const.
 den a L. M. \$30;
 Rev. E. E. Hall,
 Third Cong. Ch., by I
 Litchfield Co., Aux. H. A
 Madison, Ladies' Cent S
 Manchester, Second Con
 by Dr. Wm. Scott,
 New Canaan, Mr. and M
 John, L. M.,
 New Haven, a friend,
 Center Ch., Sab. Sch.,
 Halesy,
 North Ch., by John D
 \$30 is to const. Heli
 M.,
 New Haven West Cons.,
 send, Treas.,
 Provost

NEW YORK—

A friend, by Bacon, Sargeant & Co., Albany, Fourth Presb. Ch., Mrs. Richard Winslow,	100 00
Bura, Ladies' Benev. Soc., by Rev. B. Fancher,	5 00
Barryville and Lumberland, Cong. Chs., by Rev. F. Kyle, Brooklyn,	15 00
First Presb. Ch., Mrs. Packer, to const. Rev. R. E. Bellamy, of Chicopee Falls, Mass., a L. M., \$50; C. P. Smith, \$25; Mrs. Addison, \$10; Mrs. J. Sheldon, \$10; M. E. Beach, \$5; Lt. Col. Casey, \$5,	6 16
South Presb. Ch., Mon. Con. Coll., by J. Milton Smith,	105 00
Church of the Pilgrims, Arthur W. Benson,	71 88
Catskill, Presb. Ch., by M. Howell,	50 00
Centerville, Green Co., Presb. Ch., by Rev. A. H. Lilly,	1 00
Champion, Fem. Char. Soc., \$2; Miss T. F. Hubbard, \$3,	4 50
Constable, Presb. Ch., by Rev. T. Riggs,	5 00
East Bloomfield, on account of legacy of Uri Beach, by George Rice,	18 25
Franklin, First Cong. Ch., Ladies, by Mrs. Maria E. Noble,	150 00
Harlem, Presb. Ch., Mon. Con. Coll., by E. Ketchum,	5 00
Irrington, Presb. Ch., a friend, to const. Rev. Charles K. McHarg a L. D., \$100; John T. Terry, to const. Roderick Terry, of Hartford, Ct., a L. M., \$80; others, \$108 18, by J. Wilbur,	15 25
Jefferson, First Presb. Ch., by Rev. W. J. McCord,	288 18
Livonia, on account of legacy of Charles P. Pierce, by Jacob G. Pierce, Ex'r, New Rochelle, Presb. Ch., Ladies, New York city,	8 48
Rev. Wm. Patton, D. D., in full to const. Wm. C. Gilman a L. D., \$50; H. A. N., \$50,	500 00
Allen St. Ch., George Betts,	2 00
Mercer St. Ch., Norman White,	100 00
North Presb. Ch., by A. Phelps,	100 00
Church of the Puritans, Mon. Con. Coll., by E. M. Kingsley,	60 00
Spring St. Ch., Youths' Miss. Assoc., by J. Carlisle,	20 00
Tabernacle Ch., J. H. Grovesteen,	382 00
Northport, Presb. Ch., by Rev. J. B. Smith,	5 00
Norwich, Isaac Foote,	25 00
Poughkeepsie, Rev. Thomas S. Wickes,	10 00
Sherburne, Ladies' Miss. Soc., by Mrs. Cornelia Rexford,	100 00
South Granville, Cong. Ch.,	8 00
Troy, First Presb. Ch., by B. Hatch,	5 00
Walton, First Cong. Ch., Mon. Con. Coll., by Rev. J. S. Pattengill,	15 00
Wyant's Kill, Mrs. Kinney,	7 00
	1 00

NEW JERSEY—

Morris Plains, Fem. Sew. Soc.,	2 00
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PENNSYLVANIA—

A friend,	8 00
"West Chester," by Rev. W. E. Moore,	60 00

VIRGINIA—

Bethesda, Coll., \$5; J. N. Lindray, \$1; Mrs. P. H. Brown, \$1, by Rev. L. C. Brown,	7 00
Winchester, Presbytery, by Rev. J. T. Hargrave,	100 00

TENNESSEE—

Clayville, J. A. De La Vergne,	2 00
Nashville, A. M. Perrine,	2 00

KENTUCKY—

Newport, Second Presb. Ch., Rev. E. Black,	15 00
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OHIO—

Belpre, Cong. Ch., by Rev. J. Williams	84 80
Berlin, Presb. Ch., by Rev. J. W. Thompson,	30 00
Sandy Spring, by Rev. J. E. Vance,	8 00
Stansbury and Frankfort, Presb. Chs., by Rev. W. H. Brinkerhoff,	5 00

INDIANA—

Clinton, Rev. James Boggs,	5 00
Hopewell and Rochester, Presb. Chs., by Rev. N. L. Lord,	15 00
New Piasag, Coll., by Rev. J. Fairchild,	3 00
Perryville, First Presb. Ch., by Rev. W. L. Buffett,	8 00

ILLINOIS—

Beardstown, Luth. Ch., by Rev. George Grau,	5 25
Greenville, Cong. Ch., by Rev. G. C. Ward,	26 00
New Providence, Presb. Ch., by Rev. H. F. Taylor,	4 00
Pittsfield, Cong. Ch., by Rev. Wm. Carter,	17 00
Sharon, Presb. Ch., by Rev. E. R. Martin,	5 00
Springfield, Second Presb. Ch., by Rev. A. Hale,	8 18
Trinity, Bethel, and Ebenezer, Presb. Chs., by Rev. Joseph Butler,	15 00
Warsaw, Ger. Luth. Ch., by Rev. C. Young,	10 00

MICHIGAN—

Brighton, Coll., by Rev. C. Osborn, \$12; Rev. C. Osborn, \$13,	25 00
Middleville and Prairieville, Cong. Chs., by Rev. D. B. Campbell,	8 92
Monroe, Presb. Ch. and Soc., by W. H. Boyd,	87 00
New Hudson, Dea. Smith, by Rev. L. Lovewell,	25 00
Sharon, Cong. Ch., by Rev. W. C. Smith,	12 00
Stoney Creek, Presb. Ch., to const. Mrs. Azubah Hatfield, L. M., by Rev. A. Scofield,	30 00

WISCONSIN—

Appleton, Cong. Ch., Mon. Con. Coll., by Rev. C. W. Munroe,	2 75
Brookfield, \$18 05; Lisbon, \$4 45, Cong. Coll., by Rev. Anson Clarke,	22 50
Delavan, Cong. Ch., Coll., to const. Rev. Lucius Foote, L. M.,	80 00
Fairplay, Presb. Ch., by Rev. R. Hassell,	8 17
Green Lake, Cong. Ch., by Rev. S. Bristol,	18 00
Oak Grove, Cong. Ch., by Rev. H. M. Parmelee,	5 00
Plake's Prairie, First Cong. Ch., by Rev. Ira Tracy,	9 41
Potosi, First Presb. Ch., by Rev. E. Morris,	5 60
Sheboygan, First Cong. Ch., by A. H. Edwards,	4 00
Windsor, Cong. Ch., by Rev. C. H. Matthews,	6 25

IOWA—

Dover, Coll., by Rev. M. G. Casa,	3 00
Vinton, Coll., by Rev. N. C. Robinson,	10 00

MINNESOTA—

Stillwater, First Presb. Ch., by Rev. H. M. Nichols,	26 00
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CALIFORNIA—

Redwood Landing, Rev. A. F. White,	40 00
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\$2,622 03

JASPER CORNING, Treasurer.

"Busy Bee" Soc., by Mar- 30 04
 tha C. Todd, a box, 112 00
 First Cong. Soc., Ladies, by Mrs. J. War- 180 00
 riner, two boxes,
 Rehoboth, Mass., Cong. Ch., Ladies' Soc., 46 75
 by Rev. C. F. Grosvenor, a barrel,
 Seekonk, Mass., Ladies' Sew. Circle, by A. 24 05
 T. Whitaker, a barrel,
 Sherburne, N. Y., Ladies' Miss. Soc., by Mrs. 57 68
 Cornelia A. Rexford, two barrels,
 Stamford, Ct., First Cong. Ch., Ladies, by
 Rev. James Hoyt, a box.
 Swanton, Vt., Benev. Soc., by D. Bullard, a
 box.
 Thetford, Vt., Ladies' Benev. Soc., by Rev. 45 52
 T. F. Clary, a barrel,
 Torrington, Ct., Ladies, by Mrs. M. E. 40 19
 McKinstrey, a box,
 Wallingford, Ct., Ladies' Benev. Soc., by 41 92
 Rev. E. E. Gilbert, a barrel,
 Warren, Ct., Benev. Soc., by Jane C. Starr,
 a barrel.
 Winchester Center, Ct., Sew. Soc., by H. L. 38 00
 Evans, a box,
 One box, source unknown.

Receipts of the Western Reserve Agency, from June
20 to Sept. 23, 1854. T. P. HANDY, Treasurer,
Cleveland, O.

Ashtabula, Mon. Con. Coll., 15 00
 Brecksville, Augustus Adams, \$5; Arthur 21 99
 Adams, \$5; Coll., '11 99,
 Brooklyn, by Rev. C. Durfee, 12 25
 Haridon, Cong. Ch., \$11; Sew. Soc., \$3 80.
 Cleveland, on account of legacy of P. M. 7 50
 Weddell,
 Clevela,
 Clevela, by Rev. J. B. Allen, 21 00
 Clevela, First Calv. Ch., \$5; S. Warren, 8 00
 \$5; a friend, \$10,
 Clevela, by Rev. B. F. Sharp, 20 00
 Clevela, by Rev. X. Betts, 21 86
 Clevela, Mrs. Rev. B. Walker, \$15; Coll., \$5, 12 00
 Clevela, by Rev. B. Walker, 20 00
 Clevela, bal. of Coll.,

The Presbytery of Ill
of the following sum
L. M. Glover, Treas

Jacksonville, First Presb. Ch.,
 Springfield, Second Presb. Ch.,
 Winchester, Presb. Ch.

Rev. CALVIN CLARK,
the following sums in
 Detroit, Cong. Ch.,
 Hilldale, Presb. Ch.,

The Massachusetts Hon
knowledges the receipt
the month of Sept., 1854,
over.

Abington, Rev. Mr. Walk
 Andover, Old South Ch. a
 Beverly, Dane St. Ch. and
 Boston, Dea., Nathaniel W.
 Braintree, Rev. Dr. Storrs
 Coll.,
 Byfield, Rev. Mr. Tenny's
 Danvers' Ladies' Home MI
 Ch.,
 East Douglas, Cong. Ch. at
 Franklin Co. H. M. Soc.
 Eastman, Treas.
 Bernardston, Orthodox f
 Charlemont, a friend, \$1;
 Soc., Gent. Assoc., \$9
 Gill, Cong. Soc., to const.
 F. Brooks a L. M.,
 Hawley, Samuel William
 Heath, Con. Soc.,
 Orange, Evan Soc., to con
 David Peck a L. M.,
 Shelburn Falls, Cong. Soc.
 Shutesbury, Cong. Soc.,
 South Deerfield, Monun
 to const.

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXVII.

JANUARY, 1855.

No. 9.

The American Home Missionary Society—Its Position, and Aims.

THE American Home Missionary Society has now, for more than a quarter of a century, enjoyed the affectionate confidence of a very large and intelligent christian community. Its growth has been steady and healthful; and it occupies, at this moment, a stronger position, and apparently is doing more good, than at any previous time. Whether we reflect upon the purity and the grandeur of its aims, the wisdom of its methods, the success with which Divine Providence has blessed its labors, or the field of glorious promise which is opening before it, we feel that every good man must rise from such a scrutiny, with new gratitude and hope. It is not our purpose at this time, however, to give illustrations of these several points, but merely to throw out a few thoughts with regard to the position and objects of the Society.

The *ultimate end* for which this Society exists, is, of course, the Glory of God, in human sanctification and happiness; and the great object of its labor and its hope, is the conversion of *mankind*, to a living faith in Jesus Christ.

Nothing is more noteworthy, both in the earliest and in the later reports and papers put forth by its founders and its officers, as well as by others whose position makes them proper representatives of its spirit, than this perpetual reference to America's influence upon the *world*; and we see at once, that the aims of its originators and supporters have never fallen short of the widest sphere which it is given unto man, in this life, to fill; but that they have embraced the whole planet and its remainder of time, with the future fullness of immortality, in the arms of their beneficence and hope. This Society draws its inspiration from the largest, and from the divinest object for which mortal man can labor—the conversion, not of living generations alone, but of mankind, of the race, and their union, under Christ, in one family of God. There is nothing better, for which any man, be he king or hierarch, can labor; and any hero may be esteemed happy who has so

more to the desire that mankind should turn to God, but that America has a very important part in the work of the world. Its friends have recognized something remarkable in the history which seems to single them out as privileged with a high Christian thing remarkable even in the very position which we occupy, tending from sea to sea, grasping the commerce of two ocean powerful hand, of all the three elder continents, and shedding over all the earth. Nor this alone; they have felt a patriotic pride; they have thought how God had destined their native country for a noble land; and looking back, and seeing how all empires that have had a finite or temporal end have perished, or must perish, and deeming that, there shall be one free empire that shall never decay, they have given to it an eternal end and aim, an exhaustless object, an immortal existence—establishing it as an instrument of God in the achievement of his purpose toward man, making it a co-worker with him, and its work is, the work which will not end for earth, until the last day. It is not unchristian to love our country with peculiar affection; it is a duty at once its purest, its noblest, and most delightful expression. It is the sacrifice of the founders and patrons and missionaries of the Society.

But the Society proposes to labor for this particular object, not in general ways, but in one specific way; and this is—

By establishing and supporting the *living ministry* in christianity. It does not print Bibles, or tracts, or newspapers; it supports no meeting houses, founds no colleges, or schools, or seminaries, or hospitals, or houses of reform—none by direct appropriation of money—its one object is to create and sustain a christian

stitution, or in the discipline of churches. With the support or the management of religious societies that are able to maintain themselves, it has nothing at all to do. But

It devotes itself exclusively to the welfare of those that are *feeble*.

It is not, therefore, a bishop permanently set over the churches to rule them, to guard their purity, and promote their efficiency; it is only a friend and ally standing ready to help them through with their season of weakness, and when that is fairly over, bidding them God speed, and leaving them to themselves. When there are no feeble churches, and none becoming feeble, and no places where churches must make a beginning feebly, the work of the American Home Missionary Society will have ended. But so long as communities in the older States are thinned out by emigration, and so long as we have an advancing frontier, or sparsely settled regions anywhere, its work endures. Not till all this land is thickly peopled, and all this thronging people is supplied with christian institutions, will this Society be permitted to rest from its labors.

But our view of the position and aims of the American Home Missionary Society would be very imperfect if we did not refer to the *general* and *indirect* influence which it exerts upon the imagination and heart of the community. Its very existence is a power. It is always holding one grand idea up before the people, and proposing one noble purpose for their achievement. That idea is the christian conception of our nation's *destiny*; and that purpose is, the *complete* christianization of this American people, and through its instrumentality, in part, the conquest of the world, and the incorporation of all its realms into the kingdom of heaven. It says nothing for sects or politics, for theories or parties, but pleads only for Christ, and for the soul, for America, and for the world, whose hope leans so much upon the thorough regeneration of America. In a word, this Society is one of the most efficient among the best instructors of our people, and is doing much to make religious aims familiar to them, and to give to popular conceptions a more than statesmanlike breadth and dignity. While many political leaders lose themselves in mere party snarls, in details of trade, or of the vulgar expediences of the hour, there are large masses among the people who are nursing in their bosoms views of surpassing grandeur and far-reaching purposes. The image of a great christian republic, counting its inhabitants by hundreds of millions, its power of production multiplied by mechanical inventions and scientific appliances, and its wealth reinforced by the commerce of both hemispheres, radiant with the light of religion and of liberty, illustrating in its history the truth and the power of the Gospel, and by the force of its bright example exercising a benign control over all nations, and leading them onward in a peaceful progress—this image has already grown familiar to the imagination of multitudes—we may even say, of *masses*—of the people; and it has become plain to them, that *religion* is the foundation upon which alone such prosperity can rest—that the indwelling of the Spirit of Christ is as necessary, in the long run, to temporal as to spiritual salvation. Such ideas as these respecting the ultimate destiny of the American people, together with the political aims which these generate, the American Home Missionary Society does much to awaken and cherish; and in fact, all this is a department of its appropriate work, for it needs these sentiments to work with—they become an important part of its “capital.” While, therefore, it is its duty to do all it can to elevate and sanctify popular aspirations, it is its felicity that it cannot exist without doing this. The necessary significance of the movement which it embodies and leads, is such as both to imply and promote the efficient action among the people of a truly christian spirit. The recipients of its bounty are more blessed in the love and wisdom which inspired

...state and action of th
wherefore, works upon them, whatsoever affects the spir
churches, and tends to make them zealous or lukewarm,
Christ-like or worldly, that operates upon the profoundest
powers which are at once the most subtle, the most mighty,
nent in action and result.

What, now, would be the consequence if our churches
support of these missionary enterprises, and, seeing this wid
set open before them, were to refuse to enter? They would d
accepting the work to which God calls them, what is the resul
And just in proportion as they lose themselves in this grea
unce of the whole world from sin, and its reincorporation in
n proportion as, in view of this grand consummation, they for
nd combine, with enthusiasm, in oneness of faith, in that pro
troug and happy, glorious in divine might and beauty. And
s they lose themselves in speculation on themes incomprehen
on, or in sectarian warfare, or so devote themselves to philos
dogmas of theology, as to lose "the spirit and the life,"
ins, they embalm words that are dead, just in that proporti
d decay. "If my words abide in you," saith the Savior, "y
ll, and it shall be done unto you;" but, "my words, they a
life." They in whose hearts these words are living feelings
ll find mountains melting away before them; while upon the
h having these words safe in books, and on records, descends
r but hear it—the rebuke, "O, ye of little faith!" The life
of more consequence than their technical orthodoxy, in
after all, the real orthodoxy is born of heart and will, and
s, and consists of a knowledge of this—

American Home Missionary Society; not of its founders, or its leaders, or its executive merely, but of the individuals of every name and relation, who, together, compose it—the ministers who are inculcating its principles and urging its grand object, the christian and benevolent laymen who contribute to its treasury, the rich men who consecrate their thousands, and the poor widows and laboring men who devote their hard-earned mite to its cause, the ladies whose liberal and sympathetic forethought furnishes such timely gifts to its missionaries, and the thousand missionaries who, in addition to their heavy labors, are ekeing out a pittance from their meager salaries, rather as an expression than as a deed of beneficence; these, taken all together, constitute the American Home Missionary Society; these all, in their several ways, are pleading its cause, and doing its work. It has not a mere local life, but it lives in the heart of the good people of these christian denominations, and, “vital in every part,” cannot die unless it die there, and if strong, it is there, under God, that its strength lies. It endures, not by force of organization and management, but by the power of God in the hearts of the good; a product and an instrument of the brotherly love which lives in the souls of Christians. As it was born of this love, and lives by it, so it devotes itself to its one work, and aims only at this one thing—the building up of the Redeemer’s kingdom in this world, through the christianization of the American people; and no denomination, and no local church, and no single individual who heartily adopts this aim as supreme, is forbidden to share in its labors, or its bounties. Its ultimate scope is more than world-wide; its specific sphere is truly national. It is no fault of its constitution, or of its spirit, or of its practical methods, that it does not combine all evangelical denominations, and all benevolent souls.

Finally, therefore, we conclude that no one of those who have been interested in the American Home Missionary Society need be ashamed of his cause; that no unoccupied labor can be better employed than in its channels; that no idle capital can be better invested than in its funds; that no patriot can be esteemed a wise man who refuses to support its endeavor, and no professing Christian a true man who will not give to it his love.

Anniversaries of Auxiliaries.

NEW HAMPSHIRE MISSIONARY SOCIETY.

This Society celebrated its *Fifty Third Anniversary* on the 24th of August, 1854. The President, REV. NATHANIEL BOUTON, D. D., occupied the chair. Prayer was offered by REV. JOSEPH S. CLARK, D. D., of Boston, extracts from the Annual Report were read by REV. BENJAMIN P. STONE, D. D., Secretary, and addresses delivered by REV. SAMUEL C. BARTLETT, of the Franklin St. Church, Manchester, N. H., and REV.

DANIEL P. NOYES, Secretary of the American Home Missionary Society.

The following extracts are taken from the Annual Report.

The Treasury.

The balance on hand at the close of the last account was \$2,588 44. The receipts of the year have been \$6,135 33, making the available resources for the year, \$8,723 97. Of this sum \$1,126 73 were received for the American Home Missionary Society. The Trustees have appropriated \$1,500 00 to the Parent Society, which makes \$2,626 73, the

amount received in the State for the cause is \$2,043 68 less than that raised the preceding year. The legacies for the N. H. Missionary Society for the year are \$394 18, which is \$2,295 20 less than those received for the year preceding. The whole amount of legacies for both societies is \$2,024 18, which is \$580 20 less than those of the preceding year. The receipts from donations alone are for the N. H. Missionary Society \$872 41 less this year than those were last year; and for the general cause, 1,543 88 less than they were last year.

The amount received from the Cent institution this year is \$1,604 06, which \$67 89 less than the receipts last year.

The disbursements of the Society for the year are \$7,042 02, which left a balance on hand at the close of the accounts of \$1,681 75.

Lest it should appear that there has been a decline of interest in the cause on the diminished income of the Society, it is proper to state that we received last year \$470 26 from the Permanent Fund, mostly on account of selling its investment, and that nine churches, which contributed \$404 86 last year, have paid nothing this year. The two items make \$875 12. From this it is evident that, aside from the largely decreased amount of legacies

work of *prospecting* stubborn fields of t and the young aspir or usefulness, looks more favorable to pi be in the busy town chandise, along the r stirring cities of co the broad prairies c El Dorado of the Paci and peradventure he lowed by the gray ha and the old homestead ground, or is tenant scorn the piety and th once were its glory. feebleness to the chu moral decline of societ would not complain. into the plan of a wis which great and glorio tended for our land.

Emigration n

Again: we have adv this article that shoul the light of discoura the churches of New been contributing so m nish a preached Gospel tous brethren, they ha vain. Had it --

of men, all constituting a bank of glory for God and our country.

The True Economy.

The scattered population in our mountain towns, and the little clusters of people in our valleys and by-places, have been refreshed at this fountain of waters. They will testify that the Missionary Society has been to them as an oasis in the desert. Shall not the past revenue of intelligence, of virtue, and of piety, which this Society has acquired in the character of its beneficiaries and in the blessings it has conferred upon our community, stimulate us with fresh zeal in our work of mercy to the poor. Is it the dollar that is the object of our economy in this cause? No, it is not the dollar! It is the man, the citizen, whose life on earth and in heaven is worth more than the dollar. It is the luxury of doing him good in his want, and not the study to save the dollar, that kindles up in our bosoms the spirit of philanthropy, and the love of Christ. And has not the preaching of the word under the auspices of this Society been sowing the good seed here and there? and has not the seed been springing up and bearing fruit, though an abundant harvest has not been gathered in? The thousand bearings of a faithful christian ministry upon the present and future character of individuals and families, may not at once be visible, but they are none the less real. Who can estimate the influence of the droppings of the sanctuary, as they have gradually worn away the rocks of prejudice and ignorance, and opened avenues through which the Holy Spirit has reached the heart of the man, the woman, and the youth, and transformed it into the image of God? Who can weigh the instructions of the Sabbath school, as they have checked the froward tendencies of childhood, and laid the foundations of a virtuous and useful life and a happy eternity? Who can enumerate the ornaments to the cause of education, morals, and religion, now scattered over the land, having first received their moldings in these hard and stubborn fields? Has not many a flower that, without the transplanting hand, might have blushed "unseen, and wasted its sweetness on the desert air," added beauty and delight to the gardens of Zion? Let, then, our sadness be turned into joy. The demands upon us this day are not so much a lamentation over the smallness of the results of our labors, as a

thankful return to the Great Head of the Church, that he has enabled us to accomplish so much; and while he still points us in his Providence to starving poor around us, let us rejoice that we are counted worthy to carry unto them the bread and the water of life.

VERMONT DOMESTIC MISSIONARY SOCIETY.

The Vermont Domestic Missionary Society held its thirty sixth Anniversary at St. Albans, June 21st, 1854; Rev. J. D. WICKHAM, one of the Vice-Presidents, in the chair. Prayer was offered by Rev. SILAS MCKEEN. After the usual Reports, Resolutions were offered, and sustained in addresses by Rev. Messrs. C. W. PIER, T. S. HUBBARD and C. B. TRACY, and by Rev. D. B. COX, Secretary of the American Home Missionary Society. We make the following extracts from the Report presented by Rev. J. F. STONE, the Corresponding Secretary.

State of the Treasury.

At the last annual meeting, there was a balance in the treasury of \$351 09. The amount since received is \$6,500 86, making the total resources for the year \$7,351 45. The amount paid out, inclusive of \$600 which was due to missionaries, at the beginning of the year, is \$5,064 75, and the amount of present liabilities, \$1,500; leaving a balance of \$786 70 with which to commence the operations of another year.

Sums amounting to \$2,831 48 have been sent to the treasury of the Parent Society at New York, without passing through our treasury; making the whole amount realized from Vermont for Home Missionary purposes this year, \$9,331 84.

Number of Missionaries.

The number of Missionaries, including the Secretary, who have been in commission during the whole, or some portion of the year, is fifty three. The sum of their labors is thirty nine years and four months. Aid has been extended to fifty four churches, and to two communities without churches. Thirty two of the aided congregations have had arrangements for a constant supply. Nine

churches had dismissed more than they now number of resident members; several, more than twice as many; some more than four times, and a few more than six times their present number. In several instances, a church at the West has been constituted almost entirely of members from some one of our now feeble and destitute churches. And very many churches at the West have been composed in part of members from Vermont. We have not, this year, collected statistics in this relation to any great extent. But we know that the draft has been as severe, upon many of the churches, as in any former year.

Not only church members, but members of the societies, and the young of the congregations, in large numbers, have removed. One missionary reports: Last fall, I had a Bible class of twenty young gentlemen and ladies. One half these have since left the place, never, probably, to reside here again." Another reports the removal of six valuable families from his small church, and adds—our society has lost thirteen families, in spring, by removals to the West; the prospect is that others will remove during the season." Other churches suffered in nearly the same propor-

where such drafts are made upon the members and strength of a small

years. And as the number of the remaining members is so straitened, they are unable to give the support, as to feel that the question of flock, for other fields, perhaps, be equally sustained.

Meager

The necessity for material support is being very widely felt. Doubtless of those called of God to do this in the face of or embarrassments that no prosperous community can suffer the embarrassment without disgrace. It is the privilege to suffer no less the people's share. One would think that enough to have taught society the lesson, that religious and public ordinances are necessities of life; that they decay; that without proper support, confusion and weakness

as those which relate exclusively to eternal things; and men let religious worship and instruction labor under needless embarrassments, as unconcernedly as though their purses had nothing at stake in the matter. The voluntary blindness in which they neglect the care of their souls extends farther yet, and prevents them from seeing clearly what even their pecuniary interests demand.

Were the business men of our country able to recognize the fact which really looks them in the face from every quarter, they would see that the only guarantee of trade, the only reliable insurance on debts, on the genuineness of stocks, on the safety of ships, on the stability of government, and even on real estate—to some minds, apparently, the only *real* thing to be found—lies in the prevalence of a thorough, practical, spiritual piety; and that the interests of the stock market, and of the insurance companies, the importing interest, and the jobbing interest, and the retail interest, and the railroad interest, and the steamboat interest, and all varieties of self-interest, demand that christian teachers be maintained in such numbers, and such efficiency as, by the Divine blessing, to make the people honest, industrious, faithful, wise—in short, *christian*, destroying thus, the fatal predominance of self-interest, which is the mother of so much corruption and loss, and enthroning in its stead that love which “never faileth.”

Read the following:

One missionary, who has the care of two churches, and whose field of labor embraces two towns, says: “Unless my people obtain a much larger subscription than ever, they will be under the necessity of asking for a larger amount of aid than last year. For my ordinary expenses, during the past year, have been about \$75 more than I have received for my labors. The extremely high price of every thing makes it necessary that I should receive more. Hay is from \$6 to \$7 a ton higher than formerly, and most kinds of provision double their former prices. The health of my wife is impaired, in consequence of over-taxing her strength among the sick, by efforts in Sabbath school, &c., and in home duties, and we greatly need hired help. But our salary will not allow us to have help. We both need relaxation and rest. But

it is very difficult for me to leave, unless there shall be some one to look after and encourage these little flocks. I wish some good man could be found to take my place: not that I wish to flee, if I have health and strength to pursue my labors.”

The brother here referred to, was a young and prosperous merchant, when he gave himself to theological study, preparatory to preaching the Gospel. During his last year in business, his profits were about \$1,000. He was willing to relinquish his business, and give himself to the work of the ministry, and has been laboring diligently and faithfully, as we have occasion to know, for more than twelve years, upon a limited salary. Upon what ground can our thriving farmers, and mechanics, and merchants, and lawyers, many of whom are adding wealth to competency, justify the principle, or usage, rather, which, while it allows them to add affluence to ease, compels their brethren, whom God has called to preach the Gospel, to make nearly all the sacrifices which are made for the Gospel's sake? Or, if it be an honor and a privilege to make sacrifices and endure hardness for the sake of Christ and his cause, upon what ground do they allow the ministry such a monopoly of that privilege and honor? It is plain that the support of our missionaries must be increased, or the fields they occupy be left destitute, and many of our feeble churches suffered to languish and die.

Yet the Missionary Society can not alone meet the exigency. There must be, in the churches and communities, a change of sentiment on the subject of support—a more correct estimation of the minister's necessities and claims, and a greater readiness to act in accordance with the ordinance of God, that “they that preach the Gospel shall live of the Gospel.” And it should be distinctly considered that the very circumstances which create the necessity of larger salaries, do at the same time, in the case of a large proportion of community, increase their ability to give for the support of the Gospel. While the farmer, for instance, realizes double the price of former years for the products of his farm, it is evident that his ability to give has increased in the same proportion. If this Society had the means of making up the entire deficiency in the salary of the ministers of the aided churches, it would be no charity to those churches to do all this for them—to do for them what they have increased ability to do

...to be founders of churches there, and supporters of all good institutions, may readily be excused if unable to make any large contributions in money. This is a high ambition, worthy of a christian heart—to make Vermont a nursery of men, for the common benefit of our whole country.

Its importance must be estimated, not in view of the destitutions and wants of Vermont alone, but in view of the influence, for good or for evil, which Vermont is destined to exert upon the West and upon the world, by means of those who shall go forth from her communities. For many years, Vermont, it is believed, has done more, in proportion to her pop-

moral wastes. I prompt and liberal hand; if the aid communities will put to their means, as churches, that feeble, do to sustain grace; and if the generally, will endeavor, as many of done, we may hope sionaries that are see the preaching o lished in those fields become destitute, as to extend operation fields that have air neglected.

Missionary Intelligence.

OREGON.

from Rev. G. H. Atkinson, Oregon City,
Clackamas Co.

the center of trade for
An Episcopal church
erected by the citizens
from New York and

results, and yet, for all these weary months, it has gone begging for an occupant! There is a prospect now, indeed, that a supply may be secured for it in the spring; but it is no honor to the churches that it should be compelled to wait so long, and very unfortunate for the little church which has been gathered there.

From Rev. Milton B. Starr, Albany,
Linn Co.

Preachers in Low Repute.

Your very welcome letter arrived in safety, and was exceedingly cheering to me, for it put into my possession the means of satisfying the demands of a creditor, at a time when the scarcity of money here would have made it impossible for me to have met the demand. The gentleman to whom I was owing the money said, that in the endeavor to collect \$1,500 due him, he had not got enough to pay his harvest hands; and added, that in all his dealings in Oregon he had had more trouble in his business arrangements with men calling themselves *preachers* than any others. He invited us to visit him, and says he will attend our meetings.

It is no doubt true, that in the early days of Oregon, some did steal the "livery of heaven to serve the devil in," and thus brought a suspicion and reproach upon the ministry, that may require years of silent example to wear away. One Sabbath, as I was riding home from meeting with a plain spoken young man, he expressed the views of, no doubt, a large part of the people:—said he, "For my part, I think no less of a person for being a professor of religion, or even a *minister*, but some do." Hence the importance of a ministry disconnected from secular affairs.

Sabbath-breaking.

The darling sin of the people here is *Sabbath visiting*! It is often the case, that quite as many are gathered in a neighboring house on a visit, as are assembled near by to hear preaching. Against this soul-destroying influence many professing Christians, and even preachers of some denominations, are never known to raise a warning voice, but, instead, cheerfully participate in the *entertainment and the merriment*. As

an illustration:—A gentleman promised, since I have no wagon of my own, to take me and my wife to meeting, with his own family. We rose before the sun. I took my boy, two years old, on my back, and my wife walked two miles and a half to our neighbor's house, only to find it full of company. The gentleman and his wife were obliged to stay at home, or give offense to their friends, and my wife was forced to carry the boy back alone, or stay and spend the day in a manner so contrary to her principles. Powerful, indeed, must be the work of grace that from the present generation can raise up a consistent, self-denying church.

Ignorance and Prejudice.

There is much need of northern leaven in Oregon. The people near me are mostly early emigrants from Missouri. A *majority* cannot read or write, but are anxious, however, to have their children taught, and are willing to hear the Gospel. One good eastern family is like a light set upon a candle-stick. Our hope is in the young.

As to ministerial support, it will be a long time before the people of Oregon will come up to their duty. There is, probably, no christian country in the world, so well able, that pays so little for the support of the Gospel, as this. The blame for this state of things lies at the door of those who, to gain applause from the covetous, cry out against "hiring preachers."

From Rev. Obed Dickinson, Salem, Marion Co.

A Sparse Congregation.

We find it almost impossible to make our church members efficient, faithful teachers or regular attendants upon the prayer meeting. Three of them live on French Prairie, eight miles north-east of Salem; two live three miles east; one, six miles, and another, four miles south-east; one, seven miles south; one four, and another, two miles south-west; and one, three miles west; while only two male, and two female members live in Salem. If a prayer meeting is *always* a true index of the prosperity of a church, ours is not very prosperous; for I have sometimes prayed alone at the place and hour of meeting; and yet I was not alone, for I felt that Jesus was there.

each communion season. At our last communion, we were cheered again in the reception among us of two other disciples of our Lord, one of them recently separated from the world in the exercise of a bright christian hope. True, this is making but slow inroads upon the world, yet we are thankful.

KANSAS.

From Rev. S. Y. Lum, Lawrence.

It will be seen that our missionary has met with a cordial reception both from the people in Kansas, and from the Agent of the Emigrant Company. Mr. Pomeroy deserves the warm acknowledgments of all friends of religion and civilization, for the very prompt and efficient manner in which he has coöperated with this Society. An enterprise that shall continue to be inspired and ruled by such a spirit of generosity and fraternity, cannot fail to prosper.

The emigrants to Kansas, at least those who are gathering round the new town of Lawrence as their center, seem to be

used into one common aim of the establishment in the new State, the untrammelled Christian foundations of society, religious and God, and fears not but calls no man master of all, an opportunity of conscience, and is determined to secure sacred right. If the good meaning, it is country will, then things of these new It will expect them things, and to consolidate idea, viz., to make of tian State. It will critical appreciation of principle of republic is but the handmaid intelligence and piety preservation of liberty Church first, and next great institutions of which all morality, order and happiness lead

the expenses of getting here had been met. I knew not what to do. In this emergency, Mr. Pomeroy, Agent of the Emigrant Aid Company, took me by the hand, as a true brother, and from his own pocket lent me the means of defraying expenses—in fact, did all for me that a man in his situation could do.

As you supposed, I have been most busily engaged since my arrival in the Territory. There was no other course left me but with my own hands to prepare a place for my family before winter set in. Of course, none could be rented, for there was little else than the smooth prairie; and as most were engaged in building for themselves, I must do the same for myself.

At this place, which is, no doubt, as yet, the most important in the Territory, there are the most encouraging signs of progress in every direction. Many from the various companies that come on, either locate within the city limits, or secure farms in the immediate vicinity; until now, within a circuit of five or ten miles there are not far from seven hundred persons, mostly heads of families, the representatives, in all, of little less than three thousand souls, most of whom will be here as early in the spring as possible. The site selected for a city, has many natural and local advantages. It is laid out on an extended scale, embracing about two miles square, and yet, from the rapidity with which lots are being taken for actual improvement, it will soon have few important lots unoccupied. Many are pledged by the terms on which they accept lots, to place improvements on them to the value of \$2,000 to \$3,000 each, within one year. If what is now promised be but partially fulfilled, we shall present a city of as rapid growth as, I had almost said, any in California; and I can see no reason why it may not be so. Of one thing we are certain, that the population, if what is already here be a fair criterion of the whole, will compare favorably with that of any State or Territory in the Union. For firmness of purpose, indomitable courage, and executive talent, they will equal the emigration to California; while in intelligence and moral worth, they will be surpassed by none. A holy purpose has called them to this western world, and they come with all the elements necessary, with God's blessing, for the accomplishment of that purpose. And yet this is at present no easy field of missionary labor. We have, however,

succeeded in forming a church of about twenty members, and as soon as eastern certificates are received, it will number at least, thirty; and this again will be doubled, we hope, when all the families come on, since most of our present members are male heads of families. Those who have as yet united in our church movement, are, for the most part, prominent members of New England churches, men who have been influenced to come here, not mainly from a desire of wealth, but to plant the standard of the cross in this fair land, and to secure all its attendant blessings. It is for this that they have left homes of comfort and posts of honor and usefulness at the East. They are not men of wealth, but they are such as can be relied upon in any emergency that requires wisdom in plan, or firmness of purpose in execution. They are not satisfied with the Sabbath worship simply, but engage with delight and eagerness in all the social duties of religion. Our ordinary congregation numbers about one hundred. It has been over this at times, and were it not that we have no convenient place for public worship, our numbers, I think, would be considerably increased. For the present, we are compelled to meet in the general sleeping apartment of the Company, a room about 50 by 20 feet, made of poles and thatched with prairie grass. Up to this time the weather has been so pleasant and mild as to render such a place comfortable, so far as temperature is concerned; yet, filled as it is with the baggage of the lodgers, it has little of the sacredness that attaches to the house dedicated especially to the worship of God. Those who come are led, we trust, by a desire to worship God. In this place we have usually two services on the Sabbath; and, as there are already so many from other societies on the ground, I feel it but courteous to share the services with them. I speak thus, because the colony, in mass meeting, invited me to supply their pulpit for a year, and they feel as though I was "their minister."

In connection with our public worship, there has been a very interesting Bible class formed, of about twenty five members, many of whom have been actively engaged in the Sabbath schools in the East. From these we expect the material for Sabbath school teachers; and we have taken steps for the organization of a Sabbath school as soon as a sufficient number of children can be collected. How the house we are using will do for worship when the weather becomes

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Rev. C. E. Blood,
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a library. By the generosity of eastern
friends, that difficulty is now being obvia-
ted, and we still hope for good influences
to be brought to bear upon the children
and youth.

The Great Obstacle.

The principal obstacle, as it seems to
me, which we have to contend with and
overcome, in this region, is not Sabbath
breaking nor intemperance, nor infideli-
ty and skepticism, nor yet the prevail-
ing forms of gross error which are to be
found in our land, as Universalism, Mor-
monism, Spiritualism; but it is an over-
whelming tide of *worldliness*, which
threatens to engulf the very Church of
God. A few years ago, it appeared in
the intense anxiety, felt by all, to secure
a comfortable settlement and freedom
from debt. Now, that these objects are
pretty generally attained, and prosperity
has succeeded to hardship and depres-
sion, we find the same thing in the shape
of that mental excitement produced by
success, and which is accompanied by
all the insatiable cravings which mark
any other kind of intoxication. The re-
sult is, the church lives to acquire a world
of property, rather than to save a world
of sinners; the conscience is too easily

church. How sad to reflect, that the only individual, perhaps, among us, who feels a deep and earnest anxiety for the revival of God's work, will, in a few days or weeks, cease to pray and labor for us and with us, forever! Oh, that the mantle of this ascending brother might rest upon us! Oh, that the outpouring of the Spirit which he has so long sought, for the church and the world, might be granted, though he witness it only from his home on high!

From Rev. Joseph S. Emery, Palmyra, Jefferson Co.

The Pestilence.

In my last report I made mention of a precious revival of religion, which we had just been enjoying. As the fruits of it, we had sixteen members added to our number on profession of faith. I indulged the hope that their lives would long be spared, and that a moral influence would be brought to bear upon this community, which would be felt favorably for years to come. Of this good influence my hope is still unabated; but death, that relentless king, has made his way among them, and removed one of the most prominent of their number to the land of silence. He was a man past thirty years of age, of a sound mind, a useful member in society, a leader of the choir, and withal he seemed deeply imbued with the graces of the Spirit. He fell a victim to the cholera, and with him, on the same day, his little son, an only surviving child. They were buried together. He was sick only a few hours, and, till his death, was triumphant. We have no doubt his death was gain to him. But, in a feeble church like ours, the loss of such a brother beclouds the sky. While we deeply sympathize with his bereaved widow, who was also among those gathered into the fold last spring, we sorely feel the loss ourselves. These two deaths were the first appearance of the cholera, and the beginning of a scene of mourning among this dear people. I had thought that I had seen afflictions before, and an afflicted people, but surely never as I have now witnessed them. The excitement was great; the countenances of all were sad. While one was falling on the right hand and another on the left, all seemed to feel that there was but a single step "between them and death." During the prevalence of the pestilence,

I was able to visit the sick, at all its stages, and to attend the funerals of all belonging to our Society. Though threatened with the disease myself, I have been mercifully preserved from the destroyer. For the results of this dreadful visitation, upon the minds of the people, I shall watch with interest. That there were many here, however, who did not heed the day of their merciful visitation, in the spring, I certainly do know. That there may be many who will not heed the judgments of God, I have reason to fear. Still, God has a people here, I trust, who will labor incessantly for the advancement of the Redeemer's kingdom in this place. It is a place of great wickedness; infidelity is rampant. We have a Universalist minister, of gentlemanly appearance and of easy address, who rocks the consciences of too many of the people to sleep, teaching that the wicked shall surely inherit the kingdom of God.

Church-Building.

During the last quarter our congregation, Sabbath school prayer meetings and Bible class have been variable, partly, on account of the prevalent sickness, and, partly, from the *instability* of our place of worship. We have hitherto met at the Baptist Church, and worshiped with them; but now they have procured a minister, and we shall have to find some other place. We are trying to get a subscription for building a house of worship. What will be the result, I am unable to determine, at present. We have fixed upon the sum of two thousand dollars as the least amount with which we can put up any thing like a comfortable house, and have now on our subscription paper about \$1,350. Where we can obtain the remainder, I do not know. If we cannot succeed in building a house, the interests of our church must suffer. We feel that the perpetuity of this little branch of Zion depends upon this matter, and shall endeavor to make thorough effort.

From Rev. John C. Sherwin, La Crosse, La Crosse Co.

Change in Three Years.

This closes my third year of services as your missionary on this new field.

THE HOME MISSIONARY.

d the county, as men have e three years old. What years have made! The opulation of ten or twelve a steady increase yet; and hile the farmers are bring-ads of produce, much of below to supply the want ie excessive drought, the street is so crowded with isy men, that a footman ass through it. To give of the physical activity of the place, I may say, about twenty stores of varl that all of them seem to sfortable business. Some t firms have already paid nce the opening of naviga-rom one to eight thousand r trade, for the same period, en to fifty thousand dol-ave been, up to this date, adred steamboat arrivals. e in the Land Office said to ng, that the receipts for ad already amounted to ousand dollars. The har-unties are abundant, and of r. To pass through a valley in length, where all was

Radcliffe* has arrived at V county seat of Bad-Axe Co cry in many places is still, "come and preach for us?" spent one Sabbath at settlem Chippeway river, where th need a minister, and where fr tention to preaching, and fro surances, I am satisfied they a hearty welcome to a true shep Christ. But some will say "lumbermen and hard fellows. give you a sample of their When, after I had preached in ing at the Falls, it became kn expected to hasten on foot, to my next place of preaching ance on my part that I could distance easily, and no rem could keep them from taking with a team, notwithstanding be obliged to return a good po distance in the night, after service, and cross the river wit able labor, on a ferry boat—I I was an entire stranger. I have all the warm-heartedne bleness of any other class of their roughness is only the that any other class of men soon, if removed from the res

they can for my comfort. It is a great pleasure to labor with and for such a people. If I have any of the "shady side," it is not the fault of my people.

MISSOURI.

From Rev. Ephraim P. Noel, Troy, Lincoln Co.

There has been an increase in our congregations, and an increase of attention to the preaching of the Gospel, since my last report. We have just closed a communion season and protracted meeting. Rev. Mr. Wilson, from Fulton, was with us. He is a good man and a good preacher. The season was solemn, and the most earnest attention was given to the messages of grace. I trust seed was sown in good ground that will yet bear fruit. But there are adverse influences to contend with here. We have three grogeries that do a large business; and though we have a Division of the Sons of Temperance, still, intemperance seems to be gaining ground; and with its increase, Sabbath-breaking, gambling, and swearing, become more common.

Doctrine of the Hard-Shell Baptists.

We have also a large number of Universalists here, wealthy, respectable, and influential men, and a "Hard-Shell Baptist" preacher, a man of large influence. It has been said of him that he was opposed to every thing good. He opposes temperance, Sabbath schools, and every benevolent institution of the Church. I heard him hold forth not long since. He said that a sinner could have no agency in his own salvation—that a minister, or any other person, could have no agency in it either—that God never made use of the agency of man to raise the dead. He said that as soon as he was convinced that an atonement was made for everybody, he would be a Universalist. He uttered many bitter things against the tracts, and the Tract Society, said if he had all its publications in his possession, he would make one big fire, and stop the speculation and the spread of the awful heresies they contained. *The house was crowded with hearers. He exerts here a large influence for evil.*

ILLINOIS.

From Rev. C. C. Cadwell, Richmond, McHenry Co.

Harmony and Communion.

Why should there *not* be a "delightful state of feeling" between churches? What reasons can justify division or rivalry, or even the absence of positive love and union? We do undoubtedly rejoice when we hear of instances of happy coöperation like the one given below, and yet, is there not a solemn absurdity in the idea that *christian churches* can be otherwise than friendly and harmonious? If each professed to be "seeking its own," we could understand the possibility of rivalries and contentions; but when each is striving solely for the universal good, how can such things be? Shame upon us, if we bring the spirit of the world into the church, and permit ourselves to serve God out of rivalry and contention!

At present there exists a most delightful state of feeling between the two churches of my field. There is no disposition for rivalry. They have concerted action on all important matters pertaining to the church. They hold their communions, which occur once in two months, in common. We observe, once a fortnight, a conference of the churches, held, at different points, as is convenient. The manner of conducting these meetings is somewhat peculiar. We assemble at two o'clock P. M., at the house of some brother, and open our exercises by singing, reading of the Scriptures, and prayer. We then enter into free social conversation, on the subject of religion. By this means, we get free access to every mind, and an interchange of religious feeling and experience is enjoyed, greatly to the edification of the church. The weak are encouraged and strengthened; the timid are led to act in such a manner as to develop their real strength, and secure to themselves confidence; the backsliders are searched out and made to feel their need of more spirituality. Strangers, too, make a happy acquaintance with their fellow members, and a hearty reciprocity of feeling follows as a natural result.

After spending a suitable time in these exercises, we change the order of conference and spend the remainder

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others waiting to join us, some by letter
and some by profession.

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encouragingly, especially for the

Sabbath Schools.

Visitation.

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The last quarter has been peculiarly
occupied by my parishioners, in secular
business. The gathering of the golden
and very abundant harvest, during the
severe hot weather peculiar to this sea-
son, has been attended with much fa-
tiguating labor, in many instances over-
tasking the physical energies. During
this season our congregations have not
been as large as usual, and our confer-
ence and prayer meetings have not been
as numerously attended. But since the
extreme press of business has subsided,
the attendance upon both the public
and social meetings has improved. Also,
there are some signs of a revival in one
part of the field. At our communion
season, which occurred on the first Sab-
bath in August, ten were received to the
Genoa church, most of them by profes-
sion. Our Sabbath schools have been

From another Correspondent.

Temperance at "Shakerag."

"Shakerag" is called one of the dark places of the county, and yet the attendance and attention at meetings held there, are quite encouraging. The people are behind the age on the subject of temperance, and most of the men use spirits, though none become intoxicated. Even professors of religion, (there are some such, of different denominations), are so ultra conservative as to have liquor—as they and their fathers have always done—in the harvest field, and at "raisings," and even use it themselves, both at home and elsewhere, claiming this as a "liberty for which their forefathers fought." At a temperance meeting, held there by a lawyer and physician, several individuals had their bottles with them, and called upon their friends in the house to drink. When I have been there, however, the people have all appeared civil and respectful. One man in that neighborhood, who was accustomed to drink occasionally, lost a child not long since, and the affliction was blessed to his conversion. Since then he refuses to drink, though he took some on the day his child died—and now seems a truly penitent and humble disciple of Christ.

Deists.

There are several deists in this and McDonough county, who hold meetings at different school houses, and on the first Sabbath in each month at Shakerag; but very few, however, will attend at that place. Their object seems to be to ridicule the Bible. Paine and Voltaire are their standard works. They celebrate Tom Paine's birth-day with speaking, drinking, and a public ball. Three of their leading men advocate temperance, and sometimes lecture on the subject. One of them attempted to introduce it in a deistical meeting, but was immediately silenced. Another of their speakers sells spirits, and has been indicted for theft. He was formerly a Baptist preacher, then a Methodist, and while the Mormons flourished here, he preached for them; but since they left, has tried to promote deistical views. The three temperance deists were formerly professors of religion, and leaders in their denominations. Two of them, lately, feeling their need of a revelation, engaged in the "spirit rappings." These infidels are early settlers of the country, and have but few followers; their numbers do not seem to increase.

Some of them take their children to their meetings, and probably are willing, if not desirous, that they should embrace their sentiments; but they all, in the neighborhood of which I have spoken, allow them to attend Sabbath school, and read the library books, so that I think Christianity must commend itself to their conscience, if not to their choice.

Ironside Baptists.

The "Ironside" or "Hard-shell" Baptists refuse to allow their children to attend Sabbath schools. The ministers oppose such schools, with all missionary, tract, and temperance societies, as unscriptural. One family, who are spoken of as upright and excellent neighbors, have ceased to attend the Congregational church, because its pastor recommended and organized a Sabbath school in their neighborhood. If this portion of the field alone were presented to view, it would convey a false idea of the moral aspect of this region, as there are brighter scenes. The church edifice and congregation in La Harpe, for example, hardly differ in appearance from those in New England.

From Rev. Joseph Fowler, Astoria, Fulton Co.

"From House to House."

I have never had more freedom earnestness in my labors, especially in visiting from house to house. One man observed to me, a few days since, "I know you are doing your duty; but you are the first man that ever visited my family for religious conversation and prayer." After the experience of seventeen years in the missionary field, I attach more importance than ever to this kind of labor. I am happy to add, that, notwithstanding the prevailing immorality and discouragements of this field, I never enjoyed in a greater degree the consciousness of divine approbation, or more satisfaction in the work.

Are not those who "visit from house to house" likely "to take satisfaction in their work"? When the christian pastor meets his people face to face and heart to heart, and speaks with them on christian themes, is not his heart always warmed and enlightened? Are not their hearts, too, prepared to receive the words of counsel, or of instruction, or of warning, which this!

... we shall be saved.
Christians! let your hearts be preaching
Christ, in all the outgoings of your life.

A Diversity of Gifts and of Givers.

Perhaps, by making a decided, vigorous effort, \$25 more might be raised. It *may* be done without the effort; but it will come in, a pound of butter here, a bushel of corn there, and a few potatoes in another place. Some of those who did subscribe are notorious drunkards, some infidels, some said they had never done any thing to support a preacher, but would give one or two dollars. One man, supposed to be an infidel, subscribed two dollars, because his children come to the Sabbath school. He has never been to hear me preach.

From Rev. James Walker, Union Grove,
Whiteside Co.

A Young Christian.

During this quarter just closed, a sweet little girl has died here. She was eleven years old, had pious parents, and was carefully trained up in the nurture and admonition of the Lord. At the age of seven she could repeat all the Shorter Catechism. She loved her Bible, and had committed to memory many of its precepts, texts and chapters.

A common mode, class, of refuting a to pronounce it false a liar. An instance recently, in connection with preaching on the S

Hendricks County

This pitiable condition of the community, in this county, of neglected education, result, from present and past, a very large proportion of the friends in the East, where our school houses are sheds built of log timber and shingles, the whole length of the building. A great anti-tax for erecting better schools. Well-qualified teachers are scarce, these sheds, neither do we encourage them with

Districts such as I have in my own field of labor in many parts of Indiana, the prominent obstacle to effort in Indiana, and the State so discouraging to any labor. Better do it at present they are doing it by faith.

Miscellaneous.

Embarrassment of the Treasury.

The Treasury of this Society has experienced no essential relief since the issue of our last number. The receipts have continued to fall below its obligations. At this moment, we have not the means of remitting the amounts that are daily becoming due; and, unless the churches come to our relief, the missionaries must suffer, and the present scale of operations be materially reduced.

Missionaries for California.

Four missionaries have lately sailed for California, under commission from this Society, as follows, viz.:—

On the 27th of October, Rev. JOHN H. BROWN, from the Union Theological Seminary, New York—by the Nicaragua route.

On the 5th of November, Rev. A. A. BAKER, recently from the Andover Theological Seminary—with Mrs. BAKER—by way of Panama: and

On the 15th of November, Rev. WM. L. JONES, an alumnus of Bangor Theological Seminary—with Mrs. JONES; and Rev. DAVID McCLEURE, late pastor of a Presbyterian church at Port Penn, Del.—with Mrs. McCLEURE, and family—in the Clipper Ship "Cleopatra," to go round the Horn.

These friends have gone to California for the purpose of being useful there, in the cause of Christ. The kindest sympathies and the best wishes of the christian community attend them. They are expected to occupy important positions, and to accomplish a good work. Happy are they to whom God in his providence opens such a field.

Our correspondents upon the Pacific coast continue to represent the want of ministers there, as extremely urgent; but, although quite a number of applications for commissions to that field are already on hand, the funds of the Society will not, at present, permit them to be granted. The times are hard; must therefore benevolence be slow? Stocks are low; must

religion, then, be patient and wait? Meanwhile, unless good men practice self-denial, and put themselves to some inconvenience, communities now just forming, must be left to take their form from such influences as happen to be on the spot, and to receive their first bias from the men who have been drawn together, and are held in one, by the love of gold.

Death of Rev. Calvin Butler.

Rev. G. C. Wood, of Greenville, Ill., communicates to us the following sad intelligence:

On the morning of the 2d of November last, the Rev. Calvin Butler, of Marine, Ill., was very suddenly called from his labors; and, as we believe, to his reward. Mr. Butler was in the full enjoyment of his usual health when he retired to rest, the night before he died, and probably knew nothing of any change until he awoke in the eternal world. About 3 o'clock in the morning he awoke, and Mrs. Butler being awake at the same time, they conversed a few moments, after which she observed that he breathed unnaturally. She spoke to him, but receiving no answer, she immediately arose, got a light, and applied camphor to his face and breast; but in a few moments she saw that the lamp of life was extinguished, and that the spirit had taken its flight. So suddenly and unexpectedly was she written a widow, and her nine children fatherless. Truly, clouds and darkness are round about God.

Mr. Butler was in his 58th year when he died. He was a graduate of Middlebury College, and an alumnus of Andover Theological Seminary. After leaving the Seminary in 1827, he removed to Princeton, Indiana; and after laboring more than twenty years in Indiana, in 1849 came to Illinois, and settled at Marine, where he remained until his decease. By his death, three churches are left without any one go in and out before them, and break to them the bread of life. Their loss is severe, for he was much devoted to his work, and possessed much energy and perseverance. The crowded congregation that assembled at his funeral, bore witness to the estimation in which he was held by the community among whom he had lived and toiled.

THE HOME MISSIONARY.

Mr. E. C. A. Woods.

of Burlington, Iowa, United States, writes as follows:—

On the night from attending the funeral of Mr. E. C. A. Woods, your missionary at Wapello, Iowa, on Saturday evening, I was struck by a lingering illness of several months. His first disease was a severe one, which terminated in the bowels. He had several times expressed the hopes of his friends that he would frequently alternated between hope and fears. He had been with us, with large plans of success. He had laid a broad and varied study and varied efficiency and success in his ministry. He had found a most promising field of labor, and was most affectionate and appreciating of his work; he was fully to it. For a time, his friends could hardly bring him back of his death as even as though the Great Spirit had placed him in a labor for which he was chosen it was designed that

expressed humble resignation to the will of the Redeemer. To the inquiry, "Why did you not answer that he did not?"

During his sickness, Mr. Woods enjoyed the kindest attentions of the friends and of the good people of Wapello. He had gained a large influence over their hearts. By his life, as well as his preaching, he had proclaimed the holy and benevolent principles of the Gospel. At the funeral, there were many from the whole village were more than a large concourse attended his funeral, and the grave, where we sang the

"Unvail thy bosom, faithful
Take this new treasure to thee"

Mr. Woods possessed those special qualities, which are now more needed than in the West for the pastoral office. He was a man for setting "in order the things that are wanting," and for building up the church in knowledge and virtue, and keeping them faithful in every day. May his mantle fall upon some one to succeed him as a candidate for the sacred office, who will send out among us to fill his place. It is a great trial of faith to see

Re-appointed.

Rev. Charles Galpin, Excelsior and Chaska, Min.
 Rev. Charles Seccombe, St. Anthony, Min.
 Rev. Asa Martin, Bloomfield, Iowa.
 Rev. S. H. Barteau, Oconomowoc, Wis.
 Rev. Charles Boynton, Mineral Point, Wis.
 Rev. H. M. Parmelee, Oak Grove, Wis.
 Rev. Charles Spooner, Greenville, Mich.
 Rev. F. Michel, St. Louis, Mo.
 Rev. S. Baker, Shabbona and Melugin's Grove, Ill.
 Rev. Hope Brown, Naperville, Ill.
 Rev. Joseph Fowler, Astoria, Ill.
 Rev. Joseph M. Grout, Shelby Co., Ill.
 Rev. W. C. Merritt, Montebello, Ill.
 Rev. John Peck, Rockville, Ill.
 Rev. Christopher Young, Warsaw, Ill.
 Rev. Alexander Lemon, Newtown and Rob Roy, Ind.
 Rev. N. L. Lord, Hopewell and Rochester, Ind.

Rev. Wm. H. Rogers, Salem, Ind.
 Rev. Lyssander Kelsey, Wheelersburg and Madison, O.
 Rev. Elijah Kuhns, Lower Liberty and Little Mill Creek, O.
 Rev. Samuel D. Smith, Nashville, Tippecanoe, and Yellow Springs, O.
 Rev. Edwin Black, Newport, Ky.
 Rev. Lee C. Brown, Dug Spur, Va.
 Rev. J. T. Hargrave, Middleburgh, Va.
 Rev. Henrie R. Smith, Leesburg and Cotocton, Va.
 Rev. B. B. Outler, Raymondsville, N. Y.
 Rev. A. B. Dilley, Bangor, N. Y.
 Rev. S. P. Gamage, Williamstown, N. Y.
 Rev. George Hall, Rensselaer Falls, N. Y.
 Rev. A. North, Middlefield Center, N. Y.
 Rev. J. Petrie, Volney, N. Y.
 Rev. Rufus Pratt, Russia, N. Y.
 Rev. Ezra Scovel, Marathon, N. Y.
 Rev. Henry Toelke, Ger. Presb. Ch., N. Y. City.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums in the month of November, 1854.

MAINE—

North Belknap, Mon. Con. Coll., by Henry Davidson, 4 00
 Waldoboro', Rev. Samuel Morse, 5 00

VERMONT—

Barnington, Cong. Ch. and Soc., of which \$10 is in full to const. Miss Elizabeth Robinson a L. M., by N. Swift, 24 00
 Jamaica, a Widow's Mite, 50

MASSACHUSETTS—

Massachusetts Home Miss. Soc., by B. Perkins, Treas., 2,000 00
 Boylston Center, Fem. Benev. Soc., by Harriet S. Sanford, 10 00
 Conway, N. A. P., 10 00
 East Hampton, Rev. E. Lord, 10 00
 Methuen, Ladies' Benev. Soc., by N. W. Phillips, 3 00
 Northampton, Ladies' H. M. S., by Mrs. Emma O. Graves, 20 00
 South Egremont, Cong. Ch. and Soc., to const. Gordon Race a L. M., 32 00
 South Reading, Burrage Yale, to const. Miss Eveline A. Newhall and Miss Octavia Ann Yale, L. M., 60 00
 Stockbridge, on account of legacy of Miss Helen Wells, to const. Mrs. Alma C. Wells a L. M., by Thomas Wells, 80 00

CONNECTICUT—

Daysville, Ladies, by G. Danielson, 5 00
 Eastfield, Wm. J. Dickson, 1 50
 Greenwich, Stillson Benev. Soc., by Miss Sarah Lewis, 880 00
 New Haven, Third Cong. Ch., by Rev. E. L. Cleveland, D. D., 160 00
 New London, E. Chappell, to const. Rial Chaney a L. M., 80 00
 Northford, Cong. Ch., by F. T. Jermain, 90 70
 North Stonington, Cong. Ch. and Soc., of which \$30 is from D. R. Wheeler to const. Mrs. Sarah M. Wheeler a L. M., 64 75
 Norwalk, First Cong. Ch., Youth's Miss. Soc., by E. W. Stuart, 110 00
 Norwich, Second Cong. Ch., by Rev. A. Bond, D. D., 265 00
 Plymouth, legacy of Miss Fanny Wilcox, by Mrs. C. Wilcox, 10 00
 Washington, Lad. Sew. Soc., by Mary L. Ford, 4 00

NEW YORK—

Bedford Hollow, Cong. Ch., by Rev. C. Young, 6 25
 Brooklyn, a friend, by S. W. Stebbins, 3 50

Clinton Avenue Cong. Ch., by G. Hills, 48 60
 First Presb. Ch., Mon. Con. Coll., by H. Redfield, 30 13
 Park Cong. Ch., Mary E. Bate, a child five years old, by Rev. F. E. M. Bachelor, 5 00
 South Presb. Ch., Mon. Con. Coll., by J. Milton Smith, 66 10
 Catskill, on account of legacy of Henry Whittlesey, by J. M. Donnelly, Ex'r, 500 00
 Champlain, Cong. Ch. and Soc., by H. D. Savage, 34 36
 Durham, Abijah Pratt, 20 00
 Greenbush, Presb. Ch., by Rev. E. M. Rollo, 30 60
 Junius, Bethin French, 2 00
 Lewis, First Cong. Ch., by Rev. E. H. Squier, 15 00
 Malone, L. W., 10 00
 Manhattanville, Presb. Ch., by Rev. O. S. St. John, 12 47
 Middlefield Center, Ladies' Sew. Soc., by Mary Ann Ingalls, 2 00
 Middletown, a friend, 5 00
 New Haven, Job Dond, to const. Norman Rowe and Chester B. Wells, L. M., 60 00
 New Rochelle, a Lady, 2 00
 New York city, J. S. Holt, 12 00
 Allen St. Presb. Ch., Mon. Con. Coll., by J. P. Prall, 5 59
 Central Presb. Ch., by Dr. J. W. Weed, 112 00
 Church of the Puritans, J. Colton, 5 00
 North Bergen, on account of legacy of Levi Bissell, by Joseph Staples, Ex'r, 854 25
 Pulaaki, on account of legacy of N. S. Weed, by John Meacham, Ex'r, 50 00
 Shavertown, Presb. Ch., by Thomas Larcom, 11 50
 Southport, Mount Zoar Sab. Sch., by N. H. Close, 3 50

PENNSYLVANIA—

Glenwood, Mrs. James Eaton, 5 00

DISTRICT OF COLUMBIA—

Washington City, Dr. L. A. Edwards, U. S. A., by Rev. C. Kingsbury, 12 00

VIRGINIA—

Received by Rev. H. R. Smith, 12 50
 Leesburgh, Presb. Ch., 50 00 62 50
 Winchester, Presbytery, 5 00
 Moore, Mrs. A. H. Whitaker, 5 00
 New River, Presbytery, by Rev. I. N. Naff, 50 00

NORTH CAROLINA—

Mrs. McArthur,

arcus Hicks,						Troy, Cong. Ch., by Rev. James Hall
. Allen, \$5;						Watertown, First Cong. Ch., by Rev
; Mr. Cald-						A. Niles,
Presb. Ch.,	20 00					IOWA—
	25 00					Findley's and Pleasant Grove, by Re
l., Coll.,	85 75					C. Beaman,
l., bal.,	3 00					
bal.,	1 25					JASPER CORNING, Tr
Presb. Ch.,						—Donations of Clothing, &c
Sherwood,	50 00					Albion, N. Y., Ladies, by Mrs. E. Hart
l.,	156 25					boxes,
ary box,	3 00	294 25				Brooklyn, N. Y., E. Sands, a bundle,
M. E. Mead,		3 00				Derry, N. H., First Ch., Ladies' Sew.
						by Mrs. M. L. Reynolds, a box,
						East Middleboro', Mass, Sew. Circle, a
						rel.
ury Little.						Fayetteville, N. Y., Ladies, by Rev. J
lev. Wm. N.	36 51					Reld, a box,
	5 00					A box, source unknown.
const. Rev.						—
a L. D.,	106 60					<i>The Connecticut Missionary Society</i>
	50 30					<i>the receipt of the following sums.</i>
	1 00					<i>sons, Treasurer.</i>
	11 00					Andover, Mrs. Mary K. Burnap, L. M.
	1 25					Bethlehem, bal. of coll.
t. Mrs. Rho-						Bolton, by Rev. L. Hyde,
L. M.,	33 40					Bristol, Ladies' Miss. Assoc.,
	4 85					Cong. Soc., by E. Brewster,
	1 00					Canterbury, Cong. Ch., Coll., by I
ary box,	8 00	253 31				Learned,
l. Bishop, in full to						Chester, Coll., to const. Dea. Samuel
shop a L. M.,		10 00				man a L. M.,
. Ch., by Rev. W. H.		15 00				Everest Fund, by L. Foote,
Ch., by Rev. B. F.		13 00				Farmington, First Ch., of which \$30 is
						T. and C. D. Cowles, to const. Rev. J
						cis Hooker, of Springfield, a L. M., b
						Gay,
th., Mon. Con. Coll.,		19 25				Grassy Hill, Coll., by Rev. A. Miller,
n,		50				Groton, Coll., by Rev. G. H. Woodwa
z. Ch., by Rev. Joel						Hartford, Miss Martha Spencer, L. M.,
						L. Scofield, \$5 87,

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

VOL. XXVII.

FEBRUARY, 1885.

NO. 10.

Relation of Home to Foreign Missions.

The Eighth Report of the American Home Missionary Society commences with the following exposition of the views in which the Society originated, and of the spirit which animates its patrons and Executive.

"THE FIELD IS THE WORLD," and the command of him to whom belongeth the dominion of it is, "GO, PREACH THE GOSPEL TO EVERY CREATURE." "TEACH ALL NATIONS." These brief and intelligible announcements, with the promised presence of the Savior to the end, furnish to the disciples of Christ their warrant and their encouragement to endeavor the conversion of the world. The purpose and the pledge of such endeavors are the essence of the christian profession, and must therefore lie at the bottom of the structure of every legitimate plan for the spread of the Gospel.

Such, it is believed, were the elements of that individual feeling and public impulse which called into being the Society whose anniversary we now celebrate. It is an AMERICAN and a HOME Society, not because its members and conductors have no sympathy for other nations. The existence of such a sympathy, deeply and devoutly cherished, was the mainspring of its organization, and continues to furnish the most commanding motive to its efforts. The moral map of the peopled earth began to be contemplated. A cry was heard from every land, "*Come over and help us.*" The supplicating voice of want from all pagan nations was addressed to Christendom. Yet *Christendom* was not *christianized*. The *good soldiers* of the cross were not marshaled in preparation for the conquest of the world, while, even in the midst of the churches, there remained much land yet to be possessed. The conflict between light and darkness, even in the most favored nations, was fearful. In our own country, especially, with a population so young and buoyant, so rapidly increasing and widely dispersed, and exposed, by the very freedom of its institutions, to bad influences as well as good, from every part of the world, there seemed to be approaching, a crisis which would demand much more than all the religious influence which it possessed to save from total wreck its high and delightful promise of distinction among the benefactors of mankind.

In view of this condition of the world, presenting a field so wide, so desolate, so hopeless, but for the Gospel of Christ, the hearts of many American Christians

... upon their dark abodes by the faithful
sands from christian lands. The first and largest supply
countries already blessed with the light of the Gospel. .
try, in this respect, had the providence of God devolved a
upon our own. Peopled at first by a band of christian
of its government laid in the pure principles of civil and
lation increased with unexampled rapidity in numbers, i
intelligence, its territory extending from ocean to ocean
temperate latitudes, and fanned by the most healthful br
its area a fraction more than one twentieth part of the wh
globe, no other country concentrated so many of the hope
were a sinful nation. In the midst of our prosperity, th
rose, as a people, were beginning to be sensibly impaired. .
and vice were spreading like a leprosy in the older States, v
were pouring over the western mountains, careless of the
behind, or unable to procure an enlightened ministry to ac
new abodes. Both the bounds of their habitations, and th
bers, were rapidly advancing beyond the existing supply
instruction. The Romish hierarchy, too, was multiplying
midst of us, and there was danger that this young country,
in its history, and so full of promise to the church, would
of her youth, survive her true glory, and disappoint the hop
enemy was coming in like a flood, when the founders of thi
of the Lord, lifted up a standard against him. They were t
put their hands to the work of spreading the Gospel amo
that work, they perceived, could only be accomplished by th
the united strength of Christendom. In this country, es
considered the extent of its territory, the character and nu
population, the facilities it afforded for unrestrained and ef
gers which threatened it, or its high bearings upon the dest
that the universal extension and permanent establishment
marily essential to the universal spread of its blessings amo
then, if anywhere on earth, was the field for Home Missions
.. Thus originated the AMERICAN HOME MISSIONS

When we begin to contemplate the instrumentalities at work for mankind's conversion, our eye rests at once on two nations, England and America. The Roman church is doing very little; for it is difficult to say, whether a nation that has changed its old idols for the new ones that she gives, is any the better prepared thereby for the reception of a pure and spiritual religion. It is a question whether the whole influence of the Papacy on the heathen world, is not rather hostile than friendly to Christianity. We doubt not that, ere the great work is accomplished for Pagan lands, the communities overshadowed now by the Roman and the Greek churches will be found engaged on the side of Christ; but for the present, and for many years, no helpers of our labor can be expected from that quarter, but only additional labor.

Again, if we look to the Protestant nations of the continent, we find little to encourage the anticipation of an important active reinforcement thence. Few missionaries go from Germany, or Holland, or Sweden. Germany is a school of scribes and doctors, rather than a nursery of apostles. We will by no means undervalue the learned toil of her universities, or the many advantages derived to Christendom from her speculative experience. It will be worth a great deal to us all, if she shall prove the Gospel a necessity to the inner world of the mind, as clearly as France has shown its necessity in the outer world of politics. It has already been written, that a godless state is an anarchy; and the invisible hand is writing now, "a godless reason is insane." The experience of central Europe is doubtless intended to prove of great value to the kingdom of Christ, and yet, when we are counting up our present instrumentalities for the executive portion of the Church's work, we find but few of them active there. We come back, then, to the two great and kindred Protestant peoples, on whose altars the fires burn purest and strongest now, England and America.

These two nations, with an ultimate, but with no immediate hope of assistance from any others, have dared to venture the attempt to deliver this earth from the dominion of sin. This is their purpose—to overthrow iniquity wherever it abounds, to invade its strongest holds and most ancient citadels, and to make them fortresses of truth and righteousness. They go to nations which for thousands of years have been given over to idolatry, and whose hundreds of millions are sunken in depths of ignorance, wickedness, oppression, and misery; and they expect to lift out of these abysses this vast population, to give them schools and churches, just laws and happy homes, with the commerce, manufacture, and art, the books, the charities, and the ornaments of a christian civilization. They believe that God will supply grace and strength adequate to the accomplishment of this in every land on which the sun shines, and they mean that this whole world shall be filled with truth and gladness. All the miserable barbarians in frozen zones, all the savage and passionate tribes of the equator, all the hordes of plunderers that roam on steppes and prairies, all the fierce robbers of the mountains, all the effeminate children of too fertile plains, shall yet feel, they think, the renovating force of that Gospel which is the "power of God," and shall be saved, both for time and for eternity.

But when we think of the difficulty of reforming a single man, or a single village, when we remember how much toil and patience it requires, to accomplish a very small work upon a very few individuals, how does this undertaking of the world's conversion swell into colossal and altogether superhuman proportions! "Canst thou draw out leviathan with a hook?" or, "take hold of the ends of the earth, that the wicked may be shaken out of it?" And yet, it is undoubtedly the fact, that the *Christians of England and America* have dared to put their hand to

THE HOME MISSIONARY.

ansing the world of its iniquity, and, though conscious of the confident expectation, nevertheless, of a final triumph, another thought. Of the work performed by these it is evident that the *greater part must fall to the share of America*, becoming the larger of the two. Already in population, and in rate of increase she must every year show a greater

that is to fill the great North American valley, and to cover the Pacific shores, *must* eventually surpass in magnitude and extent upon the territories of Britain. In production, also, she will come the day will come when the yield of English mines and manufactures with ours, shall be small as their harvests. American power, likewise, and must become acquainted with a larger and more chest and most active inhabitants. And upon these her influence promises to be even proportionately greater. More free and of freer spirit. Her magnetic touch is drawing forth, in many millions of souls, the aspirations and capabilities, emerging through the long night of despotism and heathenism, and, if she maintains the pious, the free and peaceful, is even better fitted for it; and her posture towards them is to command their respect and win their love; the people are to follow her example and welcome her influence. It seems plain that if the country is unfaithful to itself, the greater part of the conversion, must soon, and for many years, come upon it.

shall we become greater than England if not also, better

hereafter, it would seem, expect to grow more slowly, while, by the same numbers that its growth is lessened, that of the West must be enlarged. If, then, the Foreign Missionary work is to be doubled within twenty years, while our eastern population will hardly double again in thirty, where are the resources to come from? Do you say that liberality will increase, and that the proportion will be maintained?—that the christian spirit will rise to a greater intensity, and be equal to the exigency? Not if it be not equal to the exigency of our own land and our own kindred. We cannot expect an interest in Foreign Missions adequate to the demands of the heathen world, unless there is an interest in Home Missions adequate to the evangelization of our own country. The two stand or fall *together*. If the West is to be left to be overrun with a wild growth of disbeliefs, and of unbeliefs, or even to be surrendered to denominations not coöperating with our work, then good by to all our dreams of converting the world—that privilege is reserved for those who will be faithful; and we shall find that the enterprise outstripped the utmost of our strength, when it absorbed the utmost of that strength into its exclusive self. No; the West is a part of the world; a part very necessary to those who wish to save the heathen—we must have the West. Within the life-time of a single generation, the contributions from that portion of our land to the American Board, must count, not by tens, but by hundreds of thousands, or its operations cannot be conducted with appropriate energy or tolerable success. Within the limits of a single generation, then, a large portion of those western States must be made to become what New England is now (and if so much, then much more), a land of churches, and schools, and charities, of pious homes and great religious enterprises. The world is to be converted *at the West*.

But again: we must not expect the growth of missions to be by a steady arithmetical ratio, just so much every year, and no more. Nothing that lives, grows in this way; but the enlargement of a tree, in some fortunate spring-time when its branches have already become numerous and broad, will be greater in a single month than that of a million seeds of the tree, in a whole season. For years, our missions have to struggle with difficulties, and in darkness, like seeds in the ground, making no visible progress. But by and by, their hidden labors come to light, and then there must be a plentiful nourishment afforded them, or they wilt and die. Among the Armenians there has arisen now, a sudden cry for more missionaries than can be sent. Some of the stations in India are too feebly manned. No one can tell how soon China, or even Japan, may be begging at our doors for the word of Life; and news has lately come from Bulgaria, and the other provinces of Turkey inhabited by Greek Christians, that if the northern armies should be driven back, these regions are to be opened to our missionaries. And what is to hinder, indeed, among all those nationalities which profess a formal Christianity, the same success that has followed our labors in Armenia and Constantinople. If the Czar has not captured that city yet, the Protestants have. Why may it not prove to them what he hopes it will to the house of Romanoff, a center of empire? The simple truth is, it is impossible for us to calculate how *great* the demands of the missionary field may be, we can only show how small they cannot be; and this thing, at least, is clear, that we have no right to expect any thing else of God's providence, than that after these years of slow and toilsome preparation, there shall be sudden and surprising growths, such as cannot fail of demanding a very considerable increase of our contributions, alike of money and of men. *How can these demands be met?* If we should be so far faithless to our own country and kindred, as to give only a feeble support to religion at home, so that throughout large regions it must maintain an ineffective war with the powers of darkness, then where is the spirit, and whence

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come, that shall carry on to successful results these possibilities! The Church must be strong throughout America to push its triumphs round the world. We need the money alone—for men. At that day when God shall open the field everywhere for the sowers of his word, a day, where shall the men be found for that pressing evening harvests that will follow? The narrow East can be too great for our strength. But how and where shall that day, if the resources of the populous West be no masses of our nation are to congregate, and there must be recruits.

It may be a fancy, but it may prove a truth—is it not a spirit is to find its freest, fullest, noblest development, if the work of Home Missions is thoroughly successful christian civilization shall rule there, and generate a new temperament, and through the peculiar social atmosphere of that race, as to furnish the most magnanimous, sympathetic qualities that the Church has ever found? May we not hope to respect, out-do the past, and bring a breadth of exciting enthusiasm, and a Luther-like indomitableness in every enterprise shall renew its youth, and repeat its career on a larger scale? Ah, we must have the West, its men and its hope that rejoices on those broad prairies, and the hope even the prairies too narrow, the ardor that is subdued by it with perpetual industry, the hospitality which it

Anniversary of the Western Reserve Agency, Ohio.

The exercises of the Ninth Anniversary of the Western Reserve Agency of the American Home Missionary Society were attended in the First Presbyterian Church in Ashtabula, on the evening of Sept. 22d, 1854.

Rev. ALFRED NEWTON, Moderator of the Synod, presided.

After devotional exercises, and the reading of the Annual Statement by the Secretary, Rev. J. B. Bittinger preached a sermon on 1 Tim. 3: 15.

The exercises were then closed with the usual devotional services.

The following interesting extracts are taken from the "Annual Statement" laid before the Agency by Rev. MYRON TRACY, Secretary.

Missionaries—Churches—Receipts.

The whole number of Missionaries employed by this Agency is forty four. Of these, thirty six were in commission at the commencement of the year, and eight have been since appointed. The number now in commission is thirty three. The average number during the year has been thirty five.

The payments to these missionaries have all been made without recourse to the Parent Society, though, in some instances, not with that promptness which, especially in view of the smallness of their salaries, and the increased expensiveness of supporting their families, has been highly desirable.

Four of our Missionaries have been installed to the pastoral office, and one only has been dismissed.

The number of Churches aided is fifty three. Of these, four have built good and substantial houses of worship, and three have ceased to ask aid, hoping not again to be on the list of the Society's beneficiaries.

The amount of receipts of this Agency, and of remittances from this field to the Parent Society, during the past year, is \$3,800 18. This is less than that of the previous year, by \$1,278 79. This falling off in the sum total of our receipts, is occasioned wholly by the fact that this year a much smaller amount has been received as the avails of legacies,

and of property previously donated to the Society, than was received during the last.

The receipts from these sources last year, were unusually large, and were more than \$1,800 greater than from the same sources this year, during which they have been unusually small. It is proper to mention also, that three or four of our strongest churches, on whom we have always relied for prompt and liberal support, have this year, no doubt for reasons that should be deemed satisfactory, delayed their collections considerably beyond the usual time, so that nothing has yet been received from them. Had they contributed at the usual time, and to the usual amount, we should have realized a very handsome advance in the amount of our receipts from contributions, above that of the previous year.

We are gratified to perceive that several of the churches that have been aided are not unmindful, in making provisions for their ministers, of the increased expenses incident to the support of their families.

The following instance illustrates some of the

Difficulties in Increasing Salaries.

It would have been highly gratifying to the members of this Board, to have added to the salary of this minister so much as would have relieved him from his embarrassment. But this they were not permitted to do; because, first, they had not at their command the means of doing so, without injustice to other missionaries who are equally, or even more needy than he was; and secondly, for all our means of aiding the needy, we are dependent upon the confidence and good will of the churches, many of which do not give their ministers a better, or even so good a support as was enjoyed already by this missionary; and had the Board added \$50 to his salary, as they were requested to do, many church members would have complained of the action of the Board, as giving to the missionary a better support than is enjoyed by their own minister, and would have withheld their contributions from our Treasury * * * * * It is not practicable for the Society to go forward of public sentiment in making their ap-

THE HOME MISSIONARY.

et our hearts have been that sentiment, and the our disposal, would per- more liberal in the sup- our missionaries.

han Forty-fold.

to see how much good accomplished by a little ment, in the shape of a aid to a disheartened church. An instance occurred in our experi- past year, which is as an example of the are often privileged to referred to has, in for- buted liberally to this been much weakened removals. At the com- e year there were con- only twenty two male whom are in moderate d some of them have ent families. For seve- arch had not been able amount of their minis- alary. Their meeting needed repairing, and to the conclusion that

Home Missionary Society, w made the almoner of his bou

There are hundreds of cases, t all the Western States, like this no form of benevolence, which gathers so great and so varied a good, as this of Home Missions.

Revivals.

Another of our missionaries a part of the time in one of t late townships on the Reser although it has long containe church, has never enjoyed th a settled Pastor, after mentioni dition of three young perso church on the 25th of Novem "It was an intensely solemn esting occasion; God's Spirit c and many hearts were moved evening meeting, an opportu given, several of the youth ar the prayers of Christians; and time till now, we have enjoy cious refreshing from the prese Lord. Twelve or more have hope."

Another missionary says: vival which I mentioned in quarterly report still conti

Missionary Intelligence.

OREGON.

From Rev. George H. Atkinson, Oregon City, Clackamas Co.

Read the Commissions.

If I have any conviction in respect to our Home Missionary work deeper than another, it is of the wisdom of the plan proposed in the commissions issued by the Executive Committee. Time shows its practical and permanent value. There is an easy, steady, and thorough working of the scheme, which makes the enterprise free and pliant as the waters, which easily accommodate themselves to all inequalities of their channels. If your instructions are faithfully carried out, the Society must exert a steady and powerful influence wherever it goes, for it is of gospel spirit. It may seem to move slowly at times, but it has a deep, strong central current. Its purpose is so simple that it can be direct and effective. I make these remarks from a consciousness of my own failures and imperfections.

Pastoral Visitation.

When pastoral visitation has been faithfully attended to, good results have invariably appeared. Christians have been aroused; sinners arrested in their course; my sermons have been written more easily and with a better adaptation, and delivered with more effect; I have stood before the people more truly as a spiritual guide, and have found a more cordial christian greeting, and a better remembrance in the families and in the hearts of the people.

No Business but the Gospel.

I cannot commend any part of the commission more highly than this, unless it be the injunction to keep clear of secular cares and business. I have been on the edge of this fearful maelstrom too often, and but for divine help should have been drawn into it. Strong have been, and are, the temptations to turn aside from the peculiar work of the ministry, and to connect the service of God with that of mammon. There is no safety but in a constant consecration of

all that we have and are to Christ, and a willingness to keep all for him that we save, or to lose all, if need be, for his sake. Oh for the spirit to do either!

There is no recent intelligence, of any moment, from this part of the missionary field. The ministers on the ground are laboring with fidelity, and with encouraging success. The progress of the churches in Oregon is retarded, however, by the operation of a law which permits half-mile and mile sections of land to be taken up by single individuals. Inasmuch as every claimant is obliged to reside upon the land he would secure—and naturally wishes to secure as much as he can—this legislation has the effect of making the population of the country districts very sparse. For the present it keeps out speculators, but it is also a great obstacle to the prompt success of churches and schools.

In a country like that, the temptation is strongly felt by all, even by ministers of the Gospel, to acquire an interest in landed property. Where it costs so little to obtain a claim, and where the ultimate promise is so considerable, and where the whole operation looks so simple, it is easy to understand how even a student or a pastor might think he could relieve his straitened circumstances, by taking up a little real estate. But it is hard to follow two such diverse objects successfully; to be looking after souls, and after dollars at the same time. The greatness of the pastor's work excludes every other, and demands the consecration of the whole soul, the concentration of its thought and enthusiasm. But if the missionary may not assume the pecuniary cares, neither must pecuniary cares be permitted to assume him. He must receive an adequate support. We hope that the churches will be mindful of their missionaries in these times of pressure, and will enable this Society to keep them free, at the least, from all painful and distressing embarrassments. A harder life is hard enough at the best.

THE HOME MISSIONARY.

FORNIA.

Willey, San Francisco.

ad Her Ministers.

folly of many talkers
this great State will
point of most important
need no information or
ince you of that. Now
ministry, our school—
Oakland—our press,
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can do great good—I
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great good. I know I
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and teachers, instead
find places for them

estment of Labor.

h ye Christians of the

KANSAS.

From Rev. S. Y. Lum, Law

Places where Ministers will be

Since my last communicatio
made an exploring tour up
From what I saw, I am di
think that there are, perhaps,
tions now being made, that
prove worthy of the notice of
ciety, in fact one of them m
man immediately. This plac
Kansas River, about twenty-f
from Lawrence, is just beginn
settled, and by eastern men.
contemplated, and will soon be
and, judging from the manner
Lawrence has progressed,
have a very rapid growth.
were appointed immediately,
could be on the field, it will, in
ability, have reached a more
state than this place had wh
here; and I have good reason
that I was none too early.
is, where eastern men take u
tion, and give evidence of will
ity to build a town, multitude
other sections of the country c

number of settlers within the area of a few miles. They enjoy, at present, the services of Rev. Mr. Blood, from Illinois, a man well adapted to pioneer life, and the work of a missionary. The field which he occupies must be an important one, though not, perhaps, destined to as rapid growth as some others in the territory. There are two or three other points on the river of some consequence, though not of sufficient to merit particular attention as yet. They will be as outposts between the great centers.

On the south side of the Wakarusa, the settlers are rapidly filling up the country. At Ureka, the point selected by the New York Emigration Company, there will probably be little done this winter; but it would be well to watch the movement early in the spring, as they intend large things. Still further south, in the Osage country, many are coming in, and little communities are rising on every side. I shall endeavor to visit that region early in the spring, if Providence permit.

It is apt to be the case, that many among the earlier emigrants to the new regions of the West, are persons of unsettled religious views, of feeble attachments, and loose habits. Men of this character find it comparatively easy to leave, and pleasant to change. We cannot expect Kansas to prove an exception to this rule. There will be those among her pioneers, who care nothing for the Bible or the Sabbath—whose teams will have to draw their wagons, whensoever they find it convenient to be moving on that day of rest, and the crack of whose rifles will often violate its silence, and its worship. There will be men who will establish "groceries" where more drink than food will be sold, and where all who love oaths and ribaldry will congregate—dens of iniquity, schools of debauchery for the young.

Besides these, there will be others, whose enthusiasm or "self-reliance" has led them astray into some of the many extravagances of the day, and who have sacrificed dear treasures of the soul, and some of life's best possibilities on the altar of theory, or fanaticism. They go to seek a place where there is nothing venerable in society to overawe them, and where no virtue or wisdom, however great, has had

time yet, to gain a superior influence. There is always an emigration of this kind—some of it must go to Kansas; and it would not be strange, indeed, if this class of persons should gather there in considerable strength.

Again, we must expect that many irreligious young men, yet in the hey-day of their blood, full of levity as of enterprise, burning with a desire for wealth or adventure, will hope to realize their dream of liberty, excitement, and success, in this new, and almost unknown country. They will constitute, at first, a very unreliable, and by no means a sanctifying element in its population.

But even among the older and soberer portion of the emigrants, even among those who, at the East, were professedly pious, it will be contrary to all experience hitherto, if some be not found, whose principles are not strong enough to stand the change. Once beyond the Missouri, their regular habits broken up, no church accessible, no Christians around them, in the continual company of men who speak lightly of religion, and habitually disregard its precepts, themselves absorbed in schemes for gain, and hard pressed with the exigencies of a pioneer life,—they quickly grow careless, the moral tension of their soul is relaxed, its discipline breaks down, and nothing is left in their speech, or manner, or behavior, to indicate the Christian. In all our western states there are hundreds, perhaps thousands, of just such men. We cannot expect that Kansas will prove an exception.

These things do not dishearten us. They are common; they are necessary; but they are certainly grave. They call for deep, ardent resolve—for earnest prayer, for prompt action, for liberal contributions. And now, let *two things* be borne in mind. In the first place:—A Christian minister must be present at the foundation of every important town in Kansas. When population advances so rapidly, when seeds take so quick root, and germinate so fast, it will not do for us to wait. The Messenger of the Cross must be present to give character to every new social nucleus in its infancy—A Pastor must be ready to meet

THE HOME MISSIONARY.

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"Open" Quarters.

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family. This was of short duration in my case, as I soon secured—before one week had passed—a place at the Baptist mission, for about what it would have cost me to keep house myself.

It will be seen at a glance, from the foregoing statement, that this Society cannot support missionaries on our western frontier, in addition to all the other pressing responsibilities of its field, unless its income is enlarged. The task to which the churches are called, cannot be achieved without self-denial. In these times of financial embarrassment, the regular and necessary work of this Institution must not be suffered to slacken, even though its maintenance require some sacrifice. If money does bear a high price in the market, it has a higher value still in the Lord's treasure house, and if consecrated to his cause, will bring in ultimately a larger and a better return.

Fraudulent Election.

Last week, the election took place for Delegate to Congress, and, as was feared by many thinking men, it resulted in the election of an out-and-out southern slavery propagandist. The man has gone to Washington, with his certificate from the Governor. I do not suppose he will retain his seat without a contest, as it is clearly a case of illegal voting, if there ever was one. The successful candidate was nominated by a delegation from a neighboring State, and has been elected almost exclusively by the votes of those who do not *pretend* to a residence in the Territory. He received over 2,200 votes, of which some 2,000 were imported on the eve of the election. This, of course, could not be overborne by the true free vote. There were in all about 600 such votes, but unfortunately, these were divided between two candidates, except a few which, owing to dissatisfaction with both the candidates, were thrown at random. From this it is apparent that the propagandists of slavery do not intend to give up the contest without a desperate struggle. They expect to dispute every inch of the ground; nor do they seem to care how unfair or degraded are the means used to accomplish their end. We have reason to think that they will descend to any deception and fraud that promises to be effective. We trust, however, that the attempt will be thwarted by an overruling Providence. Truly, the pre-

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sent crisis will have a large place in the future history of our beloved country. The election for a Territorial Government has been deferred; but whether this is to prove advantageous to the cause of freedom, remains to be seen. If the election, as is now contemplated, comes off in the month of February, it must result—unless efficient means be taken to prevent fraudulent voting—in a manner similar to the last; and if it turn on the side of slavery, some steps will immediately be taken to indorse and legalize that institution. Our most earnest hopes are for a different result. We trust that God has a better future for this fair portion of his heritage; but it can be secured only by the *most earnest labor*.

MINNESOTA.

From Rev. Gideon H. Pond, Oak Grove, Hennepin Co.

An Example of Punctuality.

By spending one part of the day at one place, and the other part of it at another place, I am able to meet three of my congregations once in two weeks, and the fourth once in four weeks. This makes my Sabbath day's work rather heavy, as the places of meeting are all, not only a considerable distance from my place of residence, but also a considerable distance from each other. I have lately been requested to hold meetings occasionally during the winter, at the house of a neighbor a mile and a half distant. I ride from eleven to twenty two or three miles each Sabbath, and sometimes twenty five miles or more. This necessarily exposes me to the heat of summer and cold of winter, and sometimes to storms of rain or snow. I seldom eat after leaving home in the morning, till I return in the evening. During the last summer I have not been wet by rain on the Sabbath so much as to make it of any consequence; and I have never suffered in the winter to the freezing point but once, and then it was only a mere touch on a prominent part of my face, as I was driving in the face of a northwest wind, with the mercury at 39 degrees below zero. I have sometimes been weary, and glad to reach a comfortable home at the close of the day; but my health for the two years that I have been connected with the American Home Missionary Society, has been so uninterruptedly good, that

failed on the ground of illness to get a single appointment for a meeting—although I have been somewhat from rheumatism. I have on account of sickness in my family, once, and that was on the day of the death of my wife, after she had suffered with consumption eight years. Besides this, I have omitted, that I remember, to fulfill my duty for the Sabbath, and have been so much as fifteen days behind the time, and that time I was wrong track in the snow; I failed, it was because the state of the roads and rivers was such that it was impossible to get along.

I am burdened with the thought that I have accomplished very little. I am anxious to be nothing to report of interest; and this I hope will be an excuse for my egotism. I am sometimes at times, perhaps somewhat of a zzzah felt, when he put forth his strength to steady the "Ark of the Covenant." I turn depressed and discouraged of my work, I habitually feel that I am but a feeble minister of the Gospel, and grieve at my inefficiency, and lack of sympathy. * * * * I am anxious to scatter the "good seed," and I have the hope that some other

IOWA.

*From Rev. Christian F. Veitz, D.D.,
Muscatine Co.*

A Noble Effort among the German.

I have the pleasure to inform you that a great reformation has been effected in our congregations. The portions of the churches in this vicinity have separated from their former organizations. The German church in Muscatine was reorganized ten days ago. Your Agent was consulted respecting a constitution. Out of the church, some twenty persons were called forward and signed the constitution. It requires, that candidates for admission into the church should give evidence of a change of heart, and be examined by the ministers before their admission. The brethren of the Dutch settlement, about thirty in number, from Muscatine, have also called in earnest the same undertaking. They intend to be organized as a Dutch Reformed church on an evangelical basis. There has been some discussion in bringing this about. Portions of the congregations have been talking, and some persons have even threatened

forcibly have I been reminded of the solemn fact, "That here we have no abiding place"! Since I had visited the friends and scenes of my youth, death had removed my father, two brothers, a sister, an uncle, and aunt. My wife, too, mourns the death of a father and brother; and last night came the sad intelligence, that three of the dear friends of my wife, two uncles and an aunt, whom I visited, have, since I left, gone down to the grave. May we be admonished to be also ready!

A Happy Return.

On my arrival here, I found our house of worship completed. It is a very neat, plain, substantial, and commodious house, and was dedicated to the worship of the Triune God on the 5th of October. The exercises of the occasion were deeply interesting. Surely, we should be grateful to our Heavenly Father, for the blessing which he has granted upon the effort of his people here to build a house for his worship! We now feel that we have a local habitation and a name; and we seem to have accomplished something towards the permanent establishment of the institutions of religion. This church numbers but eleven members, most of us poor; yet we felt that little could be accomplished without a house of worship; and by making great exertions, and practicing self-denial, by securing the aid of a generous community, and the additional gratuity furnished by the \$50,000 Fund, we have at last succeeded. Our house, we trust, will often call the careless and thoughtless to serious meditation, and tell the passing emigrant and the casual visitor, that we remember the God of our fathers.

"They shall Come from the East, and from the West."

See too, how different denominations, and those who have been reared in regions far removed from each other, are blended harmoniously as in one family. Our church consists, as I have said, of eleven members. One of these was a native of Maine, one of New Hampshire, three of Pennsylvania, one of Tennessee, one of Virginia, one of England, one of Scotland, one of Ohio, and one of Kentucky. Three were originally Congregationalists, two were Associate Reformed Presbyterians; one a Lutheran; two Methodists; two Cumberland Presbyterians, and one person reared under Pres-

byterian influences, joined us from the world; and yet we unite heartily and cordially together, to sustain and build up the cause of Christ.

Emigration to Iowa.

The emigration to this State, the present year, will rather exceed than fall short of 100,000. The streets are literally lined with emigrant wagons; and where the people are to find shelter for the winter, I know not. One hundred or more houses could have been rented here, more than we have. How shall these increasing multitudes of people be supplied with the means of grace? Who will break unto them the bread of Life? I feel for one, that, before our wide moral wastes shall be supplied, and "the desert be made to bud and blossom as the rose," Christians must practice much more self-denial than they show now. I am confident that Christians at the East are not doing for the West and for the world, any thing like what they ought to do.

A Minister's House.

I have three rooms. The best one is about thirteen feet square, and has two windows of nine lights of glass each. This room is plastered, and is our parlor, sitting room, dining room, sleeping room, and study. Our second room is six or seven feet wide, and fifteen or sixteen feet in length, and has one window of six panes of glass—this is a bedroom and kitchen. When it rains, the roof leaks at both ends of the room, and on one side, the third room is made of round logs, and is about twelve feet square; this is meal room, meat room, wash room, and cellar. For such accommodations, we pay \$5 per month; and such is the demand for houses that we are glad to get it at that price; and even now, we have had two applications to rent one room.

From a Missionary in Linn County.

"The Workman is Worthy."

The work of the American Home Missionary Society may be admired by those who contemplate its principle; but to be fully appreciated, one must become acquainted with western life and settlements. Look at the man yonder, toiling with some poles and

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gly boards. You ask, what he is doing? He is trying to build a companion of his travels, which he rides. But people turn out and why does he not hire a barn? Ah! that is what people think they do, if they go to hear they have not the sympathy under the Gospel. sympathy for the Gospel have heard it, and been by the truth; and this m, or they perish. As y are hard to be found, ry has not the means he must prepare his his own stable, do his reach the Gospel. It always, but so it must ing; and were it not operations of the Home ty, these new settle- places of sin and ruin. ces, as they are settled, will take care of their but neglect them now, e too late. The salva- West, under God, de- American Home Mis-

with a star sending its glorious abroad over this dark portion moral heritage. Sustained by ble Society, the nucleus has been under the labors of my brethren that too, from the smallest and promising beginning; he stated the close of his first sermon Prairie, when he invited all to desired to have the Gospel among them, but one gentleman his lady remained; and that they were professors of religion time, though now both are empty; he a beloved elder, dear mother in Israel. I upon the foundation thus laid Jesus, and preach to a church sixty souls, and to a respect of attentive hearers. But it is a day of small things. Still, been progress, though slow, not cast down, although some others sneer. Truth has won the understanding, and come self to many consciences. C was propounded for admission last communion; several others on certificate, and others by will probably offer themselves next sacramental occasion. prevails among the members

me into our log school-houses—small, dilapidated, cold, and comfortless, yet filled with an attentive, interesting audience, whose dress is but too clearly indicative of their worldly condition; let him accompany me again to their humble log-dwellings—often of one room, which is kitchen, parlor, dormitory, and all together, and yet, graced with the family Bible, around which the domestic circle gathers devoutly morning and evening to join in the prayer poured forth from the fullness of a heart longing, like David, for the tabernacle of God; let him witness these things with me, and sure am I, that my plea will not be unheeded, nor my client stand before his door to be spurned away. The crumbs from your tables, brethren, will richly relieve our wants.

Seventy Years Old!

But this is no place for cold, logical reasoning. I must leap to conclusions. With me, the terminus of life is almost in sight. I am giving my last blasts of the gospel trumpet; they seem to echo on both worlds. Seventy years have gone by; what remains in my life is but a moment. I have, at this late hour, sundered the ties that bound me to an affectionate people, and left my native home in the East, to spend my last days in the West, not expecting to take a charge, or longer to perform a regular service among any people. But I cannot refrain—necessity is upon me—the people perish for lack of knowledge—the enemy is vigilant, cunning, tireless, cruel, and mighty—altogether a giant. I ask for help—human help; your help my brother. The Lord works by means, by subordinate agencies; and among them, is the sanctuary—"effectual guard, support, and ornament of virtue's cause." It stands not merely like the magnetic needle that guides, but like a monument of load-stone that draws around itself the affections of a world. Without it we cannot grow—we are dwarfed. Give us the ordinances of God's house, and with God's blessing, you shall hear good reports.

From Rev. Lucius Foote, Delavan, Walworth County.

Good-By!

I am happy to be able to inform you that this church and society have resolved, hereafter, with *God's blessing* not

only to sustain the Gospel themselves, without calling upon your Society for aid, but also, to increase the salary of their minister to *five hundred dollars*. In this they have done nobly.

And now, in taking their leave of you as patrons and friends, they, together with myself, desire to return you many thanks for your former benefactions while they were poor and dependent. I think they will not forget to help your Society hereafter, in aiding others.

The health of Rev. Mr. Foote has been poor for some time, so that now at last, just as the society, to which he has ably and faithfully ministered through seven laborious years, is ready to sustain itself without assistance, he is compelled to surrender his charge. Mr. Foote carries with him our most cordial sympathies, and our warmest wishes for the restoration of his health, and for the renewal of his ministerial labors.

This withdrawal has been managed with so much discretion, that no *interregnum* takes place. Rev. Mr. Collie, who finished his Theological course at Andover, last summer, has been engaged to occupy the pulpit for one year; so that the prospects of this society continue to be most hopeful and encouraging.

ILLINOIS.

From Rev. Gideon C. Clark, Winchester, Scott Co.

Success in Neighborhood Meetings.

In view of the success of neighborhood preaching last year, I have recommenced missionary operations in that line this year, and with renewed ardor; so that, in addition to Winchester Centre, I have no less than three regular out-stations, distant, three, four, and six miles from Winchester, all of the most promising description. The best evidence of this, is found in the fact, that what I have heretofore tried in vain to accomplish, I now find no difficulty at all in doing;—and that is, to get out almost the *entire* population, of a given locality, to week-day meetings. This, of course, enables me to do more in the way of preaching than formerly. There is more ambition to have preaching; consequently people *take* pains to furnish their houses, and ~~will~~ them furnished, for public exercises.

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Lindley, Waverly, Mor-
van Co.

Mr's Death Bed.

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l no fear, her confidence
r heart stayed on Christ.
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her on her situation,

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trust him now—he will not f-
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perhaps in a few hours, I sh-
and Christ, and heaven, as I
cannot realize it. I can only
a glass darkly." She suff-
her mind was obscured by
and by medicine administe-
times, her remarks, though
sometimes broken, showed th-
fidence was unshaken. On t-
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On Monday, at about 3 o'c-
we supposed her almost gone-
ren were brought in, and as
her attention was called to th-
took a last leave of each, in a f-
and impressive words, which
long remember. She contin-
o'clock, when she quietly an-
asleep in Christ, without a s-
groan, or a gasp. Thus I an-
with three motherless little bo-
the rough winds of this wor-
tion have blown but lightly,
have been guarded by a moth-
watch, counsels, and prayer
is gone.—Yet while we weep
with hope, yes, with confiden-
to those motherless ones, r-

Sabbath Desecration.

The profanation of the Sabbath is one of the most fearful evils of the times. In the figures presented we have a partial demonstration of its terrible extent. We are sure we do not exaggerate, when we affirm that, in the most favored portions of our State, two thirds of all the people do not in any proper manner observe the Christian Sabbath; and the voluntary neglect of public worship gives us the gauge and dimensions of this evil. This neglect of the Sabbath tends to paralyze every conservative influence, and to license every abomination. Neighborhoods where it prevails, become the very nurseries of perdition. Here is one of the awful secrets of corruption in low places and in high places. It not only perils eternal interests, but it trains in the very bosom of society the deadliest foe to all our institutions; and it is safe to say that habitual attendance on religious worship under a faithful ministry, is the only effectual barrier to Sabbath desecration.

Now, if it suits their convenience, our steamboats lade and unlade on the Sabbath; scores of teams employ the whole day in transporting merchandise, for example, all the way from Frankfort, the head of winter navigation on the Penobscot, to and through the city of Bangor, and far back hundreds of miles to the pine forests, where perhaps are employed 10,000 men for six months in the year, and, with a few choice exceptions, no Sabbath. In our cities and villages no day in the week makes such a demand upon livery stables as the Sabbath.

Profanation "Respectable." Influence of Cities.

To profane the Sabbath and forsake the sanctuary, has come to be regarded as respectable. Men of rank and of wealth, of education and enterprise, practice it. The ambitious, the pleasure-loving, and money-loving multitude, choose to be free from religious restraints; with such examples, they find an easy relief to their consciences, and our children and youth by thousands are following their example. They cannot be retained in the Sabbath school, and the Bible and religious reading give place to the novel and the newspaper.

What the infinite mercy of God may do we cannot tell; but in all human probability, unless some mighty struggle be made *against it, with our increase of*

wealth and enterprise, and when our villages have become cities, we shall find a fearful increase of the evil. In the 11th Ward of New York, there is a population of 50,000. Its eight evangelical churches will accommodate 6,000; leaving 23,000 who might attend public worship unprovided for. "It is in the great towns of Scotland," says Hugh Miller, "that irreligion chiefly now prevails. It is those cities of our country which first caught the light of religion and learning, that have become preeminently its dark parts." It is also said that in London alone, there are one and a half millions of people, who have no connection with any place of worship. The enterprising population of the country is continually flowing into our villages and cities; and without the sanctuary, the evil must rapidly increase; and what shall guard society against the overwhelming preponderance of irreligion? and what shall save souls from death?

Greatness of the Difficulty and of the Danger.

We are not alone in our fears. Rev. T. O. Rice, of Connecticut, in an able paper on this subject, speaks of it as "an evil of great magnitude, and which imperatively demands attention." "It is a painful and startling fact," says he, "that not far from one-half of our whole population do not come under the direct influence of the means of grace. They are in the condition of the heathen, without a Sabbath, or sanctuary, and without a spiritual teacher. The Gospel they must have, or perish, and perish under a heavier doom than the foreign heathen."

"If you shall be able," says Dr. Hawes, of Hartford, "to present a plan, relating to the subject committed to you by the General Conference of your State, whereby the masses of neglecters of public worship and of the stated means of grace, now so numerous, and so rapidly increasing in our country, shall be brought under the appropriate influences of the Gospel, you will have lived long enough, and, dying, will deserve to be remembered in all future time as the benefactors of your race."

And the following forcible considerations are from Rev. Walter Clark, D.D., of Hartford: "Three fifths of the inhabitants of our cities, are living at this moment in habits of confirmed separation from the means of grace. Of this terrible leaven of ignorance, stupidity, and death, in the bosom of christian society, it must be remembered, that it is the prepared

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s of final fanaticism, y; that within it, as rs, are the seminal ity and radicalism; ned by the Church, ce of darkness will it into forms of cor- which will frighten

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n back this current ch is deepening and ? Can any thing be t ought to be done e masses ought to be n be. How can we of Christ on the one oke of their torment re to think it is im- ave the evil can be illennium shall ever ut what means shall

Religious Schools and Res

Sabbath schools do muc youth; religious reading, trac valuable agencies in their p they have done and will do b bring these neglecters of w the sanctuary. "I have tried Todd, "all manner of means portion of the people to church- by going and preaching to the them, circulating Edwards' on the Sabbath (I once circ copies in a single week), by missionary papers, and that r and with no results." Mr. I paper before referred to, quc his correspondents as saying put the Sabbath documents family in town, and never se ults. I have put Alleine's every family in town, and any results; I have put the papers, the American Messeng Christian Almanac, into ever town, and never seen any res if others have made similar e have doubtless seen them alm powerless upon the class in q

(To be continued.)

*Appointments by the Executive Committee of the American Home Missionary Society,
in the Month of December, 1854.*

Not in Commission last year.

Rev. Samuel W. Pond, Shakopee, Min.
Rev. M. H. Smith, London, and Dundee, Mich.
Rev. Charles Temple, Vermontville, Mich.
Rev. R. Floto, Northville, Ill.
Rev. Edwin G. Moore, Willoughby, Ohio.
Rev. N. M. Clute, Middleport, N. Y.
Rev. B. F. Pratt, Campbell, N. Y.

Re-appointed.

Rev. Thompson Bird, Fort Des Moines, Ia.
Rev. T. H. Canfield, Bower's Prairie, Ia.
Rev. D. B. Davidson, Farmersburgh, Ia.
Rev. John C. Ewing, Winterset, Ia.
Rev. Joseph Mather, Red Rock and Elk Grove,
Ia.
Rev. Edward Brown, Waukau, Wis.
Rev. Anson Clark, Brookfield, Wis.
Rev. A. W. Cooley, Fox Lake, Wis.
Rev. C. W. Munroe, Fort Howard, Wis.
Rev. John Parry, Ottawa and Emmett, Wis.
Rev. J. B. Preston, Berlin, Wis.
Rev. A. A. Scheide, Milwaukee, Wis.
Rev. John C. Sherwin, La Crosse, Wis.
Rev. L. Lovewell, Kensington and New Hudson,
Mich.
Rev. James Nall, Dearborn and Wayne, Mich.
Rev. Channcey Osborn, Brighton and vicinity,
Mich.
Rev. Solomon Stevens, Somerset, Mich.
Rev. L. R. Morrison, North Prairie, Mo.
Rev. H. C. Werth, St. Louis, Mo.

Rev. C. L. Bartlett, Du Page, Ill.
Rev. Jacob Chapman, Marshall, Ill.
Rev. Calvin Gray, Mt. Carroll and vicinity, Ill.
Rev. H. H. Hayes, Rock Island, Ill.
Rev. S. P. Lindley, Chesterfield and vicinity, Ill.
Rev. E. R. Martin, Sharon, Ill.
Rev. Benjamin F. Cole, White Lick, Ind.
Rev. Andrew Loose, Marion, Ind.
Rev. Walter Mitchell, Boonville, Ind.
Rev. Erastus Chester, Newton Falls, O.
Rev. Ward Childs, Mesopotamia, O.
Rev. Calvin Durfee, Brooklyn, O.
Rev. Thomas Evans, Youngstown and Briar Hill,
O.
Rev. C. L. Le Duc, Coolville and Hockingport, O.
Rev. G. C. Judson, Sullivan, O.
Rev. G. W. Palmer, Bath, O.
Rev. D. C. Perry, Barlow, O.
Rev. John Seward, Solon, O.
Rev. John A. Seymour, Franklin, O.
Rev. B. F. Sharp, Independence, O.
Rev. James R. Wright, Sheffield, O.
Rev. I. P. Stryker, Hoboken, N. J.
Rev. A. L. Crandall, Willett, N. Y.
Rev. William Hunter, Springwater, N. Y.
Rev. Thomas Lecom, Shavertown, N. Y.
Rev. D. S. Morse, Springbrook, N. Y.
Rev. L. McGlashan, Branchport, N. Y.
Rev. R. McMath, Millport, N. Y.
Rev. G. S. Northrup, Strykersville, N. Y.
Rev. J. A. Prime (Col. Fresh. Ch.), Buffalo, N. Y.
Rev. Cyrenus Ransom, Moriah, N. Y.
Rev. George Spaulding, Canisteo, N. Y.
Rev. Augustus B. Collins, Long Ridge, Conn.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of
the following sums in the month of December, 1854.*

MAINE—

Seabrook, a Shipmaster, by Rev. T.
Thurston, 10 00
Solon, Mortimer Bodwell, 6 00
South Berwick, C. E. Norton, in part to
const. Miss Annie M. Wells, L. M., 10 00

NEW HAMPSHIRE—

Bristol, S. Cavia, 5 00
Derry, James Palmer, 2 00

VERMONT—

Middlebury, Hon. Wm. Slade, 5 00
West Rutland, Cong. Ch. Sab. School, by
Rev. A. Walker, 105 60

MASSACHUSETTS—

Masa. Home Miss. Soc., by B. Perkins,
Treas., 2,000 00
Boston, "A lover of the cause," 500 00
Cummington, Miss Clarissa Briggs,
Danvers, Henry Poor, to const. himself
and Mrs. Mary O. Poor, L. M., 20 00
East Falmouth, Cong. Ch., Coll., \$6; Dea.
B. Hatch, \$5, by Rev. A. C. Childs, 60 00
Lancaster, Cong. Ch. and Soc., by Rev. F.
B. Doe, 85 00
Lenox, O. Peck, in part to const. Mrs. G.
W. Platner a L. M., 10 00
Monument, Rev. Kaskiel Dow, L. M., in
full, 25 00
Sheffield, 1st Cong. Ch., by Z. B. Peet,
Spencer, from the estate of G. W. Morse,
by E. O. Dyer, 70 00
Springfield, George Marrian, to const.
Rev. Francis Warriner, of Lower Wa-

terford, Vt., Dr. A. S. McClean, Lewis
Warriner, and Miss Elizabeth Warriner,
L. M., by H. Brewer, Treas., 800 00

CONNECTICUT—

"H," 5 00
Bethel, Cong. Ch. and Soc., by J. H. See-
lye, 79 71
Bethlehem, a Lady, 8 00
Canterbury, from a Widow, by Rev. R.
C. Learned, 1 00
Durham, North Cong. Ch. and Soc., by
C. B. Sturtevant, 21 00
Easton, Cong. Ch. and Soc., to const. Rev.
Martin Dudley a L. M., 81 00
Franklin, Cong. Ch. and Soc., by Dr. A.
Woodward, 25 87
Hartford, A. W. Butler, L. D., 100 00
Huntington, Mrs. Thomas Punderson,
Litchfield, K. P. Crane, \$15; O. F. Crane,
\$, 5 00
Meriden Center, Cong. Ch., by Rev. A. S.
Chesebrough, 20 00
Milford, "A Friend," 80 03
New Milford, Ladies' Mite Soc., by Miss
G. W. Merwin, \$39; Mr. Hine, \$0 25,
Northford, on account of legacy of Mrs.
Mary Noyes, by Joseph F. Noyes, Ex'r, 89 25
Norwich, H. Almy, 11 75
South Cornwall, Cong. Ch. and Soc., by J.
Calhoun, 10 00
South Coventry, Village Ch. and Cong.,
by Rev. H. B. Blake, 28 65
South Woodstock, Ladies' H. M. Soc., to
const. Mrs. Harriet Lyon a L. M., by
Mrs. Caroline A. Ferry, 8 00
Wallingford, S. N. Rowell, M. D., 20 00

KENTUCKY—	
T. Scott, Treas., 1,500 00	Mount Pleasant, Presb. Ch., by Rev. G. W. Nicolls, 4 50
ary," 50 00	
obert, L. M., \$30;	
n part to const.	
M., \$25,	
i. Con. Coll., by	
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on. Con. Coll., by	
44 18	
CA., Mon. Con.	
clock,	
v. S. W. Roe,	
to const. Edward	
H. F. Olmsted,	
Rev. G. A. How-	
15 00	
Downs,	
60 00	
n. Con. Coll., by	
11 88	
const. Mrs. Eliza	
30 00	
les' Sew. Soc., by	
35 00	
Cong., by Rev.	
22 00	
D. S. Williams,	
10 00	
d,	
5 00	
Lydia Hall,	
1 00	
H. Johnson, \$4,	
10 60	
legacy of Renel	
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i. Con. Coll., by	
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by Rev. G. T.	
7 00	
5 00	
Halsted, \$200; a	
le boys, \$5; Rev.	
: Elizabeth, \$3:	
OHIO—	
Received by Rev. J. N. Whipple,	
Chester, Presb. Ch., 10 00	
Bedford, Mrs. Barton, \$0 50;	
Loftus, P., \$0 25,	0 75 10 75
Barlow, Presb. Ch., by Rev. D. C. Perry,	4 25
Canton, Presb. Ch., Coll., by Rev. E.	
Buckingham,	35 00
Cleveland, Rev. Wm. Hall,	2 00
Plain, Cong. Ch., by Rev. P. C. Baldwin,	12 00
Roseville and Unity, Presb. Ch., by Rev.	
Warren Nichols,	16 21
Waterville, 1st Presb. Ch., \$10; Rev. P.	
C. Baldwin, \$8, in full to const. Charles	
Rodney Baldwin a L. M.,	18 00
INDIANA—	
Bristol, Presb. Ch., by Rev. B. Wells,	13 50
Indianapolis, Ger. Cong. Ch., by Rev. C.	
Riehle,	6 00
ILLINOIS—	
Received by Rev. Aratus Kent,	
Galena, 1st Presb. Ch., 43 50	
Rockford, 2d Cong. Ch., 86 77	
St. Charles,	25 00 169 27
Bellville, Ger. Ch., by Rev. W. Homeler,	3 00
Como and Gap Grove, Cong. Chs., by	
Rev. A. J. Copeland,	3 18
Elk Grove, Cong. Ch., by Rev. G. G. Still,	25 00
Hardin, Presb. Ch., by Rev. J. E. McMurray,	7 00
Jerseyville, Coll., by Rev. S. Smith,	11 50
Ottawa, 1st Cong. Ch., by J. G. Nottinger,	101 38
Pleasant Prairie, Joseph Allison, by Rev.	

Long Creek, Welsh Ch., by Rev. D. Knowles	4 65
Mapoketa, Rev. J. W. Windsor	2 00
Muscatine, Ger. Ch., by Rev. C. F. Vetta	4 50
Ottumwa, Cong. Ch., by Rev. E. A. Spaulding	4 00
Quoesqueton, Cong. Ch., by Rev. A. Wright	10 25
Red Rock and Elk Creek, Cong. Chs., Monthly Con. Coll., by Rev. Joseph Mather	2 00
Sherrold's Mound, Ger. Ch., by Rev. A. Frowein	4 45
Summit, Cong. Ch., by Rev. L. R. White	4 00
Tipton, 1st Cong. Ch., by Rev. H. W. Cobb	6 08
York, Cong. Ch., by Rev. H. N. Gates	14 16

MISSOURI—

Hermion and Red Hill, Presb. Chs., by Rev. A. G. Taylor	18 55
Mount Zion, Presb. Ch., by Rev. G. A. M. Benschaw	15 00
Rock Hill, Presb. Ch., by Rev. J. A. Darrab	11 00

WISCONSIN—

Allen's Grove and vicinity, by Rev. J. R. Upton	9 00
Barabod, Rev. James K. Kasson	5 00
Berlin, 1st Presb. Ch., Coll. \$21 40; Sab. School, \$4 22, by Rev. J. H. Preston	25 71
Darlington, Argyle, and Willow Springs, Cong. Chs., by Rev. S. A. McEwen	5 00
Geneva, 1st Presb. Ch., by Rev. H. H. Benson	14 89
Harland, Lisbon West, and Newbury, by Rev. G. W. Cottrell	24 00
Johnstown, 1st Cong. Ch., by Rev. H. H. Dixon	16 07
Kenosha, 1st Cong. Ch. Mon. Con. Coll., Rev. N. C. Chapin	6 00
Packwaukee, Rev. John Wilcox	2 50
Waupun, 1st Cong. Ch., by Rev. S. H. Ashmun	34 50

MINNESOTA—

Oak Grove, Presb. Ch., by Rev. G. H. Pond	18 50
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CALIFORNIA—

Alameda, Presb. Ch., by Rev. W. W. Brier	25 00
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\$7,693 41

JASPER CORNING, *Treasurer*.*Donations of Clothing, &c.*

Derry, N. H., James Palmer, a box	18 00
Methuen, Mass., Ladies' Benev. Soc., by J. W. Phillips, a barrel	
New York, a friend, two cloaks	
Slatersville, R. I., Rev. Timothy A. Taylor, 100 copies of the second edition of "Memoirs of Rev. Oliver A. Taylor."	

Receipts of the Western Agency at Geneva, N. Y., from Sept. 12 to Dec. 1, 1854. W. T. Scott, Treasurer.

Akron, by Rev. E. Taylor	43 50
Albion, Ladies' H. M. S., to const. Mrs. S. Field and Mrs. H. Sickles, Life Members, by Mrs. E. Hart	60 00
Arkport, Presb. Ch., by Rev. G. B. Cleaveland	12 30
Attica, Presb. Ch., by Rev. George P. Folson	15 00
Bath, Presb. Ch., by Rev. E. Benedict	4 00
Bennington, Presb. Ch., by Isaac Chichester	12 50

Buffalo, East Presb. Ch., by Rev. I. A. Prime	5 00
Burdette, Presb. Ch. bal., by Rev. T. R. Townsend	6 00
Byron, 1st Presb. Ch., to const. Mrs. Lydia Walker a L. M., by Rev. J. Partington	40 00
Canandaigua, Cong. Ch., Wm. Antia	20 00
Cananda, Cong. Ch., to const. Mrs. Daniel Russell a L. M., by Rev. Daniel Russell	37 50
Canisteo, by Rev. George Spaulding	7 05
Castleton, Presb. Ch.	21 16
Clarence, Presb. Ch. bal., by Rev. Lewis Hamilton	5 00
East Avon, Presb. Ch. Sab. Sch., \$2 50; others, \$17 50; by Rev. C. W. Higgins	20 00
East Bloomfield, Cong. Ch. and Soc., \$35; Ladies, \$114, to const. Mrs. S. McKinney, Mrs. J. H. Kellum, and Mrs. Mary Jane Emins, Life Members, by M. A. Adams	193 00
Elmira, 1st Presb. Ch., by S. L. Gillett, in part	24 00
Fredonia, Mon. Con. Coll., by A. F. Taylor	16 75
Geneva, Coll. in part, \$61; Mrs. Sutherland, \$5; Mrs. Almira R. Hall, \$5; Dr. A. Merrill, \$2	73 00
Gorham, First Presb. Ch. Coll., \$24 27; Sab. Sch., \$2 84, by S. M. Whittaker	27 11
Griffin's Mills, by Rev. E. M. Sandford	10 00
Havana, Presb. Ch., in part, to const. Mrs. Huggins a L. M.	20 00
Hector, Presb. Ch., a friend	3 00
Hornby, Presb. Ch., by Rev. W. R. Downs	25 00
Horseheads, Ladies' Sew. Soc., by Rev. C. C. Carr	10 00
Huron, Presb. Ch.	8 23
Ithaca, Presb. Ch. Mon. Con. Coll.	64 00
Kennedysville, Presb. Ch., by Rev. E. Benedict	4 60
Livonia, Presb. Ch., by Rev. B. G. Rife, \$60 25, of which \$20 is from Mrs. Rhoda Gibbs, in part to const. Miss Laura Gibbs a L. M., and \$10 from James G. Clark, in part, to const. James A. Clark a L. M.; Lad. Sew. Soc., \$5	65 25
Lyons, John Gilbert	10 00
Mount Morris, Oren Hall	5 00
North Bergen, Presb. Ch., by David Fancher	12 00
Nunda, Mon. Con. Coll., by Rev. P. F. Sanbourne	10 00
Ovid, by Arad Joy	47 25
Painted Post, by Rev. R. G. Keyes	11 00
Palmyra, Rev. Horace Eaton, in part, to const. John S. Eaton a L. M., \$5; others, \$35	40 00
Paltney, Presb. Ch., by Jacob Bashman	18 00
Rushville, Mrs. Whitman, L. M., in part, \$9; Coll. in part, \$27 16	36 16
Sodus, by Rev. W. W. Collins	17 00
Southport Mite Soc., \$20; Coll., \$6 57, in full, to const. Mrs. A. J. Clure a L. M., by S. L. Gillett	26 57
Springwater, Presb. Ch., by Rev. W. Hunter	6 00
Waterloo, Ger. Ch., by Rev. D. Willers	7 50
Waverly, Factoryville, Presb. Ch., by Rev. N. Elmer	20 00
West Dresden, by Rev. D. W. Abbey	25 00
Westfield, First Presb. Ch., to const. D. A. Northrop, L. M., by Rev. E. Tinker	50 00
York Center, Presb. Ch., by J. P. Dickey	15 00

\$1,244 74

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums for the months of October and November, 1854. BENJAMIN PERKINS, Treasurer.

Andover, North, Rev. Mr. Briggs' Soc., to const. Dea. Stephen H. Parker and Dea. R. H. Chandler, Life Members	79 28
Attleborough, South, Rev. Mr. Morley's Soc.	57 77
Belchertown, Fem. Benev. Assoc.	70 00
Berkshire and Columbia H. M. S., L. Church, Treas.	200 00
Boston, Mrs. Hannah Wood, \$5; a friend, \$2	7 00
Brookline, Howard Ch. and Soc.,	153 00

THE HOME MISSIONARY.

February, 1855.

h. and Soc.,	19 15	Sudbury, Cong. Ch. and Soc.,	17 30
c.,	162 00	Tewksbury, Cong. Soc., to const. Dea. A. Marshall a L. M.,	31 50
		Townsend, Cong. Ch. and Soc.,	30 00
l.,	48 31	Westboro', Legacy of Mrs. Susan B. Fur-	
Soc.,	190 43	bush, to const. Arthur Forbes, Mary J. Forbes, and Harriet E. Wild, Life Mem-	120 00
Ch. and Soc.,	50 00	bers,	
	100 00	Weymouth and Braintree, Union Ch. Lad.	
nd Soc., to const.		Benev. Assoc., to const. Mrs. Atherton N.	
s. Ellisha A. Jones,	79 62	Hunt a L. M.,	50 15
		Worcester, Ichabod Washburn,	150 00
r. Caldwell, Treas.	156 50		
			\$7,134 46
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43; Mon.	129 43		
	54 00		
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er's Soc.,	100 00		
ng. Soc., to const.			
E. Sawyer, Mrs.			
Harris, Albert B.	225 05		
, Life Members,	108 00		
, Soc.,	15 00		
oc., to const. Rev.			
A. C. Mordough,	100 00		
Life Members,			
H. Brewer, jun.,			
Soc., to			
a L. M.,	30 00		
ra. J. E.	30 00		
to const.			
L. D.,	100 00		
nst. Mrs.			
s. M. At-	60 00		
	605 53		
	825 53		
C. Capron, Treas.			
, to const.	36 00		
rence, to			
n a L. M.	32 00		
	68 00		
	18 40		
oc., to const. Rev.			

The Philadelphia Home Missionary Society acknowledges the receipt of the following sums from Sept. 1, to Dec. 1, 1854. HENRY PERKINS, Treasurer.

PENNSYLVANIA—

Allentown, Presb. Ch., by Rev. A. Walker,	10 00
Archbald, Presb. Ch., by Rev. H. Herrick,	25 00
Ararat, Presb. Ch., by Rev. B. Baldwin,	6 00
Carlisle, Presb. Ch.,	84 83
Catasauque, Presb. Ch., by Rev. C. Earle,	7 24
Conneautville, Presb. Ch., by Rev. C. H. Hamner,	23 00
Darby, Presb. Ch., by Rev. J. A. Whittaker,	32 50
Dauphin, Presb. Ch., by Rev. G. R. Moore,	12 50
East Hawley, by Rev. E. W. Stoddard,	52 38
East Whiteland, Presb. Ch., by B. Hutchinson,	12 50
Erie Board of Agency,	82 25
Fairview and Manchester, by Rev. A. Worthington,	37 50
Garfield and Pittsfield, by Rev. J. McMaster,	14 00
Lewistown, by Mrs. Hoffman,	5 00
Marple, Presb. Ch., by A. C. Eckfelt,	47 40
Northampton, Dutch Ch. Infant School, by Mrs. A. Hawley,	2 00
Philadelphia, from the estate of Mrs. Car-	

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*

How shall they preach except they be sent? . . . *Rom. x. 15.*

Vol. XXVII.

MARCH, 1885.

No. 11.

The Work and the Workmen.

"But what is the object at which we ought to aim? It is manifest that we ought to set for ourselves no less a task than COMPLETELY EVANGELIZING THIS WHOLE NATION.—While *foreign* missions, far from being *abandoned* or *diminished*, ought to be more and more *extended* every year; at the same time every hand ought to be lifted, every heart to beat, and every pulpit to resound, in behalf of DOMESTIC MISSIONS. For carrying on this cause with ardent and increasing zeal, every *minister* ought to consider all his powers as put in requisition; every *theological student* ought to regard himself as a consecrated agent, preparing to act with all his energy; every *Christian* ought to hold himself and all he has as pledged; and our *children*, from the earliest dawn of moral feeling, ought to be taught to lisp the importance and the duty of urging forward this hallowed and glorious cause. Thus ought we to proceed—never ceasing to strive, and plead, and pray;—every year, if possible, doubling our exertions;—until we shall see a Bible in every house; a Sabbath school in every little district; and a pious minister of the Gospel in every neighborhood in which a sufficient number of souls are found to form a decent congregation."—*Letter of Rev. Samuel Miller, D. D.*

We can see something of the spirit in which the AMERICAN HOME MISSIONARY SOCIETY had its birth, in the eloquent extract, above, from a venerated and now sainted father in the church. The heathen world was not forgotten, but all the more tenderly remembered, when, for the sake of the *whole world*, it was determined to organize a comprehensive system, for "completely evangelizing this whole nation." It was no treason to the interests of humanity at large, that a Society was formed which should devote itself exclusively to the necessities of the American people—but rather the most essential, and most absolute fidelity; for the sacred interests of mankind demanded, with an imperative emphasis, that

...and Christian enterprise. They saw the coun-
remembered the promises and the commandment—they f
might be secured to the kingdom of Christ—they said, V
NATION'S strength for the achievement of this grand o
EVANGELIZATION OF THE WHOLE PEOPLE!"—this was the mot
was the aspiration and the purpose that lifted their hearts.

For this, "every *minister* ought to consider all his power
It is not for your personal comfort and dignity, O Success
has set you over a wealthy congregation ; but that, throu
that wealth, and the devotion of its owners' hearts, the ev
land may be hastened. It is "not for that you may h
faith," that you have been lifted, providentially, into a pl
you may be a "helper of joy," in the speedy evangelization
the powers of the wisest, and the strongest, and the mos
ministers, are needed for this conflict with the iniquity tha
behind institutions, and manifold prejudices, and customs, c
All the powers of those, too, who are scattered over the
land, and who in rural quiet meditate, sometimes on truth
on intrusive realities of a temporal nature. Your powers, :
to some of you, they may seem confined to an obscure a
needed in this enterprise. Put them in requisition for t
they will be none the less efficient for the narrower one. :
your country, and shape your efforts so that they shall
your parish will be only a gainer from the breadth of you
own and your people's hearts with the enthusiasm of this
prise, and you have heightened their interest in every othe
labors of your particular church ; in the payment of your sa
any great thing come from the world.

fessorial chair, or sit in my corner, and go my rounds, pulling the wires of church diplomacy;—for none of these things, nor for all the best of them together, am I giving these years to study and to meditation; but I purpose, by God's help, wherever I am, in ever so narrow or ever so wide a sphere, to consecrate the fullness and completeness of my strength and my opportunity to this *one* thing—that this American nation may be a CHRISTIAN NATION! And if the churches have nothing greater for me to do, than to take the charge of some small and remote country congregation, I will go to it with all my heart, trusting in the Lord that my labor shall not be in vain. I will remember that I am yet within the bounds of my native land, am yet instructing some of her people, a citizen in one of her communities, able, according to the strength which God gives me, to lift up a voice of warning, and to utter words of counsel. I can throw my two mites into her treasury of good—who knows that they may not prove of more value than the gifts which made a greater show! Nursing thoughts like these in his bosom, let each student of theology anticipate the time, when, in the place *where God shall put him*, he shall be permitted to help forward the great movement which shall set forth one CHRISTIAN NATION upon the pedestal of earth, and ultimately gather about her the whole sisterhood of the world's reconciled peoples, in one family of God. No obscurity can hide from His eye; no remoteness can put any willing instrument out of His reach.

"Every Christian ought to hold himself, and all he has, as pledged."

For he and his will be pledged to something, if not to this—will be consecrated, or desecrated, to some object, if not to God, and native land. He will pledge his efforts to business achievement, to the acquisition of wealth, of a name, or of place, or of influence, or of comfort, or of some other real or apparent good; some vision, some hope, will hover before him; some motive will be urging him on; and if not *this*, then one lower than this. And who is he so low, that he may not aspire so high as to aim to promote the evangelization of this whole country? And who is he so high, that he is able to lift his eyes upon an object nobler than those which are involved in the achievement of this? Let every man look about him, and see whether he can find any more joyful or any sublimer hope, than that which is wrapped up in the complete and thorough christianization of this American people. Let him question within himself, whether he has any better *thoughts* wherewith to comfort his drooping heart, than those which center round this. Let him discover, if he can, any definite and rational purpose which can more nobly soothe and exalt his spirit, or more fully awaken or concentrate his powers, than this resolve:—That, come what will, himself and his possessions are consecrated all to the work of imparting to the soul of this people the spirit of Jesus—of touching its million hearts with the inspiration of that love which destroys guile, and passion, and all selfishness, takes away ignorance, and the false knowledge which is worse, and the evil will, which is root of all evil, and substitutes in its stead the wisdom and the free devotion which are the root of all good. He has but a short life to live, and but a feeble force to put forth—but a mite to cast into the balance which weighs the destinies of mankind. Let him economize his little—it is his all. However insignificant it may seem to himself, it is a sacred, and a priceless treasure; for it is ALL that he is and has. Wherefore should the sum and substance of his being be squandered?—and this, when so good an object is offered him—and this, especially, when the aid of *every* Christian is imperatively *needed*; when it is evident that the work cannot be achieved by the ministry, or the press alone, but demands the combined exertions, and the com-

to *live* the songs that celebrate this nation's religious hope. Let them hear the story of the Plymouth exiles, Pilgrims came hither, that they might worship God, a remote parts of the world" the glory of his name. Let "pilgrims," who, in many instances, with hardly less of themselves to christian labors in western wilds. Let the be early and frequently reminded that it is not in breadth lation, or in wealth, or in achievements of labor, of invent we glory—but in the redeeming love of God, and in ti opened to us—the privilege, namely, of living, and of spe kind's *eternal* good, and to our Maker's praise. Let the into the hearts of the children. Cast your bread upon ti hereafter, all along the broad rivers of our national life, y growing, which you sowed so easily—almost carelessly— ber the *children*.

What shall be the *end* of this?—It passeth the powe But long ere that glorious end shall come, there shall be a house; a Sabbath school in every little district; and a plous in every neighborhood in which a sufficient number of sox decent congregation."

Need we add:—It is the one, specific, and peculiar v HOME MISSIONARY SOCIETY to establish and sustain these ch has no other aim than those which are immediately and i this. It proposes to fill this land with a well-educated, able Ministry; and this, in the hope that the day will come—will shall really *be*, what we are sometimes *called*—A CHRISTIAN 2

feeling of relief, in the thought that this so constant burden, weighing heavily for so long a time, is finally removed. There is the effort necessary to procure subscriptions—going through the community, to the miner on his sluice or in his tunnel, to the shopkeeper, even to the gambler and debauchee, and soliciting means to erect a house for the worship of God; and then there is the backwardness of some professors of religion, of whom better things were hoped, and which sends a chill to the heart of those engaged in the work. But, on the other hand, there is the prompt, cheerful liberality of others, giving, unsolicited, “to the limit of their power, and even beyond their power,” imparting such sensations of joy as were not conceived of by the giver. But then came the collecting of subscriptions, with the loss of some hundreds which had been counted on; and then the deficiencies, requiring renewed study for ways and means of making them up. So it goes.

Our church has cost \$4,600, of which some \$2,500 were raised by subscription, some \$1,200 by the ladies, by means of a fair and work in connection with a sewing society, \$260 by concerts of music, nearly \$100 at the monthly concert—it being thought appropriate to devote that money to this object till we could comply with the injunction, “Owe no man any thing, but to love one another”—and the remainder by means of the Sabbath collections. Some friends, outside of the church, have kindly loaned us sums of money at a low rate of interest, or none at all; so that we have not paid in all \$50 interest money.

Day after to-morrow will be the first anniversary of the dedication of our church. A year ago we were over \$1,000 in debt, and for the whole amount I was solely responsible. I have often found the burden so heavy, that it interfered more or less with the appropriate duties of my calling; yet I see not how the work could otherwise have been accomplished. None here were ready, none perhaps were in circumstances, to assume the responsibility; and in all probability the work would have been left undone to this day, had I not taken that step. I trust I am not ungrateful to the Father of all mercies, that he has so far blessed and prospered us.

Numerical Feebleness.

The church and society have heretofore done somewhat for our support. We hope they will soon assume it en-

*tirely. Our church has been greatly weakened of late by the leaving of several members, and among them, some of our main pillars. Several are absent at different points in the mines, others have returned to the Atlantic States, and still others have gone to the lower cities, so that but a mere handful remains. At our last communion one brother united by profession, and during the season there have been some additions by letter, yet there are now, I believe, but nine *resident* members with us. We hope to receive additions this winter by letter, and, if God will, by profession. How much we need the outpouring of the Holy Spirit! Let the many thousands of Christians who are interested in Home Missions remember us in their prayers. Our place is improving and growing; families are coming in, and the town is becoming more permanent. Our congregation remains much the same—rather larger than at this time last year.*

Exploration.

In company with Rev. J. H. Warren, of Nevada, I have recently made a preaching tour in the mountains. Iowa Hill is a very flourishing new town, and should be supplied with a preacher of our order without delay. Forest City, forty miles to the North, is the most bustling, stirring place, I have yet seen in the mines. Downieville, seven miles from Forest City, is a '49 town, and has much business centering there, being the county seat of Sierra Co. Within twenty miles of these towns, and scarcely farther from here, lie the new mining towns of Minnesota, Orleans Flat, Morris Flat, and Snow Point, with one or two other places, all embraced in a circle of six or eight miles diameter, and destined this winter to draw a large population. Ten miles north of Nevada is Cherokee, a thriving little town, and ten miles from it across the Middle Yuba, lies Camptonville, a flourishing settlement in the midst of an extensive mining region. At Iowa Hill and Downieville, the Methodists have erected church edifices, and are now doing the same at Forest City. At the other places mentioned, there are no churches whatever. At Iowa Hill there is now, I believe, regular preaching by the Methodists. At none of the other places is there regular preaching at all, and the irregular supplies are very infrequent. There is an imperative present demand for at least two good men of our order—Con-

California, though some are more wicked than others, are yet much alike. The difference now seen—as for example, between Nevada and Downieville—is probably owing more to the influence of the Gospel, than to all other causes combined. It is such a difference as an intelligent Christian might expect to see.

vigorous christian
favorable in any
is in California.

From Re

P.

Rev. John H. Brodt.

A letter has been received from Rev. Mr. Willey of San Francisco, dated November 30, 1854, which announces the safe arrival in that city of Rev. John H. Brodt, recently commissioned to that field. Mr. Brodt, after spending a single Sabbath in San Francisco, was expecting to leave, on the very day when the letter was written, for Columbia, a town among the mountains, on the northern border of Tuolumne County, a few miles north-east of Sonora, where Mr. Harmon is settled. There are strong hopes that he will soon find there an independent support. Our missionaries in California are making strenuous efforts towards relieving the

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times, which falls heavily upon the agricultural districts, they give encouragement that they will raise a liberal amount towards his support. They wish to commence at once, and think they can undertake a meeting house in the early spring. The place will probably be the head of steamboat communication with San Francisco, for a large farming district, already sufficiently settled to remind one of similar regions in New England. The village of Petaluma is not likely to grow so rapidly as villages do in mining regions, yet its growth will probably be constant and steady. Nearly one half of it has been built during the last six months. It is a quiet spot, surrounded by beautiful rolling hills, that are crowned with low oak trees, giving them the appearance of thrifty orchards. Could the place be occupied at once, I see no reason why it would not readily yield to the molding influences of the Gospel, and of religious institutions; and at the same time many evil agencies which are having fearful sway in other places in the State, would be forestalled, and we might hope, excluded. But, if it must remain destitute as now, what may we not fear! While we are delaying, iniquity is gaining a foothold. The brethren of the little church feel, that with a faithful and acceptable preacher among them, they might hope to fortify this post, and hold it permanently for Christ; and it would be hard to persuade them that, in view of its character of permanence, it is not of really greater importance than much larger places among the floating population of the mining region. If it is left vacant, it must be on account of a *more imperious* call. Where is the *man* who will fill this place? And where are the *funds* by which he can be sent out? Will not the churches answer!

IOWA.

From Rev. Hiram N. Gates, Yankee Settlement, Delaware Co.

A Missionary's Review.

We commend the subjoined communication to the consideration of any persons who may have been wont to think *slightingly of the usefulness of christian ministers, or to depreciate the nature of their*

office. This statement, we deem a fair description of the work that is going on all over the West. Unobtrusively, but steadily, without noise, and yet with admirable energy, in the face of all sorts of difficulties and enmities, and in spite of a pay so stinted that a *politician* would flout at it, hundreds of faithful men, and—we must not forget to add—hundreds of faithful *women*, are devoting themselves exclusively to these noble labors. How many among the most prominent politicians in your county can present better claims to usefulness—are doing more for their own State, or for the country, for the present, or for future generations? The truth is, that the christian ministry in those Western States, though mainly devoted to an object before which all temporal interests dwindle to insignificance, are laboring also at the very foundations that are to sustain commerce, production, civil government, public prosperity, and private happiness, so long as the social fabric shall stand. Among all the boasted friends of the “*dear people*,” there are none so true as these.

It is with peculiar feelings that I sit down to make out my regular quarterly report at this time. Several reasons conspire to cause this. In the first place, this quarter closes up another year's labors, under your direction. Now, too, I am enabled to record the completion and consecration of our new house of worship. Again, I am about to leave this people with whom I have labored during the past four years. Lastly, I am about to close my labors under the direction and patronage of your Society—at least, for the present.

Standing at this point, about to leave a people endeared to us by many ties, we naturally find ourselves reviewing the past and inquiring what has been accomplished. We ask this question, moreover, that we may obtain an answer to another, namely: Have the funds of the Society been wisely expended on this field? In prosecuting this inquiry, and trying to make due allowance for our tendency to look on the more favorable aspect of the work, I think I may sum up the amount accomplished, somewhat in the following manner:

1. The *Gospel* has been preached publicly, and from house to house, during the past four years. The plan of salvation and the great truths which it

they have found themselves so uncomfortable as to prefer leaving the place, and have sought out more remote retreats, where, undisturbed by the unpleasant sound of the Gospel, they could be at liberty to "live as they list." A sad thought it is, that Americans in this nineteenth century should so take pains to descend to the savage state. But such is the fact. There are those who, from long-continued habit, and from the depravity of their hearts, actually prefer to lead a wild, solitary, semi-barbarous life, rather than yield to the restraints of civilized society.

3. The *Sabbath school*, through our humble instrumentality, in part at least, has been established in some ten or twelve places, during our brief sojourn here. The amount of good thus accomplished will be known only in the great day of account.

4. The *religious newspaper* has been introduced, to make its weekly or monthly visits, and give its comfort and its counsels.

5. The *temperance* cause has received its share of attention, and the groggery has as yet found no place among us. The one in operation when we came here, was let alone so severely that its owner found it advisable to remove.

The more remote, though more important question of *slavery*, has also

finally; in part we are comforted with have been permitted of *permanent value*—versary will never be souls converted he c truth proclaimed, re he cannot annul.

We have been per selves somewhat of t in other sections of t dure a measure of b of Christ; and for th We have been per for this people which be done over again; extent a humble and feel that in the sighter, it may be as imorable, as the work e years, shall be permous harvest of souls: but few sheaves ind ourselves with the have prepared the g tent, and have sow dews and showers c cause to germinate, harvest to the praise

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*From Rev. John W. Windsor, Maquoketa,
Jackson Co.*

Sickness. A Healing.

The past season has been one of unusual sickness and mortality in our village; there is scarcely a family that has entirely escaped sickness or death. The disease has baffled the skill of all our physicians, presenting symptoms of dysentery in its most virulent form, and running into a typhoid fever, leaving the patient so prostrate, that only after long and careful attention is he able to get about. I presume we have had as many deaths in our little village during the past ten weeks, as during the preceding four years. I am, myself, just now beginning to rally after an attack which, providentially, laid me aside from preaching only one Sabbath. I hope to be able, with care, to resume my active duties in a few days. The visitation, I trust, will be sanctified. Already we are invited to commence some extra meetings; the community are expecting it, and I would fain believe that the "set time to favor Zion is come." Our prayer meetings have been attended with much interest; and I think that I can discover, in the minds of some, a depth of spirituality and a fervent yearning for the quickening energies of the Holy Spirit, that are encouraging.

A solemnity has pervaded our meetings in a remarkable manner; indeed it has spread itself over the whole community.

From Rev. W. L. Coleman, Bellevue, Jackson Co.

A Revival.

Many of our letters from the West mention signs of hope in the localities from which they are written. In many places there is a promise of a blessing; in some the blessing has been received. Every christian heart rejoices to hear of churches revived and souls renewed.

A work of grace has been in progress for some three or four weeks. During the fall months there was a conviction upon the minds of both pastor and church, that a revival of religion was the thing we needed more than any thing else. For this we prayed. About the first of November, the Lord removed

from among us the oldest member of our little church, and who was the only male member at the time of its organization. He was in the eighty first year of his life, when called from earth, to the presence of that God and Savior in whose grace he had trusted. This event contributed to deepen the impression on the minds of Christians.

About the 20th of November, we were enabled to obtain the help of Rev. George Clark, and commenced a series of evening meetings, which we continued for three weeks—a part of the time holding prayer meetings in the afternoons. The meetings were solemn; and soon there was evidence that the Holy Spirit was striving with several persons among the impenitent. On Friday, November 24th, the church held a fast, the influence of which seemed to be very beneficial to Christians, and to some others. More than twenty persons have called at my study, inquiring the way of salvation, during these meetings; and some fifteen are indulging hope that they are born of God.

The labors of Mr. Clark were timely, and very satisfactory to the entire church. His preaching was discriminating and faithful; and the work throughout seemed to be a work of God—no great excitement at any one time, but a solemnity that indicated that the Holy Spirit was moving deeply upon the minds of several in the congregation. We bless God for what he has done, and pray that the work may yet extend to others who have not bowed their souls humbly before him.

Among those who give us evidence of being converted to the Lord, are four teachers in our Sabbath school, and some three or four scholars. Three new altars of prayer have been set up, in as many families, two of them by mothers whose husbands are now in California. Yesterday, at our church meeting, six persons came forward as candidates for admission to the church. Their examination was satisfactory. Probably some four or five others will unite with us soon, and a few more will join with other denominations.

It is difficult for persons who have never labored in a hard field like this, to conceive how much it encourages the hearts of God's children to experience such a gracious out-pouring of the Spirit as we are enjoying. How humble and thankful should we be! We trust the savor of this blessed season will long remain.

permitted to spend the last day of the year in a joyful recognition of a Savior's dying love. Many a christian stranger could join with us, in glad hosannas to the king of David; for the Lord had preserved them by the way, while others on the same routes on which they came, had been borne to earth. The christian stranger, however, while he is ready to eat and drink at the table of our common Lord, is often slow to identify himself with our churches. In our own town there are four Presbyterians and four Congregationalists, who, though in one sense they make a part of us, yet have not joined us. There are also eight professors of the Baptist order—they seem to make a part of us, but do not join us. There is also one family of Methodists which co-operates with us, but does not join us. There are also three families of Presbyterians living in the country, which co-operate with us, but they do not identify themselves with us.

Thanks.

The people here are a generous people, and will not be dependent on charitable assistance any longer than is absolutely necessary. To us, they have been exceedingly kind. Just before Christmas, the gentlemen and ladies made us

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A Bell. What Next?

We have recently made an effort to purchase a bell for our church. I raised, in the course of a few days, \$227 for that purpose. Fifty dollars were contributed by Mr. L. Ludington, of Putnam Co., N. Y., who was here on a visit. He was once a large proprietor in this place, and is the same man who gave us the lot for our church, together with the oak timber and \$100 in cash.

I sent to Meneely & Sons, West Troy, N. Y., and purchased a bell weighing six hundred and thirty nine pounds. It is now on its way, and we expect soon to hear it pealing forth, calling the thoughtless multitude to the house of God.

You may say, we could do without a bell. So we could; yet we think a bell will be a great help to us. Besides, you perceive, the majority of those who furnished the means for its purchase, though very willing to give their money for this purpose, would not have contributed as readily, perhaps, for any thing else.

The persons to whom allusion is here made, have acted the part of wise men in giving so liberally toward the purchase of a church bell. They have contributed to the moral improvement, and so, to the social refinement and the business prosperity, and the growth of their village. Where religious institutions are honored, there property is more secure and social life is more agreeable; and there, those who have property that they wish to keep safe, or who seek a pleasant home for their families, are likely to make permanent investments.

But the support of those divine institutions which are fountains of all good, of all culture, and all delight, does not consist merely, nor mainly, in the purchase of bells. The same good sense which dictated that little effort, will suggest others, and greater ones, we trust. There are scores of communities in the West, which are amply able to give to their ministers an affluent support—were those individuals who have made the greatest gains only wise enough to see that it is best to do this.

The truth is, no people can afford to receive the Gospel as a boon from their neighbors, after they have become able to furnish it to themselves. In the long run, all that is saved by such parsimony, is lost ten times over.

An Academy.

For a year past, I have been endeavoring to have an academy established in this place. Last fall, I rented a room and hired a female teacher. We had a good school, which we called an Academy, for a twelvemonth. I have now succeeded in getting the concern into the hands of a Board of Trustees, of which Lieut. Gov. Lewis, who is a member of my congregation, is President. At the last meeting of the Presbytery, the Institution was placed under its care; and we are intending soon to secure an act of incorporation. We have now two teachers, male and female, and about forty students; others are expected soon. We hope to see it a blessing to the community. We have secured the power of selecting pious instructors to mold the character of the youth assembling here for instruction.

There ought to be a High-school in every respectable village, and every convenient rural center. When well managed, their influence is most happy.

From Rev. Anson Clark, Brookfield Center, Waukesha Co.

Religious Interest.

I can now speak of some special religious interest. God has been pleased to grant us tokens of the presence of His Spirit. Near the commencement of the quarter, it seemed as though God was moving upon some minds. About the first of December, a middle-aged man, the father of a family, expressed hope in Christ. Soon after this our Methodist brethren held a quarterly meeting in their new church, and followed it with a series of evening meetings for three weeks. A good deal of interest has been manifest, and numbers have expressed a hope in Christ. The interest has centered at that point, and the people have been attracted thither, as they have a house of worship; but our own church has felt the good influence. Many of our members feel more deeply their need of the influences of the Spirit than I have ever known them to before. The prayer meetings connected with our church are much better attended than formerly, and solemnity is depicted upon the countenances of many who heretofore have shown little concern for serious things.

ful anxiety the progress of disease, and the slow but sure approach of dissolution. Though this affliction for the present does not seem to be joyous, but grievous, yet I feel that I have much cause for gratitude to God for his goodness to me and mine. I bless him for his mercy to my dearly loved, departed companion during her protracted sickness; that she was free from pain, as for the most part she was; that she had the entire possession of her reason during all her sickness; that she felt as reconciled as she did to the will of her heavenly Father; that she was enabled to triumph in the hour of death; that the king of terrors was to her disarmed of his powers. Her death was indeed that of the righteous. It was peace, peace! A smile of heavenly sweetness seemed to rest on all her features. Her loss to me is indeed very great; the breach made in the circle of brothers and sisters is very, very wide.

You may suppose that it was a sad, lonesome journey, my return from Vermont to Wisconsin—a journey of some thirteen or fourteen hundred miles, bringing with me my little son of fourteen months, taking the entire care of him. But God who is rich in mercy brought us safely through. I send you a copy of the obituary which was written

live for the sake of band, and children willing, yes, desire of her heavenly Father be with Christ. said, "to be most was all-worthy, and To her husband, her bed-side, and with his hand, she arms around his smile lighted upon it grieve you that It will be only for asked by her husband should bear from them they had labored,— "not to neglect a till a dying hour." had any message daughter, she answered a good girl, and heaven." She had and expressed my Savior whom she serve in her youth

A I

We have been holding series of meetings

*From a Missionary in Waukegan Co.***The Backslider Reclaimed.**

A short account of the conversion of a man, who is now a member of my church may not be out of place here. He has a family of three children, the youngest a boy of five or six years. Twelve years ago, in a season of religious interest in another town, he made profession of his faith, and moving to the county seat of this county soon after, there, with his wife, joined the Congregational church. For three or four years, he maintained family worship, and was attentive to religious duties. After leaving that place for a year, he again returned, and grew cold, neglected his duties, and was finally cut off from the church. Since then, he has been a wicked man. He has in that time been to California and returned. So profane did he become, that he requested his wife to check him, as he would utter oaths almost unconsciously. For a time she tried to do so, but finding it of no avail, ceased her efforts. Last spring his little boy was sick nigh unto death. One day he was in the room with him, and becoming irritated, uttered an oath. The child, with deep sorrow depicted upon his face, looked up to his mother, and asked her "What makes Pa swear so?" The question went home to the father's heart. It continued to ring in his ears. Soon after this, the family moved into this neighborhood. During the summer none of them came to meeting. Early in the autumn they began to attend. By-and-by, the father was seen to delay at noon, sitting one side to listen to the Bible lesson. This was noticed for two or three Sabbaths. When it was proposed to furnish Tyng's Questions and Barnes' Notes to those who wished, he came forward and said he would like to get the books and join the class. A friendly evening visit was soon paid to this family. After conversation for a little time upon matters of general interest, the subject of religion was introduced. Then it was discovered that the great deep of that father's heart was broken up. He was on the borders of despair. He had been a professed Christian, and thought once that he knew what religion was; but the Scriptures taught that it was "impossible for those who had been once enlightened, if they shall fall away, to renew them again to repentance." *What could he do? Must he relinquish the idea that ever he had known Christ? or, must he come to the*

conclusion that there was no hope for him? He felt as if he had lost all control of himself—as if his passions were his master, and that if there were no help from without himself, he must eternally die. He believed family prayer a duty, but felt that it was a great cross for him to bear, since he had lived before his household in such a wicked manner. At the close of the interview, by his own request, a chapter in the Bible was read, and prayer offered, and the necessity of his calling his family together, confessing to them his neglect of duty, and taking up the cross, was urged upon him. The next morning he did all this; and the same day the little boy went to see his pious grandmother, who lived near by, and said to her, "Pa reads in the Bible and prays now, and isn't going to swear any more." He seems now to himself and to others, a miracle of grace. He seems to fear nothing more than that he shall neglect some duty, and thus grieve the Spirit of God. He said to me, a few days since, that the more he thought of his past life, the more he felt that he did have a spark of grace twelve years ago, but only a spark compared with what he now enjoys. To my own mind this is an interesting and suggestive case; and shows most clearly the sovereign grace of God in saving men. We hope the good work is but just begun, and that a great blessing is in store for this church and people.

From Rev. James Hall, Troy, Walworth Co.

Universalism and Necromancy.

It is a most painful lamentable fact that many in this region who were professors of religion at the East, since they came to the West have thrown aside nearly all restraint, and become Universalists and "Spiritualists." They meet on the Sabbath, have their "spiritual circles" and "mediums," and their pretended intercourse with those who have gone to another world; their foolish superstitions, and blasphemous performances on this sacred day, would be a disgrace to any intelligent heathen. They have what they call their "healing mediums," who go from house to house among the sick, pretending to have power to cure all manner of diseases.

Not long since, at a funeral in this community, a female "medium" con-

From Rev. Edward Morris, Potosi, Grant Co.

All Sick but One.

The past has been a very sickly season in this region, and our congregations have been greatly diminished. My own family has suffered considerably. A sister of mine, who came to live with us some eighteen months ago, has been confined to her bed, now, for more than twelve months. My wife has sunk under the extra burden of labor and care, and has been very much afflicted. My children, too, have at times been very unwell. About six weeks ago I had an attack of bilious fever, and for three days, I and my wife were both in bed, sick, while my sister lay helpless in an adjoining room, and there was only my eldest son, eleven years of age, to attend us all. Not an individual, except one young man, entered our house during that time. It was "Shady Side" with us. We have had a deal of shade, but we have not been without

Bright Gleams.

One of the brightest has been, that I have been enabled to pursue my work

NICH

From Rev. William St. Ol

The I

In the gathering of the church in October, interested in the labor had formerly been congregational church in the first came to the meetings, Sabbath of the kind in the town. Unable to go as to the nearest place was under the necessity home. To this he and as he saw other without the means to do what he could his own household, ers. Accordingly, practical, gospel sermon own family, and invited up with them, to their every Sabbath. The regular meetings for established a Sabbath the youth of the society were gathered and in Word of the Lord. T

gratifying to see how the old man, having been for five years deprived of these ordinances, seemed to enjoy the privilege of once more taking the emblems of the body and the blood of Christ, to distribute for the first time to the members of this new church. Though the house was small, and every thing exceedingly simple, yet it seemed to be a feast to the souls of this little company.

*From Rev. Zerah T. Hoyt, Hastings,
Barry Co.*

Drouth and Fever.

I am called to report a state of severe trial, through which our little church has had to pass during the last quarter. Never had I witnessed among my people more pleasing prospects, in temporal affairs, than greeted me on my return from the east last summer. The crops looked so beautiful; the whole community so healthy; all were so cheerful and so full of bright hopes. But spiritually, the church was cold; our members seemed rushing after temporal good, and neglecting their more important spiritual interests. Thus we continued for some time; and often as I rode along and viewed the fields of grain, have I been reminded of the words of the hymn—"Where every prospect pleases, and only man is vile." But sin and prosperity cannot go hand in hand together long. Soon a drouth was sent upon this region, that greatly wasted it, and threatened for a time almost to destroy our crops. Yet we returned not unto the Lord who was chastening us; but, if possible, became as a people, more and more worldly; and less interest than ever seemed to be felt in our religious services. At length, God in his providence laid his hand upon us heavily; and never before during my stay at this place, have I seen such a general, almost universal prostration of our business men by sickness, as I have witnessed during the past quarter.

It has been solemn and painful to witness the sickness and mortality among this people for the last two months. Of our church members, we have lost three by death, since my last report. One, a most precious lady, was the wife of one of our elders. She died quite suddenly, and is to us all a great loss. Another, a very active business man, was an elder in our church, and one of the two selected by the church last spring to act as a

building committee, for superintending the erection of our house of worship. The third was a brother of this elder, and partner with him in business. Another elder was very sick of the fever (the typhoid) for some time, but has recovered. A large number, both of church members and others, have been sick; but now, in the great mercy of our God, the malady is abating, and we are in hopes of soon witnessing again the usual state of health. But this providence has greatly afflicted our little church.

*From Rev. Charles Temple, Vermontville,
Eaton Co.*

"The End—is Peace."

One church member, a young man of great talent and loveliness, has recently been removed by death, leaving in widowhood the wife to whom he was married less than a year ago. I called on him repeatedly during his decline, and saw him for the last time, only two days before his death. His disease carried him to the grave so gently, that his decline was hardly perceptible; and he remarked to me, that it hardly seemed possible, so free was he from pain, that in a few weeks he should be dead; nevertheless, he was rationally persuaded of his danger, and sought to prepare himself; but his mind was in darkness. He felt himself a sinner; did not doubt his need of a Savior, nor the ability, or the willingness of Jesus to help him; but "have I really chosen him?"—there was his trouble—he had not the evidence that he desired, that he had actually chosen the good part.

I had no doubt that he would be brought into light at the right time, and he was. The week before his death, though he had no apprehension that he was near his end, he made disposition of his property, and having thus settled all worldly interests, felt himself free from every encumbrance. On the Sabbath, his Savior appeared to him, and gave him perfect peace; and from that time the revelation increased in preciousness, and it ended in triumphant rapture. Two passages of Scripture were suggested to me by this death: "Mark the perfect man and behold the upright; for the end of that man is peace." "The path of the just is as the shining light which shineth more and more unto perfect day."

touched his heart, led him to look at his sins, and at the injury which he was doing to the cause of Christ. The result was, that he came out, made a full confession, asked forgiveness, and now shows a spirit entirely changed.

"Sweet are the uses of adversity"—the *uses*, not the *abuses*. Among the most valuable of every good man's experiences, must be numbered those which gave him most pain. The greatest glory and blessing of the present life is "the conquest of the world;" and the greatest help toward this, is found in those solemn and awful, those heart-rending afflictions which make us to understand how utterly uncertain are earth's darling treasures; how inexorable the necessity of being parted from them. Bereavement, too, besides weaning the affections from earth, directs the current of the thoughts upon those truths and realities of a future state, those doctrines of the cross, and those blessed hopes in Christ, which constitute the true solace of human grief, and yield a comfort that the world can never take away. "*Blessed* are they that mourn." Why? "For they are *comforted*."

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This is a sign of true progress. There is a kind and a degree of iniquity, it seems, which, though once tolerated there, can be borne no longer. The manufacture of drinkards is to cease. But why has this been borne till now? Why was there not moral force enough in the community to prevent the entrance of this evil which is now expelled? Perhaps the following mournful paragraph will answer the question. The churches at the East are not guiltless in this matter. Let them look after their emigrant members, and follow them up with true christian and fraternal watchfulness, and we shall soon cease to hear so many accounts like this.

Sad.

I have learned one fact which makes me feel sad, though it exhibits, very forcibly, the importance of missionary labor on this field. By personal conversation, and information derived from authentic sources, I have learned that there cannot be less than from thirty to forty persons in my vicinity, who have at some time made a public profession of their faith in Christ, and yet, who are not connected at present with any church. All the great denominations are represented in this scattered flock.

INDIANA.

From Rev. John A. Tiffany, Lawrenceport, Lawrence Co.

A Cheering Increase.

I have the more than ordinarily good news to write—that the Lord has granted a time of special blessing to the church and people in this place. We have recently had an addition to our church of *seventeen* members—all upon examination. Salem Presbytery held its Fall meeting here; and, as a supplement to that meeting, we held a protracted meeting of two weeks' duration. It was a time of great religious interest. "The Lord has done great things for us, whereof we are glad."

From Rev. William R. Stevens, Thornstown, Boone Co.

At Thornstown, during the past quarter, I have been encouraged with signs of social progress. There has been here no

suitable school for our children and youth, but I have now succeeded in securing a very competent and efficient female teacher, from Ohio, who is well received among the people; and with the aid of one of our church members, we have provided a house with two rooms for the school. The teacher employs an assistant, and they have at present over seventy pupils, from the ages of seven or eight years to twenty. She is wielding a powerful influence for good, and has succeeded in awakening a remarkable enthusiasm among the young, to improve their opportunities. She has forty of them gathered into a Bible class, held on the Sabbath, at an hour which will not interfere with our regular services, nor yet with the Sabbath school. From this school and our Sabbath school, I anticipate important coöperation.

Yes, this is "social progress." A good school, under positive religious control, is a great blessing. Its influence, for the elevation and refinement of popular tastes and dispositions, is very powerful. No community can reach any high state of civilization without the aid of such institutions. Their establishment marks a point in social progress. We confidently expect to hear good things of the communities which have originated and supported such a benign agency within their borders.

OHIO.

From Rev. John W. Thompson, Constantia, Delaware Co.

Eight Years.

The present closes my eighth year as your missionary in this place; and now I have almost entirely a new congregation. Some have died, some have moved away, some have moved in, others have grown up. When I came, the church consisted of a little more than fifty members. About half of these have died, or moved away. Of sixty received since I came here, thirteen have left us, a few have died, but the most have removed.

Necromancies.

Among all the ills and obstacles with which we have to contend here at present, "Spiritualism" is the most rampant. There has been a great

more necromancy still.

Another Missionary writing from Ohio, says:—

The prevalence of Spiritualism around us has largely contributed to this result. They are, theologically, infidels, and gain credit for their abominable doctrines, by a pretended intercourse with the spirits of the dead. They go to great lengths here. They run quite away from Judge Edmonds. They go with Fanny Wright in denouncing the law of the marriage relation as all wrong. Many of them deny the Bible altogether; others will

gregations are good preaching, there is on religious subjects no permanency upon the hearts of men. What will this agitation and difficulty to see. We faithful to God, we for the result. And only in God. He is good time he can make. We mean to be encouraged by the Lord will yet begive Lord.

Miscellaneous.

Home Evangelisation.

From every inquiry into the means and the methods most efficient for the conversion and sanctification of mankind, we return with substantially the same reply. The religious periodical press is a powerful

God. It is to the christian periodical press report. Within the christian good books are to be without whose patron be published. From the funds of the

are saved who believe; not by the occasional preaching of a lecture in different neighborhoods, but by the regular proclamation of the law of God, and the Gospel of Christ, on the Sabbath. It has been said by christian men of long and careful observation, that those who habitually and from principle hear the Gospel, do for the most part leave ground of hope in their case when they leave the world, while the converse is generally true of others. Hence it may be a very serious question whether we have laid stress enough upon the worship of God in the sanctuary as a means of grace, and whether, by exalting so many other instrumentalities, and by modifying our preaching to the tastes of the age, we have not greatly depreciated the power of the pulpit. We must recover that power, augment that power, and make the pulpit the chief agency of saving these masses, or they are lost.

In the early ages of the Church, when the truth so marvelously triumphed, the simple and earnest exhibition of the Cross of Christ was the principal instrumentality. "In this work," in the words of another, "the Church had all the wisdom, might, and magnificence of the world against her; its learning, its habits, its political organizations and religious establishments, its pride and sensuality. To all this array of material and intellectual power she had nothing to oppose but the divine verities, and unconquerable energy of her faith. The weapons of her warfare were not carnal, yet were they mighty through God to the pulling down of fortresses, the overthrow of reasonings, and every high thing that exalteth itself against the knowledge of God. She was victorious in the conflict; and this was the victory which overcometh the world, even her faith."

Such have been the results of the preaching of the Gospel accompanied by the power of God. It is not for us to say what are the deficiencies in the present modes of preaching, but we may repeat the language of a member of one of our city churches. "I am tired," said he, "of inviting my men—and he employed a large number—to attend meeting with me, for they hear, and understand not, and come away more than ever impressed with the tediousness of the Sabbath services. Only last Sabbath, I prevailed upon a man who had absented himself for years to go with me, but every thing went over his head, and there was not a point in the sermon on which I could converse with him on

the following day. I am tired of asking my men to go to meeting with me. They do not get fed." This is not a solitary fact, and it is painfully suggestive.

But, after all, the preachers are not the Church. They are only its nucleus. No fidelity of theirs can take the place of the necessary lay instrumentalities.

Responsibilities of Church Members.

It is a general principle, settled by divine authority, that these masses, if ever saved, must be reached by the voice of the living preacher. The great question is, how shall he reach them? The circumstances that made street preaching so effective in the days of Whitefield and the Wesleys, have passed away. Then in a climate like ours, and with so few preachers, and, we might add, so few Whitefields and Wesleys, but little could be accomplished. Weekly lectures, where people might come to the sanctuary on the Sabbath, do not effect the end. The minister, with all his crushing labors, cannot go from house to house and preach to each individual. The Sabbath is the day, and the sanctuary is the place which God has appointed for the preaching of the Gospel, and for the class in question, there is no hope if they despise this provision.

Who then shall induce these people to hear the Gospel? Ministers may and should do much. They should lay out the work and do what they can themselves. But where is the minister who is not rapidly wearing himself out with his present incessant labors? He must daily visit the sick, the afflicted, and the unfortunate; he must attend funerals, and meetings of various kinds; he has a multitude of interruptions, a family to care for, an aching head and weary frame like other men, and the Sabbath comes often with its relentless demands, and these people, to be reached and rescued, must be seen day by day, and week by week; they are strangers, laborers, domestics, and should any minister attempt to do all that is necessary, a few years would break the most vigorous constitution. These souls are ready to perish, habit is rapidly forming, and delay is perilous.

But the lay members can do it. In the providence of God, they are scattered all over this missionary ground. The souls to be saved are over against their own dwellings. They know them, can gain access to them, are able to reach their sympathies, and it is a work which

sufficient ability to
 of which is bring-
 his soul, and hiding
 godliness from the
 to-day in my vine-
 all the world," &c.,
 e layman as the min-
 not preach himself,
 bor to go to the sanc-
 he Gospel from the
 Let every Christian
 great personal work,
 o have no Sabbath
 s of the sanctuary,
 their acquaintance,
 thies, overcome their
 with them and pray
 ll not labor in vain.
 eat missionary work
 ians of Maine; let it
 g on them, as much
 character, as reading
 g in their closets, or
 to the heathen; let
 work of these 60,000
 terrible evil will be-
 Who that has aught
 i doubt it? And we
 at it is not possible
 quicken and develop
 urch, or to reach and

Let christian laymen take this subject
 home to their hearts. Let them carry it
 to the throne of grace, contemplate it in
 the light that shines there, and ask them-
 selves, in God's presence, whether their
 duties are not rightly presented in this re-
 port; whether the armies of the Church
 militant are not to join, *en masse*, in this
 war. Never can the great battle be won,
 if the few leaders are left to wage it alone.
 Never can the heathenism of even our own
 land be subdued by mere ministerial and
 official labor; and the ministry itself is
 not ready for any considerable aggressions
 upon the world, until it has won from the
 world, and trained, a Church that will act
 with it. Nor, again, within the bosom of
 any Church can christian graces abound,
 while there is a lack of zeal, enterprise,
 and activity; for these are graces, too, and
 are essential to the healthfulness and
 the growth of all the others. If the heart
 find no "issues in the life," then its foun-
 tains stagnate. Whose time is too valua-
 ble to be devoted—even a small part of
 it—to specific labors in the cause of God

Not to Myself Alone.

"Not to myself alone,"

The streamlet whispers on its pebbly way—
 "Not to myself alone I sparkling glide;
 I scatter life and health on every side,
 And strew the field with herb and flow'ret gay;
 I sing unto the common, bleak and bare,
 My gladsome tune;
 I sweeten and refresh the languid air
 In drouthy June."

"Not to myself alone,"

The little opening flower transported cries:
 "Not to myself alone I bud and bloom:
 With fragrant breath the breezes I perfume,
 And gladden all things with my rainbow dyes;
 The bee comes sipping, every eventide,
 His dainty fill;
 The butterfly within my cup doth hide
 From threatening ill."

"Not to myself alone,"

The heavy-laden bee doth murmuring hum—
 "Not to myself alone from flower to flower
 I rove the wood, the garden, and the bower,
 And to the hive at evening weary come;
 For man, for man the luscious food I pile
 With busy care,
 Content if this repay my toil—
 A scanty share."

"Not to myself alone,"

The circling star with honest pride—
 "Not to myself alone I rise and set:
 I write upon night's coronal of jet
 His power and skill who formed our myriad host
 A friendly beacon at heaven's open gate,
 I gem the sky,
 That man might ne'er forget
 His home on high."

"Not to myself alone,"

The soaring bird with lusty pinion sings—
 "Not to myself alone I raise the song:
 I cheer the drooping with my warbling tongue,
 And bear the mourner on my viewless wings;
 I bid the hymnless shout my anthem learn,
 And God adore!
 I call the worldling from his dross to turn,
 And sing and soar."

"Not to myself alone,"

Oh man, forget not thou—earth's honored priest,
 Its tongue, its soul, its life, its pulse, its heart—
 In earth's great chorus to sustain thy part;
 Chiefest of guests at life's ungrudging feast,
 Play not the niggard; spurn thy native clod,
 And self disown;
 Live to thy neighbor—live unto thy God—
 Not to thyself alone.

Appointments by the Executive Committee of the American Home Missionary Society, in the Month of January, 1855.

Not in Commission last year.

Rev. Elijah P. Smith, Wayne and Trenton, Ia.
 Rev. Theodore Cook, Menasha, Wis.
 Rev. O. S. Powell, Ft. Atkinson, Wis.
 Rev. John Brown, Cape, Panola, and Pontiac, Ill.
 Rev. George Butterfield, Elkhorn Grove, Ill.
 Rev. John B. Fowler, Fulton, O.
 Rev. Thomas Welch, Wilkesville, O.
 Rev. Richard B. Bull, Sinclearville, N. Y.
 Rev. O. H. White, Washington Heights, N. Y.

Re-appointed.

Rev. Richard Hall, Prescott, Min.
 Rev. E. O. Bennett, Crawfordville, Columbus City, and Long Creek, Ia.
 Rev. H. W. Cobb, Tipton, Ia.
 Rev. J. C. Cooper, Hillsborough and Glasgow, Ia.
 Rev. A. Frowein, Germans, Sherrold's Mound, and Center Township, Ia.

Rev. G. B. Hitchcock, Cold Spring, and vicinity, Ia.
 Rev. David Knowles, Sugar Creek, Ia.
 Rev. N. C. Robinson, Vinton, Ia.
 Rev. M. Smith, Unionville, and Centerville, Ia.
 Rev. B. A. Spaulding, Ottumwa, Ia.
 Rev. J. K. Upton, Inland, Spring Rock, and Allen's Grove, Ia.
 Rev. W. A. Westervelt, Okaloosa, Ia.
 Rev. James Hall, Troy, Wis.
 Rev. Preston Taylor, Parma, Mich.
 Rev. E. Whitney, Paw Paw, Mich.
 Rev. James H. Baldwin, Waltham, Ill.
 Rev. William H. Bird, Mt. Vernon, Ill.
 Rev. N. P. Coltrin, Round Prairie, Ill.
 Rev. J. J. Hill, Savanna, Ill.
 Rev. James Hodges, Otter Creek, Ill.
 Rev. J. De La Mater, Sharonville, O.
 Rev. J. H. Newton, Perryburg, O.
 Rev. J. W. McCord, Jefferson, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums in the month of January, 1855.

MAINE—

"By request, while living, of a deceased member of the Church of Christ," 50 00

NEW HAMPSHIRE—

Received by E. P. Stone, D. D.
 Amherst, Cong. Ch. and Soc., 60 45

Amos Lawrence, in part, to
 const. Camella M. and Annie
 M. Lawrence, Life Members, 90 00
 Concord, South Cong. Ch. and
 Soc., 22 00
 Pembroke, Mrs. Eliza Barn-
 ham, 5 00
 Cornish Flat, on account of legacy of Mary
 Huggins, by O. D. Huggins

THE HOME MISSIONARY.

son, to const. Miss of Bradford, Mass., a		New London, Robert Colt, North Branford, a friend, by E. F. gers,	
Gent. H. M. S., of Daniel Adams, M.	80 00	North Gullford, Cong. Ch. and Soc	
Mrs. Asa Kendall, of a M., by D. Smith,		Rev. A. C. Baldwin, Stamford,	
	44 50	Cong. Ch., by T. Davenport,	
Trassell,	5 00	Presb. Ch., by A. Milne,	
Ch. and Soc., \$20;		Stonington, Aux. H. M. S., by Miss field,	
n, \$5; by D. Smith,	25 00	Watertown, Mrs. Lucy S. De Fore const. Mrs. Lydia Woodward a L.	
	10 00		
Woodward, to const. a L. M.,	80 00	NEW YORK—	
		Arkport, James R. Case,	
		Baiting Hollow, Cong. Ch. bal., by C. Young,	
		Barre Center, Rev. B. Fancher,	
Perkins, Treas.,	4,000 00	Bergen, on account of legacy of Lev sell, by Joseph Staples, Ex'r.,	
go W. Adams, to		Binghampton, E. A. Root,	
uns, of Castine, Me.,	30 00	Brooklyn,	
		First Presb. Ch. Mon. Con. Coll.,	
st of Elizabeth Por-		Redfield,	
P. Porter a L. M., by	60 00	Elm Place Cong. Ch., by Wm. G	
e., by E. Williams,		South Presb. Ch., Mon. Con. Col	
	20 00	J. Milton Smith,	
nt,	60 20	Cambridge, Emily, Edward, and J	
wards' Ch.,		Whiteside,	
es, \$37 85,	128 85	Centerville, Green Co. Presb. Ch., by	
es,	40 17	A. H. Lilly,	
	155 78	Chester, Presb. Ch., by W. H. Conk	
Ladies' H. M. S., to	400 00	Colchester, Presb. Ch., by Dr. Bass	
ck Reynolds a L. M.,		Coventry, Mrs. Eliza T. Hoyt, in p	
olidge,	30 00	const. James B. Hoyt a L. M.,	
ig. Ch., by E. B. Fol-		Durham, legacy of the late Benjamin	
	81 00	hard, by A. Hubbard and E. Hul	
Ch. and Soc., to		jun., Exrs.	
a L. M., by Rev. C.	00 00	Fayetteville, Youth's Miss. Soc., by	
		L. H. Reid,	
		Flatbush, Rev. James W. Woodwa	

Walton, Cong. Ch., by Rev. J. S. Fatten-
gill, 46 51
Windham Centre, George Robinson, \$10;
James Robinson, \$2, by Rev. L. E. Van
Dyck, 12 00

NEW JERSEY—

Madison, Presb. Ch., by Rev. S. L. Tuttle, 26 73
Mendham, Presb. Ch., by W. L. Doug-
lass, 125 00
Newark, Mrs. Mary E. Lathrop, 3 00
South Park Presb. Ch., by S. P. Smith, 20 63
Orange, Samuel Fisher, D. D., 3 00
Rockaway, Mrs. Clarissa King, by Rev. J.
F. Tuttle, 15 00
Trenton, 3d Presb. Ch., by J. G. Brearly, 12 50

DISTRICT OF COLUMBIA—

Washington City, D. W. Hall, 7 50

VIRGINIA—

Winchester Presbytery, by Rev. J. T.
Hargrave, 25 00

TENNESSEE—

Boston, Presb. Ch., by Rev. J. N. Black-
burn, 4 10
Bristol, J. P. Anderson, 8 00
Knoxville, Adrian Chavannes, 10 00

OHIO—

Bath, Racine and Centre, Presb. Chs.,
by Rev. W. H. Bay, 21 00
McConnellsville, Cong. Ch., by I. C. Stone, 19 00
Maryville, 1st Presb. Ch., by Rev. H.
Bunnell, 40 00
Pomeroy and Rutland, Presb. Chs., by
Rev. R. Wilkinson, 50 00
West Millgrove, Presb. Ch., by Rev. J.
McCutchan, to const. Wm. B. Ketcham
a L. M., 26 00
Wilkesville, Presb. Ch., by Rev. H. R.
Howe, 10 00

INDIANA—

Clinton, Rev. James Boggs, 5 00
Montezuma, Presb. Ch., by Rev. John
Hawks, 5 00
Orland, Coll., by Rev. J. Patch, 8 00
Putnamville and Bowling Green, Presb.
Chs., by Rev. Ransom Hawley, 20 81
Toronto, Presb. Chs., by Rev. John
Hawks, 20 00

ILLINOIS—

Albany, Cong. Ch., by Rev. Nathan Pine, 20 00
Canton, Mrs. Matilda Jones, by J. Gar-
side, 5 00
Chicago, a Friend, by B. Perkins, 5 00
First Presb. Ch., by C. B. Nelson, 74 86
Second Presb. Ch., by S. L. Brown, to
const. Wm. H. Brown, Benj. W. Ray-
mond, John C. Williams, Thomas B.
Cater, L. D's; Benjamin Adams, Ben-
jamin F. Sherman, Mrs. Ellen Holt,
and Charles Raymond, L. M's; \$60
from Z. S. Ely, to const. Mrs. Mary
B. Lord and Mrs. Sarah H. Ely,
L. M's, 549 47
Farmington, J. R. Stimpson, 5 00
Galena, Second Presb. Ch., to const. Wm.
H. Bradley, Mrs. Mary H. Long, and
Mrs. Eliza Hempsted L. M's, by Rev.
A. Kent, 90 00
Hadley, Cong. Ch., by Rev. J. S. Ronneo, 4 25
New Market, Rev. Billions Pond, 1 50
Northville, Presb. Ch., by Rev. N. Gould, 5 00
St. Paul, Evan. Ger. Ch., by Rev. C.
Witte, 18 00
Shabbeny and Somocauk, Presb. Chs.,
\$9 08; E. Pritchard, \$5; Rev. Henry
Bergen, \$5, 19 08

Shelby, coll. by Rev. Billions Pond, 22 00
Vermilion, Cong. Ch., by J. Whiting, 7 00
Wilmington, Presb. Ch., by Rev. J. G.
Porter, 18 00
Winslow, Waddam's Grove, and McCon-
nellsville, Presb. Chs., by Rev. J. H.
Powell, 8 27

MICHIGAN—

Cooper and Alamo, by Rev. B. F. Munroe, 5 00
Dewitt and Victor, Cong. Ch., by Rev.
John Scottford, 12 44
Dover, Presb. Ch., by Rev. P. Shepherd, 5 00
Erie and La Salle, Presb. Chs., by Rev. E.
R. Salter, 7 00
Hillsdale, Presb. Ch., by Rev. Calvin
Clark, 20 00
Hudson, First Cong. Ch., to const. Rev.
W. W. Atwater a L. M., 20 00
Ionia, Cong. Ch., coll. \$17 70; Rev. Louis
Mills, \$5, 22 70
Munroe, Presb. Ch., by W. H. Boyd, 23 00
Otsego and Gun Plain, Presb. Chs., by Rev.
F. L. Fuller, 14 00
Vermontville, by Rev. Charles Temple, 20 00

MISSOURI—

Little Teco and Warsaw, Presb. Ch., by
Rev. J. V. Barka, 10 00
New Providence and Newark, Presb. Ch.,
by Rev. T. H. Tatlow, 11 25
Parkville, Presb. Ch., by Rev. G. S. Wood-
ward, 20 00
Troy, Francis Parker,
Presb. Ch., by Rev. E. P. Noel, 15 00
8 40

WISCONSIN—

East Troy, Presb. Ch., by Rev. C. Morgan, 20 75
Fairplay, Presb. Ch., by Rev. R. Hassell, 12 25
Lancaster, Cong. Ch., by Rev. S. W. Eaton, 11 25
Oak Grove, Cong. Ch., by Rev. H. M.
Parmelee, 3 00
Prairie du Sauk, Coll. by Rev. J. H.
Spengler, 2 50
Sheboygan Falls, Cong. Ch., by Rev. J.
W. Allen, 16 00
Sun Prairie, Cong. Ch., by Rev. C. W.
Matthews, 7 25

IOWA—

Cedar Rapids, First Presb. Ch., by Rev.
W. Jones, 14 00
Dover and vicinity, by Rev. M. G. Cass, 8 55
Sugar Grove, A. Whitcomb, 5 00
Unionville and Centerville, Cong. Chs., by
Rev. M. Smith, 5 00
York, Rev. H. N. Gates, 25 00

KANSAS—

By Rev. S. Y. Lum, 6 00

OREGON—

Dallas, Coll. by Rev. H. Lyman, 15 00
Oregon City, Coll. \$3 25; Rev. G. H. At-
kinson, \$4; M. K. Perrin, \$5, 17 25

SANDWICH ISLANDS—

Kohala, Rev. E. Bond's Church, 20 00

\$14,206 47

JASPER CORNING, Treasurer.

Donations of Clothing, &c.

Brooklyn, N. Y., a Lady, two bundles.
North Brookfield, Mass., School District No.
3, Ladies' Sew. Circle, by Mrs. O. Whit-
ting, a box, 25

THE HOME MISSIONARY.

labors for our *own country*.

mission to his disciples was, to preach the Gospel unto *Jerusalem*; and in the Acts we are told that they *kept the Jews till driven from them*; and then only did they t

* The love of country is perfectly natural; as nat
ve, or any of the emotions which God has implant
be turned to good account. It is right for the par
the and educate his own child than that of his neig
; in his desiring and laboring more earnestly for its
not for his own household is worse than an infidel; l
stitute of the things needful for the body, without inc
s can their souls be neglected without guilt. *

* countries have neglected themselves that so man
it wretched condition. Had they retained the knowle
the progenitors of the human family, and according
e served God, who can doubt that he would have giv
antly still, so that now there had been no need of Fo
om neglecting, then, those who are our kindred, an
doors, let us bestow the principal part of our contri
vation; and if we do this with a right heart, the
erewith to reach the Heathen. * *

preaches what we believe to be the gospel message,
it is proper that we should prefer to have sound instruc
y is used in spreading the Gospel. It is right that we
ing of a revival in connection with such preaching as
under that which embraces what we regard as to sa

often not a little surprising to see what an influence upon the present character of large towns, has been exerted by those who were the first to fell the trees and till the fields upon the sites where they stand. If the original settlers were industrious and religious people, bringing the Gospel with them, and resolved to give their children a good education; then intelligence, order, and thrift, continue to mark that community. It is blessed with revivals of religion; and within a few years, even its wealth is increased by contributions from neighboring towns, whose families send their sons and daughters thither for an education, and resort to their stores and mills, and, in many ways, silently, and sometimes grudgingly, own themselves in the background. You will hear people venting their envy in speaking of the "pride" and "haughtiness" of those who dwell in "ceiled houses" and put on "costly apparel." Even the general government adds its testimony, and is compelled to furnish these towns with more extended mail privileges than their neighbors enjoy. All this occurs where the only valid reason for the difference between these and the surrounding towns is, that in them the first settlers were men of the right stamp; and God has blessed those who joined and have succeeded them. I have known some places to prosper, and to grow to a considerable size, where the pioneers were very far from being what they should have been. But, in all these towns, there is a something lacking which often strikes the eye, even of the passing traveler. The morals of the place will be bad; property is insecure; the young men are dissolute and vicious; and, presently, some great crime makes it notorious. In other places, gentle revivals restrain outbreacking wickedness, and keep the institutions of religion alive; but these, the Holy Spirit seems to shun,—or, revivals that elsewhere are powerful, are felt here but feebly. Sometimes the settlement has to be abandoned; and, *sometimes*, God, in his mercy, pours out his Spirit copiously, so as to shake the whole community, and thus produces a lasting change; from that hour it assumes a new stamp. What is thus true of towns, is equally true of nations. How different the children of Israel from the sons of Edom! And yet, Jacob and Esau were twin brethren.

So far as this view of the matter is correct, the call is very loud, therefore, to enter in and possess the land. By making a vigorous effort now, in humble reliance upon God for success, more, much more can be done than will be possible, with the same amount of labor, a hundred years hence; while many of the Heathen will be as accessible then as at the present time.

2. *Money* has greatly *depreciated* in value within a few years.

We well know that one dollar will not go so far now, as it would a few years since; and in all probability, \$160,000 a year will go no further with the Society, than \$120,000 a few years ago; and hence a moderate increase of its resources is *no* increase of ability. The salaries of many Home Missionaries have been raised twenty five per cent; and even with this addition, they may not be able to support themselves so well as formerly. If, therefore, you would really do *more* than you have done hitherto, your advance must *exceed* that per centage. I am inclined to think that this fact has been too much lost sight of; and our Benevolent Societies will be really crippled, while it is thought they are on the advance.

3. The *receipts* of the American Home Missionary Society during the first seven months of this financial year were \$11,000 *less* than in the corresponding months of last year, and its expenditures, \$9,000 *greater*; and unless special effort is made, its operations will be seriously embarrassed.

I have examined this matter sufficiently to satisfy myself, that it is no ~~frivolous~~

THE HOME MISSIONARY.

the Society that it is in this condition ; and I think that we will arrive at the same conclusion. We must help the Lord's work. I am not soliciting for myself, or for man. The increased expenditure is, in part, the effort to increase the number, rather, to afford them a more adequate support ; and the sending of missionaries for the Pacific coast ; and this suggests

California and the States and Territories where chiefly the increased, missionary support is very *expensive*.

Nothing of what it costs to live in California, as compared with the expenses are also great in Oregon ; and, indeed, the same in Nebraska. So, if missionaries should be sent to the Pacific

be forsaken ?—I can confidently say, that the outlay must not shrink because of the expense ; ALL this comes from the Most High ; and if we give liberally, according to those are the silver and the gold, will not permit us to

POINTS ADDRESSED TO THIS CONGREGATION IN PARTICULAR.

have been largely assisted by the AMERICAN HOME MISSIONARY SOCIETY ; a large amount has been given for several years ; and I think that, to this Society, under God, is due the very existence and certainly, its present prosperity and strength. I have no doubt, that the fact that the founders of this place brought the Society, and pledged themselves to sustain it, and to secure the establishment of it, has been a strong inducement to the Society to extend

cleansed, neglected to return to give Jesus thanks; rather will you be like the tenth, who, on perceiving that he was healed, turned back, and with a loud voice gave God thanks. Give thanks by that which speaks more loudly than words, by *deeds*. Ask yourselves, "What shall I render unto the Lord for all his benefits towards me;" and as he has given you ability, *do*. He will add a blessing as he receives your offering, which will repay you a hundred fold.

The efforts of Rev. Mr. Temple, public and private, resulted in a very handsome contribution. The church at Vermontville has done well. We hope that coming years are to witness no falling off from the standard which they have now set; but that the impulse of their present movement will steadily gather momentum, until they become established in those liberal habits which properly characterize a noble and devoted christian community. Great improvements have had feeble beginnings than this. Let the church at Vermontville take courage and press forward.

The Western communities are, as yet, behind those of the East in contributions for objects of benevolence; and this, quite as often, perhaps, from a want of system in their devotion, as of means. Now, nothing can be done well, without some care in regard to method. Arrangements that are left to regulate themselves, are very sure to go unregulated, and to have but feeble and variable results. A little pains taken to secure the proper and the regular presentation of the great causes of christian benevolence would, alone, and immediately, add very greatly to the contributions of the churches. And if, besides, a system were devised for securing regular "shilling" or "sixpenny contributions" from adults, and "penny collections" from the children, so that these little rills should be flowing perennially into the treasury of the Lord, results would be attained most surprising to those who never made the calculations, or tried the experiment.

We are happy to see that some of the missionary churches at the West are making progress in their liberality. A missionary, writing from Ohio, gives the following

Instance.

"Speaking after the manner of men," it has been a very bad time here, since the first of November, to raise money; and, consequently, for presenting the Home Missionary cause. Our currency was deranged, tax-paying time had arrived, and the rains had not come to raise the Ohio river, which is our only means for getting our manufactures to market. The river went down last June below boating order, and there it is still. Our coal, our salt, and our iron, still lie on our hands unsold. Laborers are out of employment by hundreds. The companies ceased their monthly payments some time since.

Nothing daunted by these untoward circumstances, the missionary pressed home upon his people the claims of God, and insisted that *now* was the time when they should "bring the tithes into the storehouse." But we will let him speak in his own words:—

The day fixed for the presentation of the Home Missionary cause, turned out to be a very snowy, blustering day. After riding six miles, facing the storm, I found a congregation of only seven adults and five children, all told. Not despising the day of small things, I preached as well as I could, and called for their contributions.—*One dollar and seventy five cents* were subscribed. This is a small sum, I thought, but God can make it do great things. I passed the night, a bitter cold one, with one of my hearers. Before morning, I had concluded to spend the whole of Mon-

THE HOME MISSIONARY.

g my agency through the parish, and in visiting as many people are all farmers. The first man I called on, of my hearers the day before, and had subscribed fifty when thinking of his subscription, and comparing it with the same object twenty months before. Then, he had given £100. In the mean time, God had added to his property. He had contributed only half as much as before. There was a great deal of conversation on this subject, but I did not understand. His wife answered, "It is the same way the Lord does. If He increases our property, He will increase our contributions." He doubled his subscription.

One of the men whom the missionary visited, had lost a cow; but very much to his consolation, he had received a new one in compensation. The third had just lost a barrel of oil worth £10, but, in finishing, was induced to *double* his subscription. The fourth had met with a misfortune. "A three-year-old colt had leaped over a fence and been killed." But his owner, notwithstanding he had lost a great deal of money, consented, like the former, to make his contribution twice as much as before.

What is the explanation of the liberality of these brethren? Simply this: The Gospel was presented familiarly, kindly, clearly, and urgently, by the missionary. The Bible says the Gospel ought to be presented; and when presented, is a part of the Gospel. Let every missionary do this, and he will find another matter of even greater importance than this.

Liberality to Themselves;

expediting their self-support. Examples are continually

circumstances, to ask the Society for aid?" The annual meeting was held that week; and the general voice was, "Let us extinguish the debt; and a paper was drawn up, and started on the spot, at larger figures than the former one. One of the brethren rode round and presented it—a man of means, but hitherto not active for us—and in about three days, when an adjourned meeting was held, over \$600 had been pledged; and now I believe the whole \$700 is secured. At the adjourned meeting, twenty one seats were offered for rent in the church, and all taken at once, and for the sum of \$311 25—the rents to go towards the minister's salary.

So the way seems clear, and I think I may announce to you, that henceforth the *Concord Church* will not be dependent upon the benefactions of other churches. I do this as an individual, and not officially—for when I am formally authorized to do so, I desire to pen my valedictory in another manner than in this hasty scrawl, which I write, not as a report, but because I know the Secretaries of the Society, and the Committee, as individuals, will be glad to hear from Concord again, after so long a silence on my part, and which I have now partially explained.

But I have *even better news* than the above to communicate, even that God is present with us. Near the close of the year, more interest was apparent, and manifested itself particularly in the prayer-meetings. I suited my preaching to the circumstances. We had partially made arrangements for a protracted effort, when, on New Year's night, our Methodist brethren began a series of meetings, in which I united, and some of my people; and now there is a very encouraging religious interest, and perhaps some conversions. I have been *hoping* for this, but my faith has been too weak, and I now feel that God has rebuked my unbelief. To Him be all the glory! The meeting still goes on.

Here is \$150 saved to the Home Missionary Society; and here is at least the same sum saved to the church at Concord, Ill. For, money thus raised by their own self-denying efforts, is, at the lowest estimate, twice as valuable to them as a like sum contributed from abroad. It is more blessed to give than to receive.

Are there not other churches, now, where a like spirit would produce like results—where the same enthusiasm and energy would achieve the same reward? Let the ministers and churches make the experiment; let them do it prayerfully and devoutly, meaning to do their *whole* duty, and to *honor* God in their service; and assuredly, they will not have prayed and have striven for naught. It is only by having a spirit superior to the world, brethren, that we can overcome the world.

An Example to be Imitated.

Rev. Zerah T. Hoyt, of Hastings, Michigan, has given another interesting account of a successful effort by the congregation under his care. Some two years ago, it seems, they were encouraged to expect aid in building their church, to the extent of four or five hundred dollars. They commenced the work. Soon it became apparent that a portion of their subscriptions were not to be depended upon;—one man had moved away; another had been persuaded to join a different denomination; others, again, had lost all interest in the enterprise; and all this while the prospect of aid from without was growing darker and darker, until it was plain that the whole burthen must come upon themselves. Last spring Mr. H. left his home on a visit to the East, expecting to find the house nearly or quite finished when he came back. On his return, however, he found things just as he had left them. The building committee had been using their own funds till they dared go no further. Times were hard; it seemed

There were \$70 more, then, which must be made up
be purchased for the church, with a table and chair
school must be met—so that the people seemed to
says Mr. Hoyt, "I have called on them so much of
think they would get tired of seeing me. We are
has to be met mostly by a few." Then, too, as pro
ary had to be increased, of course. The people, wi
addition to their own subscriptions, and then wro
from the Home Missionary Society. Perhaps it is
know the full extent of this people's liberality an
have been, *necessity* was pressing hard upon the T
back, urging a further advance of \$50, on the part

"When I received your line," writes Mr. Hoyt,
fore the people at once, and resign my post as their
ever, in the hands of one of our elders, and asked
doubted the propriety, just at this time—and so did
subscription paper; but said, that if I would remai
somehow. He wished me to consult other elders an
write to you. I accordingly presented the subject to
and they all say that THE FIFTY DOLLARS AT LEAST SHAL

Now who will not own that this people have
know that there are many more congregations at th
ought to follow their example! The truth is, that w
ifest a really self-denying and liberal spirit, and w
found among them not to be surpassed in the land, t
have no just estimate, either of their ability or their
some instances, seems to have begotten a spirit of
have been wont to raise only about so much money,
up by aid from without—aid that is most cordially a

young enterprise just struggling into existence! Let those christian families who have shared in the recent plentiful crops and high prices, consecrate some due proportion of their gains to God and their native land—demonstrating their gratitude for Heaven's blessing, in deeds of solid worth, and in sacrifices such as are the natural and the spontaneous expression of warm hearts? The time has come when every missionary church is summoned to *do its best* towards its own support—and its best, not according to any timid interpretation of its ability, but boldly, generously, and with self-denial. And let not the missionaries, either, be timid in urging the churches up to the full height of their privilege in regard to this matter. It is not for their own paces that they plead, but for the kingdom of God.

And now, one word, ere we close, to a class whom we seldom directly address, and whom we fear, with our best endeavors, we may not successfully reach.

A Word to Owners of Property and Business Men.

Why should *THE WEST* be absorbing so much money from abroad for the support of her churches? Is the valley of the Mississippi a desert? Are the great lakes set fast in fields of granite? Are the prairies of Illinois dreary morasses? Are the villages of Ohio agglomerations of poverty and misery? Are the centers of railroad and steamboat traffic all bankrupt? Are the western farms all hopelessly mortgaged? The traveler through that wonderful region sees nothing but signs of production and thrift, of income and accumulation. Why should these rich lands be looking so wistfully to the hills of New England? One word explains it all:—The money is not in the hands of Christians. The West is not poor, but rich! Every season adds to her wealth, as to her population. But, many of her richest men are content to have her churches dependant on the bounty of other, and *far poorer* communities; and while they are themselves benefited, every day of their lives, in their business, and in their families, and in their own persons, by the wholesome influence of christian institutions, those very institutions, disowned and rejected by them, are compelled to seek support from abroad! *Such is the fact.* The very minister whose self-denying toil is building up the christian church, which shall be the salt that shall save your community from corruption, which has already drawn to your village those upright men, those intelligent and virtuous families that are its principal treasure and attraction, and has warned off the liquor-dealers and the blacklegs, with their miserable and misery-making crew—this christian minister is compelled to look for his best contributions among the poorer of his people—with perhaps one or two in better, but yet moderate, circumstances—and then to receive the rest, and not seldom the greater part, from his brethren at the East. Willingly, gladly, do they give; for he has deserved well of his whole country, in preserving one of her villages from ruin; and he deserves well of mankind, in that he toils for the salvation of human souls,—he has *earned* his support; and it is to be regretted that he should have to travel so far to find an adequate recognition of his service, and friends equal to his burthen. It is a misfortune to his townsmen, as well as to himself, that the meagerness of his support should diminish the efficiency of his labors. His loss is, in a most serious sense, their loss, too. If he is left to suffer from discomfort and drudgery, the community suffers what is far worse than any amount of inconvenience and toil. It suffers in its good name; for, let sceptics say what they will, irreligion is in bad repute. It suffers in its property; for lands and lots become less valuable, where it is known that churches have to struggle for existence. It suffers in its education; for schools always thrive best, where religion is honored most. It suffers in its morals; for it denies to itself that which is the most powerful promoter of every virtue, and the most effective enemy of all vice. All highest interests, whether individual or social, are injuriously affected by such parsimony.

report to you what progress has been made, I find so little that I am almost ashamed to write. These quarterly reports serve as way marks on the road to eternity, and they remind me that I am accountable to a higher Officer, to one who takes a deeper interest in the affairs of his church than any earthly being can. Oh, how few souls are saved! How little honor and glory is brought to the King of Kings by my ministry! I do not know how I shall stand before him, or how he can say to me "well done." And yet I do not think I am deficient in *labor*. I do all that my strength will permit; and not a Sabbath passes but finds me in one of the four places in the country where I have been preaching, with a congregation of from twenty five to seventy five persons before me. I also preach in Salem, and conduct a Bible class every Sabbath; so that at evening I feel completely wearied out with the labors of the day. I know very well that there is nothing in *labor* which can insure the blessing of Heaven; and yet we have no right to expect it without labor. I know, too, that many have labored longer in a place, with no better success than is manifest here. But that does not satisfy me. I want to see souls born into the kingdom of God: and it seems to me

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From Rev

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testant Missions among the Oregon Indians had ceased some time before we came, there was no good reason why the same prejudice should extend to Home Missions. But as men, especially when ill-informed and blinded by prejudice, do not readily distinguish differences where names are similar, the same feeling was cherished, in a great degree, towards them—though not so much in the villages and towns as in the country. The feeling is still strong in many minds. Besides, there is an opinion very prevalent, made so to a considerable extent by Campbellite influence, that preachers should be self-supporting, in order to be true shepherds, and that otherwise, they are mere hirelings.

Speak boldly, as ye Ought to speak.

It has accordingly been a matter of great hesitation and misgiving with me whether I ought to present the subject of Missions to the people in this community in a discourse, and ask their contributions; or whether I should write to you, and say—it was not possible, in view of the difficulties, to do it at present. It seemed, that it would probably destroy the little influence I had gained over their minds, and put it out of my power to do them good hereafter. But I finally decided, having sought wisdom from above, to preach—leaving consequences with God; and now, in thankfulness, I have to record, that the results have been far more favorable than I anticipated. The congregation, though not large, listened with much apparent interest, as I discoursed; and though they did not contribute liberally for an *Eastern* congregation, gave more than, under the circumstances, I had reason to expect. I think that a favorable impression has been made; and an incident occurring at the close of the discourse, strengthened me in this conclusion.

A man of some prominence, a physician, and sometimes a Methodist preacher, arose, as the contribution was about to be taken, and objected to giving, on the ground that much had been reported in reference to the success of Missions, particularly of Foreign Missions, which was not true; and such being the case, he would not give. The contribution was taken, however, and, what is better, I have since found that several persons whom I supposed to sympathize in the same view, disapproved of it most decidedly, and have taken pains to make their feelings known. Furthermore, my congregation, at my

next appointment, was better, considering the weather, than I had before had for some time. So that I have reason to "thank God and take courage;" and to say, for the encouragement of others, that difficulties in the cause of truth, to appearance insuperable, often vanish away, when they are prayerfully and fearlessly met.

Tekena.

This is the new name given to Albany, one of the principal towns in Linn Co., on the Willamette river. *Rev. Milton B. Starr* preaches at this point, and at Marysville, on the opposite side of the river, in Benton county, and at other places in the neighborhood.

Tekena seems to be growing. A church has been organized there, consisting of ten members. There is evidently an increasing interest in religious services; and at times considerable feeling has been manifested. There is some serious inquiry.

Mr. Starr finds the climate of Oregon healthful and invigorating. The expense of living, though greater than in most parts of the West, is much less than in California. It is yet a frontier country, however; and those who go thither, must expect, for a while, to dispense with many of the comforts to which they have been accustomed—to dwell in a rude house, use stools for chairs, and manufacture their own bedsteads. They must not be surprised, either, if they find themselves in new society, and encompassed with strange notions. If they seek to establish Sabbath schools, they may be met with the objection:—"That these are *nest-eggs* for preachers."—There is work enough for the Christian, then, to be his minister or layman.

CALIFORNIA.

From Rev. James Pierpont, Placerville, El Dorado Co.

To Go—or to Stay?

I should have written sooner, had it not been for the fact that, humanly speaking, we were making no progress. We worshiped in our church—a few of

THE HOME MISSIONARY.

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our mountain city, and far
some living in the country.
day the bell rang the people
as at home. The audience
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will soon be supplied. A
money for these improve
nished by persons not com

dust was purchased on the Sabbath day. Irreligious men will not desist from such lucrative business to go to the house of God. But now the Sabbath bell they must and they do hear. Its tones reach, we hope, not only their ears, but sometimes their consciences also. There is not, to my knowledge, a pious man doing business in our city. I have walked from one end of the place to the other, and looked in at every door, and felt, that not a single person sympathized with me in the object of my mission; that few wished me success; that no heart felt burdened with the load that sank down into my own spirit. Dishonesty is almost made respectable here.

Sabbath Dissipation.

The attention of those who have friends living in California, is earnestly invited to the following picture:

I pass by a saloon; it is crowded; there are tables loaded with coin, and men, yes, and women too, are about them. The proprietor of this saloon, though a man of infamous notoriety in your city, is here somewhat of a lion. I go on, and I pass a room where a man is finishing, on the day of God, at eight o'clock in the evening, a walk which has been continued from four o'clock Wednesday afternoon, without cessation either to eat or sleep. A crowd is in the room, on the walk, and in the street, who pay fifty cents each to see the wonder. I hear a bell and a crier; it is the summons to the theater. A band of music, in connection with a circus, has played almost constantly during the day and evening. It has disturbed our worship and broken into our hours of sleep. Houses of suspicious, nay, of notorious character, are upon our public streets. We must pass them often. Men go and come before your eyes, having forgotten the blush of shame. There are places without number where deadly poison is sold and drank. Our stores, and offices, and shops, are crowded; and never does the artisan or the business man labor as to-day. Such are the places to which our thousands of people resort.

This picture is not overdrawn. Would to God I could paint so, that Christians in the land of my birth could see these things as I am compelled to see them; then would they pray for this land, where so many of their children are exposed to temptation.

VOL. XXVII.

From Rev. A. A. Baker, Petaluma, Sonoma Co.

A Beginning.

You see by this that we have returned to Petaluma. We have but recently returned, and I shall not be able to speak very definitely of the prospects here until my next. I may say, however, that there were present at my preaching service, last Sabbath, about eighty hearers, somewhat more than one third of whom were ladies. A good school is in successful operation. A singing school has just commenced, under favorable auspices, and a Sabbath school has been sustained by some christian men during the last sixteen months. These things look cheering, but I will wait for further observation to modify first impressions, and content myself, for the present, with giving a brief account of my tour among the mines.

A Tour among the Mining Villages.

After spending a Sabbath with Rev. Mr. Hale, at Grass Valley, I left Nevada on Wednesday, and returned on Saturday night. Hiring a mule, my plan was to preach in the evening and take collections, according to the custom which prevails here. Miners expect the "hat" after the service, and feel some spirit in the matter. I visited Cherokee, Orleans Flat, Downieville, and Forest City, my route leading through, or near to, several other smaller villages.

This country is called mountainous; but one can hardly avoid the impression that he is among deep ravines rather than among mountains. The rise to the ridges which mark the commencement of descent is comparatively small. In many places, a line connecting the top with the bottom of the gorge, would mark an angle of about 45 degrees; and the depth to which one must descend into the earth is surprising, not to say frightful.

Cherokee is situated about ten miles from Nevada, and may be reached comfortably from that place, though the south branch of the Yuba winds its way at the bottom of one of those gorges mentioned above. A comfortable wagon road, cut by private enterprise, winds down the side of the ravine; and the weary traveler cheerfully pays his toll at the bridge which crosses the stream. Cherokee does not, in my judgment, under the present circumstances of the

ever shall locate here must go hoping, indeed, for pecuniary aid from the people, but prepared to do without it. At present, on account of the unusual lateness of the winter rains, business is dull, and money very scarce. Many of the miners are living upon credit, longing for rain, that they may be able to work their claims. They have, however, chiefly by subscriptions of labor, built and nearly finished a room, to be used for any and every purpose which shall promise improvement, social, intellectual, or moral, while entertainments of an opposite tendency will, if the design of the subscribers is carried out, be excluded. It is probable that this room can be obtained by preachers of any denomination, but by none to the exclusion of others. The population of the region which might be reached from Orleans Flat or Minnesota, must be reckoned by thousands.

Downieville.

Downieville, a county seat, lies fifteen miles from Orleans Flat, at the fork of the north branch of the Yuba, and at the bottom of the deepest and most precipitous ravine on my route. The sun must ascend far towards the zenith before his cheering rays can fall upon this low village. I

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New York, or bounding over the prairie, or gliding on the waters of the Mississippi. A year, two, three, or five years at most, and we shall be there—to enjoy again the comforts and the society, and to revel amid the scenes which we have left. Few, very few *expect* to spend their lives here, though it is probable a much larger proportion of them actually will. But the great mass are “*going home*,” and, in fact, will go home. But, before they return, it is sad to think of the influences which are surrounding them. No “church-going bell” calls them to the house of prayer; no messenger of God meets them with the voice of warning and kind entreaty; there is no place where they can assemble, or even meet a friend on an evening, it may be, except the gambling saloon. Here, indeed, lamps and mirrors, and music, allure. No Sabbath marks the commencement of the week—but a *market day* instead—the best of the seven for the merchant’s gains.

The Church Member.

The church member, in good standing at the East, ill at ease, it may be in his conscience, has yet kept his store open; and when at last the preacher has arrived, and the church edifice stands near his place of business, his store is still not closed—he enters not the house of God—and one year’s, or two years’ acquaintance has not even suggested to the minister, that this one is a church member, nor so much as removed that repellant air which forbids even the presentation of a subscription list. But I forbear. A fact like this came under my notice. Hearts at the East would mourn, if names were given. Who can tell how many churches have just such representatives in this land of gold?

Yet these church members will return to the East. Their guilt will be upon their souls, even if they escape the censure of the church. If they are received, how like the iceberg will they chill all who come within their influence!

I need not describe the dangers of youth who leave home without christian principle and without experience. Anxious fathers and praying mothers will imagine them and tremble, and we hope will say: “Send thither the institutions of the Gospel to protect my sons; hedge them about, and return them to me uncontaminated. We will cheerfully furnish the means to support those who will go and labor, if it be only to *hold*

things where they are.” This is it; much of the missionary’s hope is, that he is doing something for the churches at home, for the community at home. His own congregation is constantly changing, his church likewise. It is difficult to “build up,” but he can “hold things as they are.” He can *prevent sin*.

Ravenswood. Oakland. The College.

From a letter of Rev. Mr. Willey, we condense the substance of the following statements:

Rev. Mr. White has been compelled to give up his enterprise at Ravenswood and Redwood Landing. The places are depopulated. No one could have foreseen such an event; but quarrels in regard to land titles, and the strange prostration in the lumber business, which was the great dependence of the settlers there, have, together, done the work completely. Some of the wealthiest firms in San Francisco, who had made investments there in real estate, lost all.

Mr. White, as already announced, has now taken the place of Rev. Mr. Bell, at Oakland. This place, again, is in a most singular condition. There seems no end to the difficulty of getting their land titles settled; and till that is done in some degree, little money is invested and few improvements made. Business then is, of course, very unprofitable, and even agriculture, which is the principal reliance of the people living back from the town, has of late been ruinous, totally. The church are still struggling under a debt, and are doing all they can to get it clear.

Two years ago, some enterprising christian men secured about seven acres of land at Oakland, for a College, by and by. It is a beautiful lot, in the rear of the town, among the trees, and surrounded now with a good fence. They have *all* the titles; and hold the property by no less than three deeds. A building for the uses of a school has been put up, at a cost of some \$4,000; and the Institution has gone into operation, under the care of Rev. Henry Durant, with encouraging prospects.

A debt of nearly \$5,000, however, was still burthening the enterprise; and this money must be paid at *once*, or the whole property must be sold. Arrangements have now been made for raising this money, which, it is hoped, may be successful; and we trust, ere long, to be able to announce that the existence of a *Puritan College* is secured for Calif.

THE HOME MISSIONARY.

W A.

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sermon was preceded by a season of prayer.

The first marked evidence that the Holy Ghost was impressing the word on heart and conscience of the impenitent was in the case of a man of considerable note and intelligence, who, after going through all the forms of the day, Universalism, Campbellism, and open Infidelity, as he expressed it, to try Orthodoxy.

His sermon was from this text: "He is not with me, is against me." After the discourse, he rose, and asked the will of God to pray for him; saying the sermon had knocked every prop under him, and left him no support; as he spoke of an invisible power overshadowing the word upon his soul, almost all the impenitent in the house were moved. Some of them are now living in hope. Inquirers are increasing and among them are those who have been the most abandoned in profanity, intemperance, and Sabbath breaking. Mr. Westervelt, who has been preaching for the last week, has now gone; our meetings for prayer, conversation and counsel, are continued. His work, all things considered, is respected by the old citizens as being a great blessing; for there were very strong prejudices pervading this entire community against Congregationalism. Whether founded or not, they existed; they, in fact, arose from the failure of a minister to meet certain pecuniary engagements; and there is yet danger that some of those prejudices may be revived.

WISCONSIN.

Rev. Richard Russell, Jamestown, Grant Co.

Faithful Labors.

The past has been a quarter of merciful visitation. Unusual seriousness has been manifested in my congregations, especially at Fairplay.

God has been with us, and his stately visitings have been seen and felt among us. I have preached regularly, as usual, on Sabbath days—in the morning at Fairplay, and in the afternoon at Jamestown, and have divided the evenings between the two. In Fairplay and vicinity I have pursued a course of special visitation, going from house to house, conversing with the inmates on the most precious themes of religion, praying

with them, giving them tracts, and laboring for their personal salvation. Generally, I was kindly received, and found the people ready to converse with me, and willing that I should pray with them. While I was pursuing this course of visitation, I held a series of prayer-meetings, and sent for Rev. J. Lewis, of Platteville, who came and spent nine days with me, preaching at night to attentive and deeply impressed audiences. We did not employ any of the means frequently resorted to to get up a revival, such as, using Western phraseology; but simply preached the word, visited, conversed, and prayed with the people, and then, humbly and earnestly entreated the Great Head of the Church to bless and render effectual the means adopted.

Reward.

Our labors were not in vain in the Lord. The church is now in a more spiritual and healthy state than before; and at our communion season last Sabbath, two were added to our number on profession of faith, and such, we trust, as shall be saved. Others, we hope, will unite with us at our next communion. One pleasing incident came to light, which, while it encouraged and gave me joy, humbled me. I had for months been disposed to despair of success in my work, and to murmur that God did not bless my labors. But during this time he was silently and by an unseen hand, working his sovereign pleasure, and effecting his purpose of mercy. One whose parents were atheists, and who had been taught in her childhood that religion was a delusion, and even to deny the existence of the Great Supreme, about nine months ago was awakened by the spirit of God, and became serious. Her seriousness increased until about three months since, when, she says, she yielded her heart to God, gave herself to prayer, and experienced a gracious change. When this circumstance came to my knowledge, I could not but feel humbled for my unbelief of the great promise recorded in Isaiah: lv. 10-12, for the comfort of all Christ's ministers. While I was desponding, God, in his own way, was performing his own gracious will. But by it, I also felt encouraged to be instant, in season and out of season, and was forcibly reminded of the words of the wise man: "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not, whether shall prosper this or that; or whether they both shall be alike good."

THE HOME MISSIONARY.

There is more than the congregations are. They have been for some time the prayer-meetings were more religiously attended as now. The field presents a more active aspect, than it has for some time during the past year.

of the ministers and congregations paired to a small school house, and a part engaged in work in a tent occupied by the colored people for a lodging. In each of these localities, the word preached and the Spirit entered and softened every heart. The natural showers were softening the field; yet each congregation was conscious of what was going on elsewhere.

MISSOURI.

L. Morrison, Cross Timbers, Hickory Co.

Prayer Camp Meeting.

As I reported I told you, that I returned from North Prairie in a state, only meaning that I had indications of spiritual ability in the members, and serious attention to the children and youth. I expect then, that twenty years later of that report would show precious results as it is

About one o'clock, P. M., the ministers in the school house were repaired to the encampment and the blessing we were receiving was astonishingly apparent. Parents, their children, masters, their friends and friends their friends, cut to and crying: "What must I do to be saved?"

Still the rain was pouring though few seemed conscious of it, and tears, streaming from eyes mingled with the rain and the ground on which we stood. We were praying, exhorting, singing, by the day wore away; during which about twenty precious immatures seemed to us, made their peace with God through the blood of the

Still the rain was pouring

During this season, we admitted to the church six of the most matured in mind. On the second Sabbath in November, twenty three more joined us, thirteen of whom are colored persons; and on the last Sabbath of December, two.

ILLINOIS.

From Rev. George C. Wood, Greenville, Bond Co.

A Powerful Revival.

For several weeks past, such has been the state of religious interest in this place that my whole time has been occupied, in the various duties devolving upon a minister on such occasions. We have been blessed with a precious revival of religion, one of the most powerful and general that was ever witnessed in this community. The first indication we had of God's special presence was in our prayer meetings. God's people began to feel that they had been living at a great distance from their Heavenly Father, and, like prodigals, began to return to their Father's house. About this time, a young man came to my house one night, and as I met him at the door, he threw his arms around my neck, and begged me to pray for him. His request was most cheerfully complied with, and the evening was spent in prayer, singing, and giving instructions to this precious soul, who, before we separated, made we hope, the entire consecration of himself to God, and trusting in Christ for the salvation of his soul, went on his way rejoicing.

Providence seemed clearly to say that we should increase the number of our meetings, and improve these favorable indications, in seeking the salvation of perishing sinners. Our Baptist brethren having made arrangements for a protracted meeting, to begin at this time, we thought it not prudent to begin another meeting, but threw our aid and influence with them, and thus continued the meetings two weeks, when it was transferred to our church, and continued there two weeks longer. We had an inquiry meeting every morning, a prayer meeting at three o'clock in the afternoon, and preaching every night. I know not how many are indulging hopes of having passed from death unto life. *Twenty have already united with the*

Baptist church; and sixteen have been examined for admission into our church. We expect a number more to unite with us, who, with those already examined, will make a public profession of their faith in Christ on the first Sabbath in January. Quite a number will also go to the Old School Church. The Methodists have been receiving members during the whole progress of our meetings, and, perhaps, have taken in more than any other church, although they have had no extra meetings until the present time. They now have meetings every night; and receive on probation all who are willing to "try and seek the Lord."

Our meetings have not closed. On Tuesday night I preached to the young converts in the Baptist church, and to-night, the Baptist minister, the Rev. Mr. Johnson, preaches in my church. Our young men have a prayer meeting, in which much interest is felt, and which promises much good. Had I time, I would mention some very interesting cases of conversion that have occurred during this precious season of refreshing; but I cannot now. Among the converts are a large proportion of heads of families; and the family altar has been erected in many houses where, before, no morning or evening sacrifice was ever offered to God. We have great reason to bless and praise the Lord for this rich display of his grace. It will be the theme of praise and rejoicing for ever. Many in the eternal world will look back to this season, and thank the Lord for it. Our Old School brethren are expecting to commence a protracted meeting here next week. My prayer is, that every effort may be crowned with abundant success.

From Rev. Gideon S. Johnson, Pecatonica, Winnebago Co.

Spiritual Prosperity.

The Lord has poured out his Spirit of late in the church. Those who have been here the longest say they never saw the church so much awake before. Many of our prayer meetings have been seasons of melting interest; and some of the impenitent are quite serious. The average attendance on the meetings has increased the last year, and this, too, in the midst of many

THE HOME MISSIONARY.

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of the community. Yes, blessed
a mighty change has passed

good regular congregation and choir are secured, as they are mostly in their places to speak to each other, in psalms, and hymns, and spiritual songs. The young converts, too, are the joy of the preacher's heart. They are always there; and during the season just over they seemed to pant for the hour of meeting as the "hart panteth after the water brooks." I have reason to believe that several youthful persons passed from death unto life during this time.

Called Home.

Our meeting at Mount Lebanon lasted four days. Here also there were several features of interest. In this place God preached by his providence as well as by his word. There have been, at least, three hopeful conversions, two of them in the Sabbath school.

Another I will refer to more particularly. It was one of those cases in which the "rise and progress" were distinctly marked. Nearly two years ago, I conversed seriously with this person, about the time of her marriage with a member of my church. She attended preaching regularly; and the seed of the word fell into good ground.

It was fostered and watched over by the efforts of a pious husband. She began to delight in the Bible, and in fireside conversation on religion. With her husband, she read and prayed at the family altar, until her heart became one with his in christian faith and sympathy; and she began to look forward to the meeting with peculiar interest, as the one in which she would profess Christ, and offer her little one to the Lord in baptism. But this she was never to do, in the sanctuary. On the day of the Lord's supper, she lay upon her death-bed; and there, with a heart joyful in the Lord, she professed her faith and love before a large company of relatives and neighbors, beseeching them, with the tenderest emotion, to seek and serve that Savior. Thus, although enduring severe pain, she calmly died. Her husband, quite a young man, is heart-stricken. Struggling through humble circumstances, this affliction for a while seemed to paralyze his efforts. Said he, "I have lost my partner! I have lost my fireside! and I am left with two motherless children! I have lost all! Nothing is the same to me now but God and religion! I know not why I am thus afflicted!" When I told him that God intended by this to sanctify him, and draw him

closer to himself, he said: "Well, it has done that. I have no home, but I will make that little church my home. I will make God's house my home. There, in reading and singing and prayer, I will make my delight. Pouring out my thoughts and feelings in prayer I can find rest."

During the course of this meeting I was called to visit several sick families, and in each of these the Spirit of God appears to be at work.

OHIO.

From Rev. John McCutchan, West Mill Grove, Wood Co.

We have had an unusually interesting time since the last Sabbath in 1854. The meetings were kept up during the week preparatory to the communion, held on the first Sabbath in January. The special influences of the Spirit soon became manifest. The interest increased every day. The meetings were still and solemn. It appeared to be the melting of the heart, rather than exciting and pungent conviction; every person seemed to be tender; the church was all melted down; sectarianism was banished; gain-sayers were dumb; every thing moved sweetly on. We had our communion; all felt that it was a precious day; saint and sinner were melted into tears, of joy or of sorrow. Six persons united with the church on profession, and two, by letter. The meetings increased in interest until the middle of the second week, when the roads became so very muddy, and the evenings so dark, that people from a distance could not attend. Of course, the congregations were not so large, but the same tenderness and solemnity continued. We had a meeting for prayer and conversation at eleven in the morning, preaching at a quarter after six in the evening, preceded by a prayer meeting, which was confined almost entirely to two objects, viz.: the presence of the Divine Spirit, to soften, convince, and convert; and special aid and direction in presenting the truths of God's word. We all thought that we sensibly felt the effect of this meeting. On Sabbath, the fourteenth, three others united on profession, making nine in all. We hope that our Heavenly Father has blessings still in store for us. May many be added to the church of such as shall be saved!

THE HOME MISSIONARY.

by the Executive Committee of the American Home Missionary Society, in the month of February, 1855.

Commission last year.

Ill, Sauk Rapids, Min.
ysart, Troy and Shunam, Ia.
onard, Pleasant Prairie, Ia.
hills, Janesville, Cedar Falls and
n, Muscoda, Wis.
ood, Juniatt, Kansas
on, Elmwood, Ill.
orismouth, O.
ell, West Hoboken, N. J.
ss, Herman, N. Y.
Nelson Flats, N. Y.
Ladd, Rose, N. Y.
Lisle, N. Y.
owley, North Lawrence and West
K.
s, Fly Creek, N. Y.

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n, Croton, Ia.
ates, Fairfield, Ia.
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reen Lake and Brooklyn, Wis.
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Pisgah, Ind.
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Rev. J. W. Labe, Centerville, N. Y.
Rev. Addison H. Parmelee, Addison, N

Standard, Presb. Ch., Mon. Con. Coll., by A. Miles,	6 00	Newark, C. S. Haines,	50 00
Suffield, Cong. Ch., of which \$80 is to const. Dea. John Kirby a L. M., and the bal. in part, to const. Rev. J. E. Miller a L. M.,	106 00	PENNSYLVANIA—	
Willimantic, Ladies' Benev. Soc.,	1 00	Pottersville, Mrs. J. G. Sabin,	1 00
Willington, Cong. Ch. and Soc., by Rev. O. Hancock, to const. Sanford Holt a L. M.,	28 08	MARYLAND—	
NEW YORK—		Cumberland, Ellen Duncan,	20 00
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South Presb. Ch., by J. Milton Smith, Ann Coll., \$59 50; Mon. Con. Coll., \$23 68,	142 18	ALABAMA—	
Canaan Center, First Presb. Ch., by W. J. Blain,	20 00	Eutaw, Mrs. Ann M. E. Heath, \$20; Ann Eliza Heath, \$10, to const. Frances Maria Getty, of Geneseo, Ill., a L. M.,	30 00
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Geneva, Henry Dwight,	500 00	Whealock, H. K. Copeland, L. M.,	20 00
Greenville, Presb. Ch., by Rev. T. F. White,	27 00	A friend, by Rev. C. Kingsbury,	10 00
Hancock, Cong. Ch., by Rev. I. D. Corn-wall,	14 25	KENTUCKY—	
Harlem, Presb. Ch., Mon. Con. Coll., by E. Ketchum,	5 67	Midway, Presb. Ch., by Rev. H. S. McEl-roy,	24 00
Jamestown, Cong. Ch., by A. Haseltine,	11 57	OHIO—	
Jasper, Presb. Ch., by Rev. W. Hyde,	12 00	Received by Rev. Marcus Hicks:	
Leroy, First Presb. Ch., by Rev. J. H. Stanley,	96 79	Cincinnati,	
Livonia, on account of legacy of James Perrine, by Lemmon Gibbs, Ex'r,	179 15	Third Presb. Ch.,	108 06
Malden, Charles Isham,	20 00	Tabernacle,	22 04
Marion, Rev. J. Barbant,	10 00	Oleves, Presb. Ch.,	4 20
New Windsor, Presb. Ch., by Rev. J. I. Ostrom,	7 00	Columbia, Cong. Ch.,	6 28
New York City, legacy of Russell H. Ne-vins, by D. H. Nevins, \$1,000; legacy of John McComb, by Horace Holden, Ex'r, \$250; Mrs. Mary Bronson, \$200; Rev. John Spaulding, to const. Mrs. A. J. Spaulding a L. M., \$80; cash, \$50; Rev. John N. Lewis, \$20; A. S. Mar-vin, \$18; Mr. Turner, \$3; a friend, \$1,	1,567 00	Columbus, Second Presb. Ch.,	142 25
Central Presb. Ch., Hugh Altkman,	20 00	Delaware,	
Eleventh Presb. Ch., by E. Stratton,	40 00	Second Presb. Ch., bal.,	5 50
Fourteenth St. Presb. Ch., Coll., by W. D. Porter, \$260 20; C. R. Robert, \$500; David Hoadley, \$100,	860 20	Welsh Cong. Ch.,	7 00
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Mercer St. Ch., Coll., by R. Lockwood, \$218 43; Anson G. Phelps, \$1,000; Eli Wainwright, \$50; W. G. Bull, \$100; B. F. Butler, \$75; H. H. Schleffelin, \$105; J. W. Quincy, \$50; Mrs. B. DeForest, to const. Miss Anna L. Prentiss a L. M., \$80; Charles Butler, \$35; H. B. Wash-burn, \$25; G. W. Snow, \$40; John C. Tucker, \$25; J. E. Gibeon, \$10; Byron Sherman, \$20; Richard Bigelow, \$25,	1,878 48	Georgetown, Presb. Ch.,	18 65
Church of the Puritans, Mon. Con. Coll., by O. E. Wood, \$13 57; G. D. Phelps, \$150; David H. Kellogg, L. D., in full, \$50,	218 51	Lockland, Presb. Ch.,	6 50
Oneida Lake, Rev. J. C. Smith,	6 00	Oxford, Presb. Ch., in part,	14 02
Oswego, a few friends, in part, to const. Mrs. Thyra Gray a L. M., \$8; an un-known individual, \$1,	9 00	Pataakala, Presb. Ch.,	22 75
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		Bloomington, Coll., by Rev. J. M. Bishop,	1 50
		Winchester, Presb. Ch., by Rev. A. Loose,	30 00
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		Chicago, Third Presb. Ch.,	40 00
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THE HOME MISSIONARY.

h., by Rev. L. C. Gilbert,	12 04	Attleboro, legacy of Prudence Drap
resb. Ch., by Rev. I. A.	18 00	Auburndale, Cong Ch. and Soc.,
Ch., by Rev. J. M. Brown,	55 00	Berkshire and Columbia, H. M.
resb. Ch., by Rev. J. M.	7 50	Church, Treasurer, to const. D.
Creek and Pecatonica, by	20 00	Hans, Edward Bradley, W. J. I
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		san Ellis, \$20,
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		Clap, to const. Mrs. J. H. Clap a
		\$80; and \$30 to const. Miss S
resb. Ch., by Rev. T. Mor-	13 00	Johnson a L. M., \$305 85; Nepons
		Circle, \$43 50,
		Foxboro, Cong. Ch. and Soc., to con
		E. G. Garretto and Dea. D. L.
		L. M's,
ev. Dexter Clary:		Hadley, Third Ch., Gen. Benev. Soc
Love Colton, to		Hampden Co., H. M. S., H. Brewer,
derick Curtis of		Chicopee, Cong. Ch. and Soc.,
S. C., a L. M.,		to const. Dea. J. Towne. G.
L. Wilcox, T. M.		

HOME MISSIONARY: .

FOR THE YEAR ENDING

APRIL, 1856.

Go, PREACH THE GOSPEL.—*Mark* xvi. 15.
How shall they PREACH, except they be sent.—*Rom.* x. 15.

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BIBLE HOUSE, ASTOR PLACE, NEW YORK.
1856.

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THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXVIII.

MAY, 1855.

No. 1.

A New Year of "The Home Missionary."

THE commencement of a new year with "THE HOME MISSIONARY," naturally suggests a review of its aims, and an inquiry into the methods by which we all may most effectively unite in promoting its usefulness.

The main *object* of this publication is, to bring the heart of the benevolent in our land, as much as possible, in *contact with the facts of its religious state*. Here is a broad continent receiving great tides of population from the old world; who, bringing hither their various creeds and customs, find themselves suddenly under new laws, and in a social state for which most of them have had no preparation. Perpetual streams of emigration are flowing, also, from the hills and valleys of the Eastern and the Middle States, mingling with those from across the water. What is the religious condition, and what are the religious prospects of this new world, so strangely peopled? The christian Church longs to be brought into intelligent contact with these momentous facts; and it is the great object of "THE HOME MISSIONARY" to do this.—Our country was peopled, in no small measure, by those whose religious convictions were most profound and warm. Their descendants have by no means lost an interest in the sacred themes, and the aims of lofty purport which so enlisted the enthusiasm of an honored ancestry. Myriads of warm and devout hearts are cherishing the hope, that *here* may at last be given to the world the example of a truly *christian* people; that this country may yet prove itself to be *indeed Immanuel's land*; that this North American conti-

How then? Why, seeing that we cannot take down in bodily presence among the realities the in our power—give him, monthly, from the har and actors on this great field, descriptions in de embracing all the most important facts, and reader, much that they do not state; so that th himself familiar with what is here published, a year, of having a correct, a vivid, and an adequ of the West. We let the missionaries speak f truest witnesses in their own cause. We give t for realities have more significance, both to com than discussions or discourses.

In connection, however, with these pictures : convenient, to suggest some of those principles : the facts are most correctly viewed; and then devote a portion of almost every number to them lany" also finds its place, at the end of each mo ment of "appointments" and "receipts." Such

How can we all promote its *usefulness*?

1. The missionaries can do much. Indeed, with them. Unless they write good letters, tl worthless; for it is, in large measure, made up c an eye for the true facts of their respective fiel will not be communicated in these pages. Unle and graphically, people will not read what they v with vividness and force, it will make no imp modesty and cheerfulness with christianity at all."

that he will prove himself a truly good man; and no juster claim than this is ever made.

But if this is expected of a minister, much more of a missionary. People will fancy—you cannot help it if you would—that the man who goes to the remote frontier, to live on a meagre salary, among all sorts of hard and disagreeable things, exposed, with his whole family, to great toils and discomforts, must be more humble and self-denying, more ardent in his love, and more devoted in his faith, than the one who elects to live among the comforts of the East. They are apt to think of him as a man who is “enduring hardness as a good soldier of Jesus Christ.” The very name of “Missionary” has a certain Apostolic odor, and its associations are with the purest, the noblest, and most devoted men that the world has seen.

If, therefore, a missionary should assume in his letters a sanctimonious tone, or should seem to be giving way to a spirit of complaint, or of despondency, the incongruity is painfully felt. It is not expected that souls consecrated to toil and self-denial will be left to the formalism of that wearisome verbiage, in which the indolence and feebleness of truly good men too often evaporate. They are supposed to be in too close and vital connection with facts, to be exposed to a habit of routine; and to have too much manly fortitude, and too much christian faith, to make ado over the hardships which they *expected* to meet, and over the endurance for which the people honor them. No! The missionary is the successor of Apostles, and is upheld continually with the greatness of his hope, and the divineness of his purpose, and the immutability of his faith. A hearty, vigorous spirit is his—able to *greet* the troubles of life as good friends come in disguise. He is superior to fear. He is full of love. “I can do all things,” he says within himself, “through Christ who strengtheneth me.” The pages of “THE HOME MISSIONARY” bear witness to the cheerfulness under heavy trials, the hopeful energy, and the christian faith which generally characterise the missionaries at the West. Every sensible man, indeed, who goes into a new country, knows that hardships are not to be avoided; and so, makes up his mind to meet them worthily. But there is a peculiar support in the consciousness of devotion to a holy purpose; and he who feels that he is offering his body as a living sacrifice unto God, has a hidden center of support which the merely worldly man knows nothing of.

We wish to remind these brethren of the importance that attaches to the communications which they make to this Society. Their letters all go into its archives, where they are most carefully preserved for future generations; but before they enter that depository, many of them appear before the public, to tell the story and to plead the cause of our Western Christendom. Does any person wish to know what these great denominations are doing for the evangelization of the land—he reads THE HOME MISSIONARY. Is any one desirous of understanding the religious characteristics, the wants, and the hopes of our new country—he reads THE HOME MISSIONARY. Are any curious to learn what sort of men, for education, for piety, for zeal, wisdom, and energy, are assisted by this Society—they examine the pages of THE HOME MISSIONARY; they look at the style of the letters, they search for evidences of practical sagacity, fortitude, and devotion; they inquire what results are reached, what kind of revivals occur on missionary fields, what kind of people are gathered into these churches, and what kind of churches are trained under these pastors and teachers, what effects are wrought within the bosom of neighborhoods and towns, and what character is given to the mass of the people. The missionary, therefore, when he sits down to write his quarterly report, may well do it with thoughtfulness, with carefulness, and with prayer. He knows not

modest little pamphlet like this, proclaiming nature, and its devotion to mere every-day *hom* stir, or attract the attention of the multitude. haps, if, amidst the great crowd of excitement moment's thought. It has no wondrous stories, of strange peoples and remarkable customs, literatures, volcanos, temples, ruins, new discovered hierarchies reviving, stars falling out of the new. It tells only of our own land and out of its way to find something new, never stoops to utter the fact as it is.

Now then, although its theme is the one of heart, yet it manifestly needs the kind offices of a good thing for their own churches, as well as IF THEY WILL READ FROM THE HOME MISSIONARY THE CONVERSION OF THE WORLD."

There is surely no good reason why the church concerning the exigencies of the home field; in sequence in itself, nor yet has it so weak a hold that its interests will not bear to be spoken of Heathendom. He who has not learned how to "Foreign Missions" plead for each other, and is but imperfectly prepared to advocate either. they make the same demand upon pastor and be known, the other needs it equally. If the every month, the other needs it as much. If the prayers of Christians, the other ought to be

unites in prayer, let not the cause of our NATIVE LAND be forgotten; but let its interests be borne on the aspirations of fervent hearts, as they ascend before the throne. Have not our HOMES, and our BRETHREN, bone of our bone and flesh of our flesh, a right to expect that we will remember them on occasions like these; and that when we are met to pray for the *world's* conversion, so large a part of the world, and one the dearest to us of all, will not be left out? Surely this is so. Let the Home Missionary then, feel, as he sits down to indite his quarterly report, that his words, if published, will not be wholly disregarded when his brethren at the East meet to pray for those who labor for the kingdom of God. The thought will be a comfort and an encouragement.

Finally: We venture to invite christian *laymen* to join with their pastors in promoting the circulation of our magazine.

If in any church there is a lack of interest in Home Missions, be sure it is from a lack of information: the subject has not been properly brought before their minds. No child of God can contemplate the destitutions of our new settlements, or the perseverance, the self-denials, the usefulness of the missionaries of this Society, without feeling a strong desire to have a part in supplying the one by ministering to the comfort and efficiency of the other.

The policy pursued by the American Home Missionary Society leads to the employment of as few agents as possible. It has, at present, no agents merely for the purpose of addressing the churches and taking up collections—none whose labors are not indispensable for other purposes. Hence, there is the greater need that the periodical of the Society should have a large circulation, so that the churches may be enabled to comprehend their duty in reference to the Home Missionary work. Experience, of the most definite and satisfactory kind, has convinced us that wherever this publication receives the attentive perusal of a christian people, there this great cause meets with a worthy appreciation, a prompt and generous support. It is, unquestionably, the cheapest and most efficient agency that we can employ.

We do, therefore, urgently invite the coöperation of our brethren, *laymen* as well as ministers, in enlarging the circulation of THE HOME MISSIONARY. We are persuaded that there are *scores* of churches in every State whose contributions would be *doubled* within two years, by a wise distribution of this periodical, a proper improvement of the Monthly Concert, and a proper division of the collections then taken up. Instances could be quoted that would justify this remark, but it needs no proof. The fact is obvious upon "inspection."

Brethren of the churches! We commend the missionaries of this Society, and the work in which they are engaged, to your affectionate appreciation and remembrance. Do not forget them when you kneel, with your families, at morning and evening devotions. Speak of them to your children, with the honor which they and their cause deserve. Cherish them within your heart, when it rises in its secret devotions to communion with "the Father." Be yourself a "missionary" to the souls that are nearest you—a *Home Missionary* to those about you; then shall we have no fears that your interest will decay in those who pre-eminently bear this honored and beloved name.

nouse first raised here by the mission-
aries. It is sadly out of repair, quite
picturesque in its appearance, but tho-
roughly uncomfortable; reluctance to
repair it arising from a hope of being
able to build a new one next summer.

It would be difficult to find a company
of young people attending academy and
college, more attentive to the preaching
of the Gospel, than the one which meets
in that old log-house; and accordingly,
our village at all times, but especially on
the Sabbath, would at once be taken for
one of New-England mold.

There still continues among us an in-
creasing interest in religion. Our Sab-
bath services, notwithstanding the dis-
comforts of an Oregon winter, are all
well attended, especially by the young
people; while our weekly prayer meet-
ings are even better attended, and are
becoming more interesting.

Since my last report, three persons
have united with our church, one by
letter, and two on profession of their
faith. Others are seriously and ear-
nestly seeking Christ, and every thing
about us indicates a steady religious
progress, which leads us to hope God
has larger blessings still in store for us.

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wooden and one brick building, have been built since July last, when the town was destroyed by fire.

Besides the two churches mentioned above, we have a small Roman Catholic church and a Jewish synagogue. The "Masons" have a fine brick hall; the "Odd Fellows" and "Sons of Temperance," wooden ones.

Morals.

There are two theatres, two large "fandangoes" or Spanish dance houses, six public gambling saloons, and ten public houses of illfame—some of them tastefully fitted up, with gilded signs, and wide open doors, where men who would blush at the suspicion of such an act at home, may be seen in broad daylight or at evening, lounging and chatting with the degraded inmates. There are forty places where rum is retailed by the glass; and of all our stores, only one, a Mr. Brainard's, is shut on the Sabbath. The banking houses are closed, and they find that as much business can be done in six days as in seven. On each Sabbath day, may be heard, mingling with the tones of the "church-going bell" and the voice of praise and prayer, the piano, and the money-chink of the gambling houses, the violin, and drum, and tripping step from the "fandangoes," the loud laughs and curses of half-intoxicated men, the growl, and bark, and yell of fighting dogs; and underneath all these, "the busy hum of the sons of trade," and perhaps a large wagon, labeled "*Theatre Night*," carries a brass band that discourse their music to crowds of miners who stand on the corners of the streets, discussing the news of the week.

But, believe me, a better day is coming. The gambling saloons are paying poorly. The reign of gamblers and fighting men is fast coming to an end. The better class of men—I am happy to say they are the greater class—are beginning to be roused to a sense of their rights, if not to their duties. The worse men among us are fast disappearing. The revolver, by which they have ruled, and the public sentiment, which they have ruled, are fast thinning their ranks. "They that take the sword, shall perish by the sword." The blacksmiths of the county have declared that they will not work on the Sabbath; many of our other mechanics and miners have done the same; and though the great number of foreigners will for a long time prevent us from enjoying perfect quiet on our Lord's day, yet *our own people will one day put a*

stop to the more noisy of Sabbath amusements. They might do it now, if they would act in the matter. But alas! every man seems in such haste, in this mad steeple chase for wealth, and all are so anxious to return "*home*," that they have little time or inclination to spend much labor on the State they expect to leave so soon. Oh! if I could reach every christian ear, in all that dear land we call "*home*," I would say: Pray!—pray earnestly, perseveringly, for California! Pray for your sons and daughters here! Pray for that little band—and what are we among so many—that are laboring, praying, and scattering precious seed among these rocks, and on these mountain sides. Pray for yourselves; for, the reflux human wave from these shores, heightened by all that our energy, our wealth, our wickedness can give, must dash over the Atlantic coasts, and send its spray far into the interior. Pray for the world; for *half* the energy of such a State as this, if only directed rightly, might, with God's blessing, convert all its nations. Brethren! Sisters!—Pray for us! We *never* forget you. A deeper silence settles over our congregations, disturbed, it may be, by a sob or sigh, as, on each Sabbath, the preacher leads their hearts to the throne of grace, pleading for "our dear, our native land." *Meet* us at the mercy seat! There are signs of good. Every spiritual effort washes out golden sands, and here and there lumps of gold, that, purified, shall go to make up the crown of our Redeemer.

From Rev. James Pierpont, Placerville,
El Dorado Co.

Self-Support.

I take my pen to communicate a fact which will cheer your heart and the hearts of christian friends upon whose bounty we have so long subsisted. Your appeal to the churches, in which the embarrassed condition of the Treasury was made known, was not without effect upon the hearts of our little flock. I preached a sermon upon benevolence, at the close of which we took up a collection in behalf of the Home Missionary Society. Fifty dollars were contributed. It was our first free-will offering to that Society to whom we are indebted for a being as a church.

Last week, Rev. T. D. Hunt, your Agent upon this coast, made us a visit. He went among our citizens, and

towards the patrons of your Society; and annually, so long as your missionary remains in this place, will we cast into its Treasury as God has prospered us, hoping to repay, at least in part, our own indebtedness, and assist you in giving the Gospel to other and more destitute portions of our Lord's vineyard.

Next Sabbath, we are to ordain two of our young men as elders. Thus far, as a Presbyterian church, we have been but partially organized. Your missionary has, from necessity, borne the entire responsibility of all church action. This responsibility he will now share with those whose prudence and piety are unquestioned.

*From Rev. William W. Brier, Alcarado,
Alameda Co.*

Loss sometimes Profit.

My people are mostly farmers; and the price of grain has been so low as scarcely to pay the expense of harvesting, leaving the people ruinously and hopelessly in debt. Yet I trust that the lack of earthly comforts and wealth will lead them to seek a more enduring treasure. The third of my salary which

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proportion of the original settlers, than most others in the State of equal population. Many of the people are from Ohio; but they are mostly from Indiana. Many of them have always been emigrating; and society here, in every part,—in its physical, moral, educational, and religious departments, gives melancholy evidence of that degenerating tendency, incident upon a migratory life. Still there are, scattered here and there, through the county, a few families of a higher civilization. In the immigration of last year, there was, I think, a larger proportion than usual, of families of wealth, cultivation, and piety, who will be permanent and useful settlers. But the general embarrassments of the country may cause that kind of immigration to cease for a time, yet it will doubtless be renewed when prosperity returns; and it is quite probable that then the whole aspect of things here will be greatly changed for the better.

Religion.

When I came to the county, there had been very little done here by Congregationalists, or any kind of Presbyterians. The policy of some of the denominations seems to be, for the most part, to bring religion down to the people; and so, when all is finished, the people appear to be just about where they were before—only, that now they think their religious interests perfectly *secure*, and are somewhat puffed up with spiritual pride. I do not of course include *all* professors in these remarks. There is no special lack of meetings at most of the important points; for the preachers of these various orders are successively seeking to impress their peculiar views upon nearly the same hearers. So here again is Babel.

Ministers!

Indeed, I have never yet found a place at the West where there was not a large supply of ministers; and in this county there are neighborhoods, where I can hardly enter a house without stumbling upon one. These preachers, nearly all, are regularly engaged in some secular pursuit, by which they live like their neighbors; and most of them possess only the merest rudiments of an English education. The material here, for building a spiritual temple for God's honor, is mostly, either in its rude state, or in the shape which such master builders have *given* it. *Alas for the building!*

I suppose this to be as really a "missionary" field, as any in our country. Almost every social improvement yet remains to be effected. Prejudice and party spirit, and erroneous and narrow notions on all subjects are to be removed; temperance, industry, and education, Sabbath observance, and benevolence, and the worship of God are to be promoted, with whatsoever else pertains to a true christian civilization, and the salvation of souls.

From Rev. Charles Burnham, Knoxville, Marion Co.

The "Hot-bed" System.

Since my last report, three persons have united with this church by letter. They seemed to be much interested in the church, and we trust they will be a valuable acquisition to it. The prospect is, that three others will unite with us the coming quarter. It is true our growth is slow, and we can scarcely expect it to be otherwise under present circumstances. I presume we might double our numbers in three months, did we receive members as some other churches do; but this, in my estimation, would be adding weakness instead of strength. This state of things must be endured, till the people learn that there is a more excellent way; which they will learn, after having joined the church three or four times over, under the "hot-bed" or "high pressure" system. When they have found that their moral maladies have not been removed, but rather increased by this course, then they will turn, if not to infidelity, to a system of a more peaceful and permanent character.

Increase of Population.

In 1850, our population was 193,000, or thereabouts. The State census of 1854, taken early, *before* most of the emigrants reached here, shows a population of 326,000; so that now, we doubtless have 400,000 inhabitants. This town, one year ago, had a population of some 300 and 400; now it has about 800, and it is said, that *forty* houses will be put up this season, if lumber can be obtained.

Ungodly Preaching.

Incidents are continually occurring in the missionary field which illustrate

place where it has such interpreters; that Christianity should be contemned, where its prominent representatives and advocates are so little worthy of respect; and that men should prefer to be infidels, when "piety" is so ignorant, so vulgar, so shallow, and profane. *A Missionary in Iowa*, writing of a sermon which he heard from a man of this class, observes:—

I must say, that I never heard *more profanity* in the same length of time, since I came to the West, than he uttered in his sermon. One wicked young man said, at the close: "Another such sermon would send us all to hell." Another person who had, for weeks, been somewhat interested in religion, said: "A second such protracted meeting would make us all so hard, that we never should be converted."

In other phrases, too expressive, some of them, to be quoted here, have plain and sensible men expressed themselves in regard to such preaching and such procedures. Individuals who went to the meeting in the hope of hearing something that should be a real help to them, with a sort of hungering after views of truth which should overawe, solemnize and soften their

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A Small Upper Room Unfurnished.

As there was no other place where I could board for the winter, the owner of the new hotel offered me a room in the garret, till next spring, if I would "find the stuff and finish it off." So at it I went—gathering up fragments, and watching my chance among the workmen to borrow tools, when they were at their meals, or in bed.

Mostly from necessity, and partly on the score of economy, we concluded to set up housekeeping for ourselves, and this, though confined to a single room, some eighteen feet by fifteen, and which was finished by lathing on the rafters, up just high enough to permit one to walk under with his hat on. I am thankful for a room six feet high! It has one window of twelve lights on the south side.

We left a most delightful location, and a home in nearly all respects suited to our taste and convenience, with numerous intelligent christian friends to sympathize and labor with us in the cause of truth, for such a location as this! I write not in complaint, or to show that we have a hard lot; for our greatest privations and sufferings bear no comparison with those of the Master, and the holy men of old. Indeed, we seem to be denied the pleasure of real *suffering* for his name.

Oh how little is known in this nineteenth century, among christian ministers, "of the fellowship of his sufferings," of "being made conformable unto his death," of living in the same manner and for the same end! Are there any who understand this? I hope there are many.

Preaching-place and People.

• We feel that we can put up with any and every privation and suffering peculiar to frontier missionary life, more easily than we can endure the want of sufficient and comfortable places in which to convene the people. There is not a comfortable house for worship in the whole county. There are four or five places for schools, but these are any thing but suitable for our purposes. In this town the school is taught in the court house, a log building, 18 by 24 feet, and without any ceiling. In Springville, a town four miles northwest of this, embracing some forty or fifty families, there was, in the fall, a log school-house; but a promise of a better one resulted in the sale of that for a *stable*, and now we have neither

house nor school. I preach in a private house there, and at such other points as I can reach. There are some eight or ten different neighborhoods where I am urged to come and preach; and they are mostly places of some promise, and, by timely and faithful culture, would doubtless yield good fruit.

When I came here there was no regular preaching on the Sabbath. I gave my notices, in advance, of regular appointments for every Sabbath. In about four weeks, the Methodists came in with an appointment. Of course, I gave way, as the house is county property. Now, the Campbellites are in for the same right; others still are claiming a like privilege, and there is no guessing what will come next.

I find in different portions of the country, a few families who have been connected with or trained in Congregational and Presbyterian churches, and some of other denominations who are anxious for an organization of our order, and will go in with us. Nearly all the Middle States and Canada, with Kentucky, Virginia, and Missouri, have representatives in this county. England, Scotland, Ireland, and Norway, have sent theirs also, and these bring with them the peculiarities of about as many religious sects.

The Methodists have two circuit preachers, and three or four small classes. The Campbellites have poured in like a flood the past fall, and have now here two preachers.

The people seem to give me a hearty welcome in every place; and rejoice in hope of my stay among them. They have done nobly in subscribing for my support, and again for a house of worship.

Feeling myself crowded out of a place of worship by other sects, I resolved on building a house for the Lord—drew a subscription securing the property to the Congregational Church and Society, and making every subscriber a voter in determining the size, plan, and location of the house. This arrangement suited and interested a large number of young and middle aged men who were never before interested in any religious movement. We have about \$300 pledged towards an edifice. It is out of our power to erect one of much size or pretension. We shall aim merely to put up something that will answer for two or three years, to be sold so soon as we are able to build one good enough to be permanent.

The cheery vigorous spirit of or

church. The Hittites, the Hivites, the Jebusites; and all the "ites," and the "isms!" We will *put it to vote*, and every "subscriber" shall help us.—If ye have faith as a grain of mustard seed—the mountains must begin to move!

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*From Rev. Charles R. French, Barton,
Washington Co.*

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Excitements.

Great political excitement, as usual, has attended the Fall election. This had its evil effect upon our congregation. Men spent the Sabbath at the law offices, the stores, the groggeries, and the billiard saloons, in drinking, gambling, and discussing politics. Moreover, we have reason to think that sectarianism on the part of persons not connected with us, and a spirit of worldliness and spiritual stupor, on the part of some of our own number, have kept many from the sanctuary on the Sabbath. Still another cause operates unfavorably. I refer to that periodical and spasmodical religion, if *religion* it may be called, which so much prevails here. Other denominations have their communion seasons, and

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who has just returned from distributing Bibles among lumbermen in the Wisconsin pimeria, reports a sad religious destitution in that part of the State. "Preachers" are there; but they are not men of the right stamp. It does not take a long residence here to convince one, that the West demands the best men. Many who would be acceptable preachers at the East, would fail here. The most gifted and devoted men that graduate from our Seminaries, will find here ample scope for all their acumen and logic, and a demand for all their piety and zeal.

Prospects.

I preach here in a log school house. It is filled to its utmost capacity on the Sabbath, and holds, when packed, about one hundred and twenty-five. The congregation would be much larger, if we had more ample accommodations. We have an interesting Sabbath school, which would also be larger if it were not for the fact that the parents keep the children at home, because, as they say, "it is too bad for them to take up the room and crowd out older people." Losing this interesting class from the school, we lose them from the congregation. But we are longing for the time when we can enter our new church, which we hope to dedicate next month. To erect it has cost many hard struggles and sacrifices, but to see it regularly filled from Sabbath to Sabbath will soon repay all it has cost. We shall not have to wait long before this will be the case, if our congregation continues to increase as it has steadily done for the last few months. In religious matters, there seems to be a change gradually coming over this entire community. The number of hearers increases; more seriousness is manifested; anxious hearts look up through tears during service; and afterwards beg to know the way to the Savior. It is with gratitude and rejoicing that I am now able to repeat, that God's spirit is manifestly in the midst of us. We are earnestly hoping and praying that there may be still richer mercies in store for us. How great is the encouragement for sowing, when the seed time is so soon followed by the joyous harvest. I feel the need of tracts and good books, such as are suited to the cases of careless sinners and anxious inquirers. One young lady, a few days since, returned to me the tract entitled "Repentance or Perdition," saying, "I wish this tract to do some other person as much good as it has done me."

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Through its influence she is now rejoicing in hope.

I have received a unanimous "call" from this church and society, to become their pastor. This call I have concluded to accept, and shall probably be installed at the time of the dedication of the church. I have been led to this decision from what seems to be the clear voice of Providence, in the manner in which I was led to this place, in the unanimity of feeling manifested where there has hitherto been much discord, in the fact that they have for the ensuing year trebled their highest former subscription for the support of the Gospel, and especially, in that the Great Head of the church is now blessing the ministration of the word to this people.

While ministers are laboring at great disadvantage and self-denial, and churches here, in their feebleness, are struggling hard to maintain the institutions of the Gospel, do they hold their proper place in the prayers and affections of their fellow Christians at the East? Brethren! remember these prairie churches at the Throne of Grace.

From Rev. O. W. Cooley, Fox Lake, Dodge Co.

Backsliding Church-Members.

I have, during the year, taken pains to make myself acquainted with the state of the people at their homes, and the real condition of religion here. This fact stares me in the face:—There are Christians enough in almost any township, of different denominations, and in most towns enough of our own, to lay the foundation of future churches, and of complete religious institutions—but these Christians are spiritually dead. Many church-members who come to the West never have been Christians, or else they have grievously fallen.

The conclusion to which one year's observation in this region has brought me, is, that if Christians were now, as formerly when scattered abroad, to go, preaching the Gospel, this part of our Western land would soon be christianized. If those who come here acted out their profession, we should soon have churches built, congregations gathered, Sabbath schools taught, the children trained up in the fear of God, and the people converted from their sin. But it is not so. The most difficult and delicate work of the minister is with backslidden professors. How can this be? And what shall we

We commend these words of fraternal admonition to the serious attention of Eastern churches. The vow in which they covenant to keep watch over their members is certainly not well kept. Perhaps one reason may be, that no *system* has been devised for doing this regularly. Occasional duties are apt to be forgotten, or to be but imperfectly performed. Whatever the explanation may be, however, there is, beyond all question, very great unfaithfulness in regard to this matter, an unfaithfulness culpable in itself, and injurious to the highest interests of emigrants, and of the communities which they form. If each professing Christian, as he goes to the West, could but feel that christian hearts at home are mindful of him, and that fraternal eyes are watching to see whether he is faithful to his vows or not; and if, when he first begins to stray from right paths, he were to receive even the gentlest check from the cords that bound him in his old home, he would often be held in those bonds, and would be drawn back into the path of duty. And why cannot pastors keep up a correspondence with their emigrant church members, un-

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ated by unwavering principle, so many ready to coöperate in every work likely to advance the interests of truth and righteousness. Yet that number is not by far so large as I at first supposed. The great majority of all who come to the Territory, so far as I have the means of judging, are actuated solely by selfish or mercenary motives. Many of them are the open enemies of the dearest doctrines of the cross, and declare themselves determined to wage war against the introduction of "Orthodox sentiments." In my intercourse with this community, I have been pained to find not a few who have been professors of religion in Eastern churches, openly avowing themselves the enemies of the truths they once espoused, trampling on the Sabbath, and ridiculing sacred things.

A Brighter Side.

On the other hand, I find a goodly number of true spirits, who have joyfully sacrificed the comforts of Eastern homes, and the communion of Eastern Christians, for the rescue and salvation of Kansas, and who here maintain a character such as might be expected from the principles they profess. These are truly sources of encouragement to the missionary, when depressed in view of temporal difficulty, or disheartened at the manifold trials which his field presents. The weekly prayer-meetings—we have two—are made doubly precious, by the presence and earnest prayers of such spirits. It is in these praying circles, and especially in the dear Savior whom we are sure to meet there, that we place our hope, in reference to a favorable issue in the times of conflict that now surround us.

Missionaries.

As I stated in a former letter, there is already a liberal supply of missionaries, from the various societies, at this point. Only two that I know of, have gone to any other part of the Territory—one of these, a Baptist Missionary, and the other Rev. Mr. Blood—while no less than five missionaries besides myself remain at this point. These are, from the Baptist Home Mission Society, two; from the American Missionary Association, the United Brethren, and the Methodist Episcopal Church, one each; besides these, though not openly "missionaries," there are two from the Christian denomination, one from the Swedenborgian, and one or two more of the Methodist. While *this is so, yet I do not feel called*

to give up this important point, and seek another. I was first on the ground, and was unanimously chosen to supply the place for a year. Some of these whom I have noticed are excellent brethren, and such as I would feel confidence in as fellow laborers; yet I think the Committee would justify me, in not yielding the field, however much it may be desired by others, especially as my people wish me to stay.

This is one reason why I have as yet devoted nearly all my time to this point.

A New Field.

As it became necessary, from the urgency of certain parties, that something should be done, and as I desired an opportunity to enter another very important field just opening, about twenty five miles above here, I have given up to the others every alternate Sabbath,—that is, for the present. I find in my new field a few professing Christians, mostly connected with New England Congregational churches. If the place has the rapid growth in the spring that is expected, it will not be many months ere another church will be needed at that point; but the two places are so far distant from each other, that it will be a difficult matter for one man fully to attend to the duties thus devolving upon him; especially will this be true, when the tide of emigration comes in upon us next season. This second point alone will demand the entire energies of one man, and I have some hope that it will be able to do something for his support—though much cannot be expected, until we begin to be producers instead of consumers. I preached at this new point last Sabbath to about twenty five as attentive listeners as I ever addressed, and was happy in being the first to declare the truth as it is in Jesus, upon a spot where thousands will yet congregate for the worship of God. My mind could not avoid going forward to that time, as I felt the strong contrast between our situation, and the circumstances under which our Eastern brethren meet for worship, and those that will characterize assemblies that shall be held on this same spot, a few years hence. Our sanctuary was a small log house of Indian construction, formerly used for a dance house, but now as a store-room. It is entirely without windows or other means of light, except the crevices left when building. Yet even here, in a room scarcely tenanted by our poorer families at the East in almost total darkness, we had

ritory, whether for preaching or exploration, my custom has been to take the cold ground for my bed, and often the open air—in mid-winter—for my covering, and never do I get one much better while on my journeys. Strange as it may seem, I scarcely suffer inconvenience from this mode of life; though what may be its future results is uncertain.

It is my opinion that there are few countries more healthy than this. When our exposure is considered, there is little sickness among us; but then, this is admitted on all hands to be a very favorable season. Were it not so, there must be much suffering.

ILLINOIS.

From Rev. James R. Dunn, Wenona, Marshall Co.

Good By to the Old School House.

We have been permitted to abandon the old school house which was erected some eighteen years ago. Thanks to a kind Providence, we shall no longer have to do penance on those old slab seats,

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*From Rev. James Walker, Union Grove,
Whiteside Co.*

"The Husbandman Waiteth Long."

This closes the third year of my labor on this field, under the patronage of your Society. In reviewing this period, a great change is visible, in many respects. The prairie has been fenced and plowed; trees have been planted; houses and barns have been built; a railroad has been made; population has been pouring in like an ever flowing stream, and there has been an increased activity in all the various departments of worldly enterprise. Would that there were a proportional advance in respect to morals and religion. In these there are evidences of but little progress. True, we have exchanged the dilapidated school house, for a neat and comfortable church; and there has been, on the whole, an increase in the attendance on the stated means of grace, and some addition to the number of communicants; but it has by no means been in proportion to the influx of population.

It appears as if the world never had a stronger hold on the minds of men, either within the church or out of it. The blighting influence of worldliness is visible in the prayer meeting, in the monthly concert, and the more public ministrations of the sanctuary. The preaching of the Gospel has not seemed to produce the desired effect. At the end of three years labor on this field your missionary feels ready to exclaim: "Lord, who hath believed our report?" Should not the Gospel be always aggressive, as well as restraining; and should not fruits of its aggression always appear? Very little of such fruit is manifest on this field. It is true that some have connected themselves with these churches, who give credible evidence of having been born again. But what are these few, among the vast multitude peopling these prairies and groves, who live without hope and without God in the world? I blame myself much for this spiritual barrenness. If the Gospel is properly preached, it is mighty through God to the pulling down of strongholds. But here, no very visible impression is made upon them. The fault is not in the Gospel. It is not in the Great Head of the Church. Must it not be in the feebleness and imperfection of the "earthen vessel?" Perhaps it is the want of faith, prayer or ardor and fidelity in proclaiming the word?

Temperance is on the advance continually in this region, and common schools have increased in real worth two fold, since my coming here.

This is a needy field. Though rich in lands, increasing in population, intersected by a railroad, and bearing all the outward signs of prosperity, yet the missionary churches here are small and poor. Without the fostering care of your Society, they must be left to famish and die. Those who are placed amid these great moral wastes can appreciate to some good degree the exceeding value of your Society, in planting and sustaining the Gospel at the West.

"Be Ye also Patient."

We give this letter nearly in full, because it expresses feelings that are familiar, if we mistake not, to christian ministers throughout the land. Who does not know what it is to labor long without the encouragement of visible fruits? How many of the most faithful servants of Christ, have seen the day when it was hard to persuade themselves that their toil had not been all in vain. How many devoted hearts have been burdened with the sad inquiry—'Am I bearing fruit, as a disciple should?'—'Is my one talent bringing any thing into the treasury of my Lord?'

First comes the seed time, Brethren; then, the harvest; "Ye shall reap, if ye faint not." We cannot expect the "full corn in the ear" to show itself in the month that witnessed the sowing of the seed. It is "through faith and patience that we inherit the promises; and we "have need of patience, after we have done the will of God, that we might receive the promise." "The just shall live by faith." The amount of it all is, that God does bless our fruitful labors even when we cannot see that he does; but we shall see it, if we are not disheartened.

It is not impossible, that to the eyes of a stranger, very rich results may be already visible, from the labors of the missionary whose letter is given above. Indeed it is evident, from his own account, that good elements are vigorously at work in his field. "Temperance is steadily on the advance. Common schools have increased in real value two fold." It might be interesting to inquire—What is the ultimate basis upon

phesy what other good results will show
 themselves!—None can tell; but it is by no
 means certain, that the fondest of his
 dreams will not be more than realized.
 The power that goes with the words of
 Christ's true disciple, is a divine power;
 and it will overcome all embarrassments,
 and conquer all enemies. When "Chris-
 tian" found that all his weapons were fail-
 ing him, and that the fiend was getting
 the advantage of his best endeavors, he
 took himself to that last and surest resource
 —"All-prayer;" and Apollyon fled. It is
 not more natural for darkness to depart
 when the sun rises, than for wickedness to
 retire from the presence of the Spirit of the
 Lord, whose dwelling is in christian souls.
 Though it may take some time for the
 mists to disperse, and the sun may have
 ascended high above the horizon before
 they are wholly gone, yet, if heaven's light
 keeps pouring its flood upon them, and is
 not disheartened, and does not think of
 giving up the contest, they *must* go.
 There is no other possible event to a con-
 flict like this. For all those, who are hard
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Morgan Association and Conference. This church is connected with the latter. The whole influence of that meeting was good. Few of our people attended the ordinary discussions, but the preaching, which was of a very spiritual and practical character was listened to with great attention and interest. No marked immediate effects were visible, perhaps, but there has been a coming up of the church, and an increased interest in our meetings ever since. And I ought to say, that this interest has not been diminished, but rather increased, by the fact that our Methodist brethren, who have shared the use of our house ever since I came, and before, have erected a neat and good house of worship, larger than ours, and sufficiently commodious, have dedicated it to God, and commenced occupying it on the Sabbath. We have not indeed separated the congregations, as yet; for we feel no inclination to do so, until it becomes necessary; but meet alternately with each other. I have little doubt, however, that the increasing numbers will require both houses for their accommodation, before long.

Harmony of Denominations.

A series of meetings for prayer and then for preaching, has been going on for the last two weeks with deep and solemn interest; and there have been several hopeful conversions. It was altogether a united effort, and worked charmingly. I think that I never saw two churches so closely connected, and yet entirely independent—where the union was so cordial and so continued. May it be perpetual!

Our communion season, postponed a week, is appointed for the coming Sabbath. Five new members are propounded for admission then, one from another church, one, a recent subject of divine grace, and the other three, persons whose hope is of longer date.

I cannot look over the two years of my connection with this church without gratitude to God. It is a feeble church still—unable to support the Gospel without help; but within these two years, it has increased from twenty one to forty five members; and I have reason to think that in system, energy, and efficiency, it has increased in an equal ratio. Its influence is correspondingly great; especially as in many of its members—I could say, almost all—there is an improved degree of spirituality and prayerfulness.

Female Prayer Meetings.

If I were called to assign any particular agency as specially instrumental in these things, my mind would turn at once to the *female prayer meeting*; and the consistent, conscientious course, and devotional spirit of the female members of both the churches, in laboring and praying together. My feeling is, that, if we cannot adopt, or even approve all the measures, or all the instructions of our christian brethren of other names, we may nevertheless do well to unite with them cordially in efforts to save souls. In an intercourse of the third part of a century, I have seen many who were brought into the fold under the pressure of invitations to "Come to Christ and be happy," who have lived and died, not only happy, but devoted Christians. I could say much on this subject, but forbear; only adding this word to my brother missionaries:—"Let all your things be done with charity."

Of the future I know nothing. I am in the hands of God.

"Forbearing one another and Forgiving one another."

We commend the above letter to the special attention of all those ministers who find themselves in *unpleasant* contiguity to christian churches of another name. We would respectfully and gently suggest the inquiry, whether a spirit of patience and charity, even on *one* side, might not, within a few years, change the character of these relations entirely. How long would your neighbors—ignorant, and passionate men, we will suppose them to be—but how long would their ill will stand out against your silent endurance of unkindness, and your ever affectionate and generous retaliations!—Three years!—We think not. But suppose it would take three years of somewhat painful toleration, to convince them of your real friendship, and your christian worth; the demonstration once made, to the conviction of their *hearts*, stands for ever—unless you yourself change for the worse. Endure, then, this "fight of afflictions" for *three* years or for five years, if need be. This endurance will be really less troublesome to yourself, than the ceaseless grumbling, heart-burning, jealousy, bickering, which is its alternative. Let the sunshine of your love dispel these wholesome mists, and rob

in this place on the first day of December, and lasted until the evening of the twenty fifth. We had preaching twice each day, for about one week; then a meeting in the morning, for prayer, public address, personal conversation, and preaching at night. This course was continued some seventeen days. For the remainder of the time, meetings of various kinds were held every day. They were large and solemn. Religious interest gradually increased, until it became general and powerful. On Friday night, December 8th, nearly fifty persons sought personal conversation, and thirty or forty asked the prayers of Christians. On the next Sabbath, the presence of God was deeply realized. At night the scene was almost overwhelming. Here were the young, and the middle aged—some also between fifty and sixty years old, and one person of three score years and twelve—all in deep distress for their sins; while God's people were counseling them, and praying for them. That is a memorable day. My present impression is, that I have never seen but one like it. We felt, as the patriarch said, "How dreadful is this place; this is none other than the house of God; and this is the gate of heaven." During that week the power and mercy of God were gloriously displayed. Christians have been greatly revived and encouraged; thirty three have been added to our church, three or four to the Meth-

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Appointments by the Executive Committee of the American Home Missionary Society in the month of March, 1855.

Not in Commission last year.

Rev. I. Hamilton, to go to California.
 Rev. J. S. Zella, to go to California.
 Rev. David Blakely, Kokomo, Ia.
 Rev. C. A. Boardman, Monroe, Wis.
 Rev. William Kent, Augusta, Mich.
 Rev. Richard Knight, to go to Kansas.
 Rev. J. C. Campbell, Elbridge, Ill.

Re-appointed.

Rev. Timothy Lyman, Lansing, Ia.
 Rev. Winston Jones, Cedar Rapids, Ia.
 Rev. J. V. A. Woods, Pleasantville and Chariton, Ia.
 Rev. S. H. Ashmun, Wausau, Wis.
 Rev. Josephus Morton, Lyndon, Wis.

Rev. F. G. Sherrill, Oak Creek and Caledonia, Wis.
 Rev. Benjamin Franklin, Lansing, Mich.
 Rev. F. L. Fuller, Gun Point, Mich.
 Rev. Harvey Grattan, Portland and Lyons, Mich.
 Rev. J. B. Madonick, St. Joseph, Mo.
 Rev. C. E. Clarke, South Ottawa, Ill.
 Rev. J. V. Downs, Crystal Lake, Ill.
 Rev. E. B. Olmsted, Caledonia and Cairo, Ill.
 Rev. J. N. Powell, Winslow, Ill.
 Rev. Benjamin Welles, Bristol, Ind.
 Rev. Warren Nichols, Roseville, Unity, and via, O.
 Rev. R. Wilkinson, Pomeroy, O.
 Rev. Giles B. Cleveland, Arkport, N. Y.
 Rev. R. R. Demming, West Belmont, N. Y.
 Rev. S. A. Rawson, Burns, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the following sums, as received into the Treasury during the month of March, 1855, or reported by Auxiliaries and Agencies as expended in their fields during the last missionary year. The sums expended by Auxiliaries and Agencies within their bounds are marked ().*

MAINE—

Maine Missionary Society, *11,109 24
 Newport Cent. Cong. Ch. Sab. Sch. Miss. Soc., to const. Rev. W. T. Dickson, a L. M., 50 00

NEW HAMPSHIRE—

New Hampshire Missionary Society, *4,157 57
 Received by B. P. Stone, D. D., Derry, First Ch., to const. Dea. James Taylor a L. D., 100 00
 Henniker, Cong. Ch. and Soc., to const. Warren S. Childs and John Peters L. M's, 73 87
 Lynn, a Friend, to const. Mrs. Sarah Baker of Lynn, and Mrs. Fanny Ball of Grand Rapids, Ill., L. D's, \$200 00; Rev. Erdix Tenney, in full, to const. Roger M. Tenney, a L. M., \$10 00, 210 00
 Pittsfield, Dea. J. L. Thorndyke, in full, to const. Miss Sarah Thorndyke a L. M., 14 00 397 87
 Dumbarton, on account of legacy of Jonathan Ireland, by J. Ireland, 50 00

VERMONT—

Vermont Domestic Missionary Society, *5,858 70
 Glover, legacy of John Boardman, by H. Cutler and F. S. French, Extra, 50 00
 Southerland Falls, Wm. Humphrey, 1 00

MASSACHUSETTS—

Massachusetts Home Missionary Society, *5,985 00
 Massachusetts Home Missionary Society, by Benjamin Perkins, Treas., 8,000 00
 Ourlsville, legacy of Miss Electa F. Jones, to const. David Curtis a L. M., 100 00
 Easthampton, Williston Seminary to const. E. R. Crovell a L. M., by T. A. Lewis, 80 00
 Fitchburg, on account of legacy of Abel Farwell, by Levi Down, Exr., 691 81

RHODE ISLAND—

Rhode Island Home Missionary Society, *1,769 83
 Providence, Beneficent Ch. and Soc., by Benjamin Dyer, 169 71

CONNECTICUT—

Connecticut Missionary Society, Auxiliary to the A. H. M. S., *3,950 51
 A Friend of Missions, 10 00

Bethel, Mrs. Elizabeth Taylor, to const. Thomas T. Seelye, M. D., of Cleveland, O., a L. M., 30 00
 Bridgeport, Mrs. Rhoda F. Wheeler, \$5; Mrs. D. Bunnell, \$5, 10 00
 Kent, Mrs. Bissell, in full, to const. Lemmon P. Bissell a L. M., 20 00
 Meriden, Philemon Hoadley, to const. Horace P. Hoadley a L. M., by Rev. G. Thacher, 30 00
 Middletown, North Cong. Ch., by Evan Davis, 84 00
 North Branford, on account of legacy of Miss Abigail Linsley, by James F. Linsley and Rufus Rogers, Extra, 129 18
 Southington, a Life Member, 5 00
 South Woodstock, E. D. Perry, 8 00
 West Killingsly, two Friends, by Rev. R. Whitmore, 2 00
 Willimantic, Cong. Ch. and Soc., in full to const. Calvin Robinson a L. M., by Rev. S. G. Willard, 11 00

NEW YORK—

Alleghany, First Cong. Ch., by Rev. J. K. Warner, 8 50
 Barre Center, Cong. Ch., by Rev. B. Fancher, 8 00
 Brooklyn,
 First Presb. Ch., Mon. Con. Coll., by H. Redfield, 91 87
 South Presb. Ch., Mon. Con. Coll., by J. Milton Smith, \$63 84; Dr. Alfred Riggs, \$10, 72 84
 Church of the Pilgrims, by A. G. Allen, \$868 41; S. B. Chittenden, \$250, 1,118 41
 Warren St. Mission Ch., by A. D. Wheelock, 4 37
 Brunswick, First Presb. Ch., by Rev. J. S. L. Tomb, 6 70
 Buffalo, on account of legacy of Jabez Goodell, by H. Shumway, 8,000 00
 Cairo, Presb. Ch., by Rev. S. W. Roe, 18 84
 Canterbury, Rev. Daniel Crane, 5 00
 Central Agency, *4,829 28
 Glenville, Sab. Sch., Dist. No. 10, by Mrs. P. R. Toll, 5 00
 Harlem, Presb. Ch., Mon. Con. Coll., by E. Ketchum, 4 45
 Hilldale, Presb. Ch., to const. Rev. J. N. McGiffert a L. M., 32 00
 Howell's Depot, Dea. Daniel Mapes, 5 00
 Lansingburgh, Second Presb. Ch., by Rev. Edward Taylor, to const. Stephen C. Noble a L. M., 20 00

\$5 00,		155 00	a L. Vevay Hirs
Morris & Presb. Ch., Mrs. Ann Eliza Bronson, to const. Theodore B. Bron- son a L. D., \$300; Mrs. L. Corning, \$50; Thomas Denny, \$30; F. R. Fowler, \$10; L. Jackson, \$3; Mrs. Addison, \$5; Mr. Abbott, \$10; Dr. W. N. Blakeman, \$15,		812 00	ILLINOIS
North Bergen, on account of legacy of Levi Bissell, by Joseph Staples,	488 27		Alton Chicago cons
Northville, Cong. Ch., by Rev. J. O. Wells,	9 54		Creta, balar
Ridgebury, Presb. Ch., by Rev. Mr. Arms,	25 00		Crystal Dow
Rochester, Louis Chapin, to const. Mrs. Rachel Chapin, of Rochester, and Miss Mary W. Chapin, of South Hadley, Mass., L. M's,	200 00		Genese Ferr Mendo
Rose, on account of legacy of Willis G. Wade, by Mrs. Juliet C. Wade,	120 00		L. A. Michig Andr
Schenectady, Presb. Ch., of which \$10 is from Mrs. Hasbrouck, in part, to const. Frank Hasbrouck a L. M., by Rev. J. T. Backus,	50 00		Moline, by E. Nora, E. Okaw, (
Shelter Island, Presb. Ch. and Soc., to const. Mrs. Eleanor P. Chester, a L. M., by M. D. Loper,	85 68		Charl Pleasant Ch., I
Southold, Polly Wells,	1 00		Richmo well,
Sweden Center, Presb. Ch., by Rev. W. K. Platt,	29 00		South C Clark
Tompkins, Second Presb. Ch., by Rev. S. J. White,	25 00		Udina, (
Troy, on account of legacy of S. W. Dana, by R. D. Stillman,	60 00		Virginis
Van Buren, Mrs. Elizabeth Warner,	2 00		Waltheu
Watertown, a Friend,	5 00		Baldw
Western Agency,	25,248 71		
Western Agency, by W. T. Scott, Treas.,	2,000 00		MICHIGAN
NEW JERSEY—			Almont, logg, Armada, Benton
East Bloomfield, J. C. Baldwin,	15 00		Boston
Newark, South Presb. Ch., of which \$20 is to const. H. J. Foiner a L. M.,	50 00		S. Her Byron, F man, Campbel D. L. J
PENNSYLVANIA—			
Cherry Ridge, Miss M. Darling,	2 00		

Unadilla, Presb. Ch., by Rev. B. Marvin,
Vienna and Genesee, Cong. Cha., by
Rev. A. B. Pratt,

15 00
\$ 27

MISSOURI—

Harmon, Ger. Evan. Ch., by Rev. C. Nes-
tell,
Little Oauga, Mrs. Nancy B. Dodge,
Salem, Presb. Ch., \$5 50; Rev. W. H.
Smith, \$4 50,

18 00
2 00
10 00

WISCONSIN—

Beaver Dam, Presb. Ch., Coll., by Rev.
Dexter Clary,
Cresco, Cong. Ch., by Rev. J. W. Wal-
cott,
Cooksville, Presb. Ch., and Evansville,
Second Cong. Ch., by Rev. Francis
Lawson,
Genoa, Cong. Ch., by Rev. C. C. Odwell,
Hartford, Cong. Ch., by Rev. I. C. Holmes,
Hartland and Newburgh, by Rev. G. W.
Cottrell,
Milton, First Cong. Ch., by Rev. A. War-
ren,
Oakosh, Cong. Ch., by Rev. H. Freeman,
Richmond City and Richland, Presb. Cha.,
by Rev. W. J. Smith,
Sheboygan, Cong. Ch., by A. H. Edwards,

24 80
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IOWA—

Bellevue and Cottonville, Cong. Cha., by
Rev. W. L. Coleman,
Brighton, Cong. Ch., by Rev. B. Roberts,
Dubuque, Miss Ursula Stevens, L. M.,
Cong. Ch., a Member, by Rev. J. Guern-
sey,
Glasgow, Cong. Ch., by Rev. J. C. Cooper,
Maquoketa, Cong. Ch., by Rev. J. W.
Windsor,

17 50
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OREGON—

Dallas, Coll., by Rev. H. Lyman,
Forest Grove, Cong. Ch., by Rev. Thomas
Condon,
Home Missionary,

10 00
80 00
251 75

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JASPER CORNING, Treasurer.

Donations of Clothing, &c.

Huntington, Ct. Sab. Sch., a box of Sabbath
school books, by J. Tomlinson, jun.
New York, Young Misses in Miss Stark-
weather's Seminary, Madison St. a shirt
and six gentleman's collars.

Receipts of the Western Agency, at Geneva, N. Y.,
for the quarter ending March 1, 1855. W. T.
Scott, Treasurer.

Addison, Presb. Ch., by Rev. A. H. Parme-
lee,
Albion, Presb. Ch., Willis P. Collins, \$10;
S. I. Wells, \$10; others, \$46 67; Ladies'
H. M. S., to const. Mrs. Ezra Coan a L. M.,
\$40,
Aurora, Presb. Ch., Coll., in part, \$19 58;
Sab. Sch., by Miss E. Bogert, \$2,
Bath, Presb. Ch., by Rev. E. Benedict,
Branchport, Presb. Ch., Mon. Con. Coll., by
Mr. Booth,
Brockport, Presb. Ch., to const. Henry W.
Gardiner a L. M.,
Buffalo, North Presb. Ch., in part, by H.
Stillman, \$183 45; Ladies' H. M. S., in
part, by Mrs. G. L. Hubbard, \$91 29,
Canesada, Cong. Ch., by Rev. David En-
sell,

80 00
106 67
21 58
4 50
4 77
48 51
274 74
5 00

Candor, Presb. Ch., in full to const. Rev. M.
C. Gaylord and L. B. Hart, L. M's,
Clyde, Presb. Ch., by Rev. F. R. Cannon,
Dundee, Presb. Ch., by Rev. J. C. Mores,
East Bloomfield, Cong. Ch., Josiah Porter,
East Mendon, Presb. Ch., by Wm. A. King,
East Palmyra, Presb. Ch., by Rev. M. For-
ter,
Eden, Presb. Ch., "Family Missionary box,"
in full to const. John Peck a L. M.,
Gaines, Presb. Ch., \$9; Ladies' H. M. S.,
\$11; Rev. D. J. B. Hoyt, \$5,
Gosport, Presb. Ch., Sherman Spencer,
Groton, Cong. Ch., by S. DeLano,
Hammondsport, Presb. Ch., in part,
Holley,
Honeoye Falls, Presb. Ch., Mrs. Mary Her-
rick, quarterly payment, to maintain a
missionary,
Ithaca, \$17 94; Presb. Ch., Mon. Con. Coll.,
by S. B. Halsey,
Junius, Presb. Ch., by Rev. Ezra Jones,
Kennedysville, Presb. Ch.,
Knowlesville, Presb. Ch., in full to const.
Rev. Daniel Ames a L. M.,
Lancaster, Ger. Ch., Mrs. Peter Nickert, by
Rev. W. Worth, jun.,
Lockport,
Presb. Ch., Wm. Keep, \$10; G. H. El-
cott, \$10; others, \$12,
Cong. Ch., Mon. Con. Coll., by R. Sim-
mons,
Ludlowville, Presb. Ch., by Rev. P. G.
Cook,
Lyons, Presb. Ch., Ladies' Miss. Soc., \$39;
Coll., \$70 91,
Mead's Creek, Presb. Ch., \$5; a friend in
Orange, \$5,
Mecklenburgh, Presb. Ch., by Rev. E. T.
Ball,
Mount Morris, Presb. Ch., by N. Seymour,
Northville, Cong. Ch., Mrs. E. Richmond,
\$5; Mrs. Ruth Bradley, \$5; Mrs. M.
Smith, \$5; others, \$15,
Ogden, Presb. Ch.,
Olean, Presb. Ch., by Rev. S. Cowles,
Ovid, Chester Eastman, \$10; Arad Joy, \$30;
others, \$22 25,
Owego, Presb. Ch., Sab. Sch., to const. Osee
Hall a L. M., \$30; Mon. Con. Coll., by
Rev. Dr. Hay, \$34 58; Coll., 48 80,
Painted Post, by E. G. Keyes,
Palmyra, Presb. Ch., bal., by Joel Foster,
\$17 78; Mrs. B. Durfee, \$1,
Penn Yan,
Presb. Ch., in full to const. Mrs. Lucy Ann
Jones, Mrs. Julia B. Beach, and Miss
Isabella Jones, L. M's, \$30; others,
\$40 66,
Cong. Ch., C. C. Sheppard, in full to const.
Miss Jane Sheppard a L. M., \$15; Mr.
Ford, \$1,
Perry Center, Cong. Ch., \$5, in full to const.
Jason Lathrop, L. M., and \$23 in part to
const. Mrs. Roxana Kniffin a L. M.,
Pittsford, Daniel Acre,
Prattsburg, Cong. Ch.,
Reed's Corners, Cong. Ch., by Rev. Armon
Spencer,
Ripley, First Presb. Ch., by Rev. L. A. Skin-
ner,
Rochester, Presb. Ch., Mrs. Matthias Gar-
ritt, L. M., in part,
Sodus,
Springville, Presb. Ch., by B. Cochran,
Trumansburgh, Presb. Ch., \$10 in part to
const. Mrs. J. F. Bradley a L. M.,
Tyrone, Presb. Ch., by Rev. Charles Kin-
more,
Vienna, Presb. Ch., by Mr. Stephens,
Victor, Presb. Ch., D. H. Osborn, L. M., in
part,
Wellsville, Cong. Ch. and Soc., by Rev. N.
Hammond,
West Fayette, Presb. Ch., in full to const.
Rev. D. C. Tyler a L. M.,
Wheeler, Presb. Ch., O. F. Marshall,
Wolcott, Presb. Ch., by Rev. F. E. Cannon,

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\$1,740 67

THE HOME MISSIONARY.

Agency, Ohio, acknowledges the following sums.

Ch.,	32 20
Coll., \$159 85; Ladies' Sew. don. Con. Coll., \$27 50; Da-	
\$50; Rent of pews, \$49 32,	310 67
\$2; P. C. Keyes, \$3; S. P.	
	10 00
	\$332 87

settles Home Missionary Society ac-
he receipt of the following sums in
February, 1855. BENJAMIN PER-
rer.

1. and Soc.,	8 00
Columbia, Miss. Soc., L	
s.,	200 00
m Ch. and Soc.,	1,537 51
and Soc.,	839 25
ng Ladies of Bradford Acad-	
Miss R. J. Gilman a L. M.,	50 00
Sarah Craft's, L. M. in full,	10 00
Dr. Burgess' Ch., Coll., \$53;	
\$50,	103 00
Bridgewater, Union Ch. and	
	14 72
w. Mr. Wilcox's Soc., to	
Amanda Estabrook, Mrs.	
cell, Mrs. Mary I. Wilcox,	
abeth Hayward, L. M.,	135 00
n. Cong. Soc., to const. Rev.	
L. M.,	83 00
icy of Benjamin Pond, to	
Pond and Daniel F. Pond	
	60 00
ence St. Cong. Ch. and Soc.,	40 05
' Miss. Sew. Circle, \$35;	
ld, \$10,	45 00
me. Ch. and Soc	147 27

Receipts of the Philadelphia Hos-
Society, for the quarter ending
HENRY PERKINS, Treasurer.

NEW JERSEY—

Alexandria, Presb. Ch., Samuel	
\$10 30; Rev. C. S. Conkling, \$5;	
\$18 60,	
Boonton, Presb. Ch., by John Hill	
Cedarville, Presb. Ch., by Rev. C.	
ver,	
East Bloomfield, Presb. Ch., by	
Oaks, \$238 14; a friend, \$40.	
Fairton, Presb. Ch., by Rev. D. C.	
er,	
Long Hill, Alexander McEwen,	
Newark,	
First Presb. Ch., by A. Wo	
Treas., \$180 61; Ladies' Miss	
by Mrs. Joseph N. Tuttle,	
\$80,	
Second Presb. Ch., by C. S.	
Treas., \$143 64; Young P	
Miss. Soc., \$67 03,	
Orange,	
First Ch., by Rev. Mr. White,	
Second Ch., by M. O. Halsted,	
South Orange, bal., by A. Wood	
Paterson, Second Presb. Ch.,	

PENNSYLVANIA—

Bradford and Smithport, by Rev. S	
Porter,	
Farmington, by Rev. H. E. Woodc	
Harford, Jacob Miller,	
Hartsville, Presb. Ch., bal., by Rev	
Wallace,	
Honesdale, Presb. Ch., by S. D.	
Treas,	
Jeffersonville, Presb. Ch., by Rev	
Fulton,	
Meadville, Presb. Ch., by Rev. R.	
head,	
Montrose, Presb. Ch., by Rev. Burr	
win.	

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

VOL. XXVIII.

JUNE, 1855.

No. 2.

Twenty Ninth Anniversary.

The AMERICAN HOME MISSIONARY SOCIETY held its Twenty Ninth Anniversary in the Broadway Tabernacle, New York, on Wednesday evening, May 9th, 1855.

Hon. BENJAMIN F. BUTLER, LL. D., one of the Vice-Presidents, occupied the chair, and the exercises were opened with prayer by Rev. WILLIAM PATTON, D. D., of New York.

The Treasurer's Report was read by Mr. JASPER CORNING, the Treasurer of the Society.

An Abstract of the Annual Report of the Executive Committee was presented by Rev. DANIEL P. NOYES, one of the Secretaries.

On motion of Rev. WILLIAM McLAIN, of Washington, D. C., seconded by Rev. ISAAC WILLEY, of Goffstown, N. H.,

Resolved, That the Reports now presented be adopted, and published under the direction of the Executive Committee.

On motion of Rev. G. W. HEACOCK, of Buffalo, N. Y., seconded by Rev. JOHN L. TAYLOR, of Andover, Mass.,

VOL. XXVIII.—8

Resolved, That the Gospel of Christ is alone adapted, and alone adequate, to meet the highest wants, and to achieve the highest welfare of man.

On motion of Rev. W. I. BUDINGTON, of Brooklyn, N. Y., seconded by Rev. L. B. ROCKWOOD, of Rocky Hill, Ct.,

Resolved, That we find in the claims of our Home, the special and most effective claims of the American Home Missionary Society.

On motion of Prof. C. B. HADDOCK, D. D., of West Lebanon, N. H., late U. S. Minister to Portugal, seconded by Rev. MILES P. SQUIER, D. D., of Beloit College, Wis.,

Resolved, That we owe it to the Old World, to sustain and extend the Protestant Religion in the New.

The last three of the foregoing resolutions were sustained, by the persons who presented them, in able and eloquent addresses, which were listened to with deep attention by the audience. The services were diversified by appropriate music, in which the assembly united, under the direction of Mr. LUCIUS HART.

which he has gratuitously rendered as its Treasurer, during more than half the period of its existence, and for his personal labors, counsels and encouragements in connection with the Executive Board, which have contributed, in an eminent degree, to its prosperity.

The following officers were then chosen :

PRESIDENT,

HENRY DWIGHT, Esq., of Geneva, N. Y.

VICE-PRESIDENTS,

Rev. Albert Barnes, Philadelphia, Pa.
 Lyman Beecher, D. D., Boston, Mass.
 Nathan S. S. Beman, D. D., Troy, N. Y.
 Hon. Benjamin F. Butler, LL. D., New York.
 Aristarchus Champion, Esq., Rochester, N. Y.
 John P. Cleaveland, D. D., Northampton, Mass.
 Jasper Corning, Esq., New York.
 Samuel H. Cox, D. D., Owego, N. Y.
 Hon. William Darling, Reading, Pa.
 Jeremiah Day, D. D., LL. D., New Haven, Ct.
 George Duffield, D. D., Detroit, Mich.
 William T. Dwight, D. D., Portland, Me.
 Ralph Emerson, D. D., Newburyport, Mass.
 Samuel Fisher, D. D., Orange, N. J.
 Hon. Theodore Frelinghuysen, LL. D., President of Rutgers College, N. J.

Bennett
 Wi
 S. V. S.
 Charles
 Charles
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 Aaron L.
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 George F
 Joseph S.
 Amos M.
 William
 Pa.
 Ansel D.
 Thomas I
 Rev. Alb
 Edwin H
 Samuel E
 Eurosas I
 Laurens I
 N. Y

Joel Parker, D. D., New York.
 Anson G. Phelps, Esq., New York.
 Swan L. Pomeroy, D. D., Boston, Mass.
 Esch Pond, D. D., Theol. Sem., Bangor,
 Me.

John Punchard, Esq., Salem, Mass.
 David H. Riddle, D. D., Pittsburgh, Pa.
 Henry A. Rowland, D. D., Hanover, Pa.
 Henry Smith, D. D., Lane Sem., Cincinnati, O.

Miles P. Squier, D. D., Beloit College, Wis.
 Richard S. Storrs, Jun., D. D., Brooklyn,
 N. Y.

Julian M. Sturtevant, D. D., President of
 Illinois College.

Jeremiah Sullivan, Esq., Madison, Ind.
 John Tappan Esq., Boston, Mass.
 Rev. Ann Turner, Denmark, Iowa.
 Ambrose White, Esq., Philadelphia, Pa.

TREASURER,

Mr. Christopher R. Robert.

AUDITOR,

Mr. Caleb O. Halsted.

SECRETARIES FOR CORRESPONDENCE,

Milton Badger, D. D.
 Rev. David B. Coe.
 Rev. Daniel P. Noyes.

RECORDING SECRETARY.

Mr. William C. Gilman.

MEETING OF THE BOARD.

The Board of Directors met on Thursday, May 10th, at the Society's Rooms, Bible House, Astor Place, and appointed the following gentlemen members of the

EXECUTIVE COMMITTEE.

Mr. Abijah Fisher.
 William Patton, D. D.
 Charles Butler, Esq.
 Dr. Alfred C. Post.
 Edwin F. Hatfield, D. D.
 Mr. Simcoe B. Chittenden.
 Ann D. Smith, D. D.
 Richard S. Storrs, Jr., D. D.
 Rev. Joseph P. Thompson.

Members Ex-Officio.

Mr. Christopher R. Robert, *Treasurer*.
 Milton Badger, D. D., } *Secretaries for*
 Rev. David B. Coe, } *Correspondence.*
 Rev. Daniel P. Noyes, }
 Mr. William C. Gilman, *Recording Secretary*.

ASSISTANT TREASURER,

Mr. Hezekiah W. Ripley.

Twenty Ninth Report.

A VOICE from the unseen world addresses us, as we commence the review of another year, saying, "*Work while the day lasts, for the night cometh in which no man can work.*" Rev. LEONARD WOODS, D. D., and Rev. ICHABOD S. SPENCER, D. D.—Vice Presidents of the Society—have, since the last Anniversary, been removed by death. The work of evangelizing our country was dear to their hearts, and to its advancement their counsels, and toils, and benefactions, and prayers were ever given. Dr. Woods was one of the projectors of this Society, and the office which his death has vacated he had held from its formation. He was also one of the founders of the Massachusetts Home Missionary Society, in 1799, and its President the last thirty two years. Both of these venerated men will long be held in grateful remembrance by very many of the missionaries of the Society, into whose hands the

"Theological Works" of the one, and the "Pastor's Sketches" of the other have been placed, by the united liberality of their authors and a few of the friends of missions. May their teachings and their example long stimulate the missionaries of the cross to every good work. HIRAM H. SEELYE, Esq., a Director of the Society, and a highly valued member of its Western Agency, in this State, has been suddenly called from the sphere of his usefulness to his reward on high. And near the close of the year, there has been added to the number of deceased fellow-laborers the name of Rev. MYRON TRACY, who had served the Society with eminent fidelity and acceptance; as its Agent, for twelve years, on the Western Reserve in Ohio.

Nine of the missionaries of the Society have also died during the year—Rev. J. Wallman, in Vermont; Rev. Charles Thompson, in Connecticut; Rev.

[The details of the Society's operations, including the names of the missionaries, their fields of labor, the amount appropriated in their support, additions to their churches, &c., are exhibited in a General Table in the full Report.]

SUMMARY OF RESULTS.

The number of ministers of the Gospel in the service of the Society the last year, whose names are found in the General Table, together with those engaged in superintending the work, and who are mentioned in connection with the respective Auxiliaries and Agencies, is 1,082.

Of these, 852 were in commission at the date of the last Report, and 180 have been since appointed.

They have been distributed in 27 different States and Territories, as follows: in Maine, 92; New Hampshire, 48; Vermont, 45; Massachusetts, 48; Rhode Island, 7; Connecticut, 48; New York, 146; New Jersey, 11; Pennsylvania, 49; Delaware, 1; Maryland, 1; District of Columbia, 1; Virginia, 7; Georgia, 1; Tennessee, 4; Kentucky, 1; Ohio, 101; Indiana, 85; Illinois, 102; Missouri, 24; Michigan, 77; Wisconsin, 100; Iowa, 63; Minnesota, 10; Kansas, 3; Califor-

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PAYMENTS.—Of this sum, \$177,717 84 have been paid; leaving \$12,488 74 still due to missionaries for labor performed. Towards canceling these claims, and redeeming the additional pledges on commissions not yet expired—amounting in all to \$96,518 40—there is a balance in the Treasury of \$16,804 31; the greater part of it received in payment of legacies near the close of the year.

COMPARISON WITH THE PRECEDING YEAR.

The financial embarrassments and apprehensions of wide-spread disaster in the business affairs of the community, have affected, seriously, collections for benevolent objects during the year. The receipts of this Society, at the opening of the year, warranted the expectation that an advance would be realized, before its close, corresponding with that of the year previous. But in the autumn and winter, there was a material falling off, especially in cities and large towns where the greatest individual subscriptions are obtained, and in receipts which depend upon the collection and payment of legacies;—so that, for several months, remittances could not be forwarded promptly to the missionaries in payment of their dues, new responsibilities could be assumed only with great caution, and plans which had been formed for enlarging the operations of the Society were necessarily suspended. It was not till near the close of the year that essential relief was realized; and consequently a comparison with the preceding year shows a diminished amount of receipts and of labor performed. The receipts are less by \$11,072 38; the greater part of the difference, however—\$8,474 40—is in the amount received from the payment of legacies; the regular contributions of the churches and of individuals being only \$2,597 58 less than the year before. The number of missionaries is less by 15, and the years of labor by 55; the additions to the churches are less by 891, and the number of congregations and missionary stations supplied by 16. While the aggregate of labor, however, has been less, the diminution has been chiefly in the older States, where the necessity for missionary aid is diminished, year by year, as in our frontier settlements it increases. This transfer of laborers from the East to the West has, this year, while the total in commission

is smaller, actually increased by seven the number in the Western States and Territories and on the Pacific Coast. Add to this, the 40 churches which have reached the condition of self-support, and the 180 laborers who have been brought in to supply, on the missionary list, the places of ministers thus sustained by their people, and the vacancies which have been occasioned by deaths and infirmities and removals; add the progress which has been made in the erection of houses of worship, in canceling church debts, in providing parsonages, in establishing Academies and High Schools, in promoting healthful moral reforms—the progress which has been made in every thing which relates to the external prosperity of the churches and the spiritual enlightenment and sanctification of the communities, in which they shine as lights in the world; as well as the numbers, also, who have been brought to the foot of the cross under the outpourings of the Divine Spirit; and we have special reason to congratulate the friends of missions, and to give thanks to their Great Author and Patron, that such an amount of good has been accomplished, in a year of such discouragement and trial.

The Committee have been steadily pursuing their endeavors, noticed in the last Report, to secure to the missionaries a more adequate compensation for their labors. Many of the churches aided have cheerfully responded to their appeals, and made a liberal increase of the salaries of their ministers, without the necessity of larger appropriations; in other cases, the object has been accomplished by the united action of the churches and the Society. Let vigorous and persevering efforts be made in all the congregations which look to the Society for assistance, to raise for their ministers what would be regarded a fair equivalent for the services of men, of like capacities and attainments, in other professions and employments; and let the sentiment that such a remuneration is but a matter of justice, take possession of the more favored churches—of all who enjoy the benefits of ministerial learning and labor and faithfulness, and contribute for their support in the communities in which they live, and among the destitute, and the Committee believe the means will not be wanting to relieve yet many a care-worn servant of God from embarrassment and privation, and give increased vitality and power to the chief instrumentality. Heaven for the salvation of w

measure as opportunities invite, and the necessities of our fellow countrymen and the hope of the world, and the exceeding great and precious promises of God imperiously demand, there must be a great enlargement of pecuniary resources. The Committee can make no advances without it. But whence shall these resources come? Our only dependence, under God, is upon those who have so generously sustained the Institution hitherto, and who have rejoiced with us in the wonders which Infinite Grace has wrought through its instrumentality—in those who love their country and love the souls of their fellow-men, who devoutly ask,

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Society's Year.	Receipts.	Expenditures.	No. of Mission- aries.	Not in commis- sion the preced- ing year.	No. Congre- gations Missi- onary Distr.
1—1826—27	\$18,140.76	\$13,984.17	169	68	11
2—1827—28	20,085.78	17,849.22	201	89	24
3—1828—29	26,997.31	26,814.96	304	169	46
4—1829—30	33,929.44	42,429.50	392	166	50
5—1830—31	48,124.73	47,247.60	463	164	57
6—1831—32	49,422.12	52,808.39	509	158	74
7—1832—33	68,627.17	66,277.96	606	209	80
8—1833—34	78,911.44	80,015.76	676	200	89
9—1834—35	88,863.22	83,394.28	719	204	1,05
10—1835—36	101,565.15	92,188.94	755	249	1,00
11—1836—37	85,701.59	99,529.72	810	232	1,02
12—1837—38	86,522.45	85,066.26	684	123	84
13—1838—39	89,584.69	89,655.64	684	123	84

Remark.—1. From the foregoing table it will be seen that in each of the ten years, from 1830 to 1840, and from 1840 to 1850, the receipts were more than doubled.

2. The total receipts, for the twenty nine years, is \$2,908,600 40.

3. The total of years of labor is 16,521. These years are reckoned in each Report, by adding together the months of labor which the missionaries have actually performed.

4. The average expenditure for a year of missionary labor, includes the entire cost to the Society of obtaining the missionary, defraying his expenses to his field, and sustaining him on it, as well as all the expenses of conducting the Institution. The increased average of recent years, has been occasioned by the greater number of those who have held full commissions, and the expensiveness of more distant missions—particularly of those

on the Pacific Coast—and the larger appropriations that have become necessary, as the expenses of living have increased, to secure to the missionary a comfortable support.

5. The difference between the annual average expenditure to a missionary and the average for a year's labor, is occasioned by the fact that a missionary is named and counted in a Report, though in some cases he may have labored but a fraction of the year.

6. The whole number of additions to the churches is 132,339.

7. The fifth column—that of new appointments—shows how many have to be called in each year, to supply the places of those whose support is assumed by the people, the vacancies occasioned by death, sickness, removals and other changes, and to make the increase, if there be any, over the number of the preceding year.

DISTRIBUTION OF MISSIONARIES, No. 1.

The following Table gives the number of missionaries employed each year of the Society's operations, in the Geographical Divisions of *Eastern, Middle, Southern, and Western States*; and also in *Canada*.

SOCIETY'S YEAR.	New England States.	Middle States.	Southern States.	Western States & Territories.	Canada.	Total.
1—1826—27	1	129	5	33	1	169
2—1827—28	5	130	9	56		201
3—1828—29	72	127	23	80	2	304
4—1829—30	107	147	13	122	3	392
5—1830—31	144	160	12	145	2	463
6—1831—32	163	169	10	166	1	509
7—1832—33	239	170	9	185	3	606
8—1833—34	287	201	13	169	6	676
9—1834—35	289	216	18	187	9	719
10—1835—36	319	219	11	191	15	755
11—1836—37	331	227	11	195	22	810*
12—1837—38	288	198	8	166	24	684
13—1838—39	284	198	9	160	14	665
14—1839—40	290	205	6	167	12	680
15—1840—41	292	215	5	169	9	690
16—1841—42	305	249	5	222	10	791
17—1842—43	288	253	7	291	9	848
18—1843—44	268	257	10	365	7	907
19—1844—45	285	249	6	397	6	943
20—1845—46	274	271	9	417		971
21—1846—47	275	254	10	433		972
22—1847—48	295	237	18	456		1,006
23—1848—49	302	239	15	463		1,019
24—1849—50	301	228	15	488		1,032
25—1850—51	311	224	15	515		1,065
26—1851—52	305	213	14	533		1,065
27—1852—53	313	215	12	547		1,087
28—1853—54	292	214	11	530		1,047
29—1854—55	278	207	10	537		1,032

* Of these, 24 labored in France and Switzerland, under the direction of the Evangelical Society of Paris and Geneva.

DISTRIBUTION OF MISSIONARIES, No. 2.

Number of Missionaries in the several States and Territories, and in Canada, for the several Divisions of Eastern, Middle, Southern, and Western States is included.

Middle States.										Southern States.										Western States.				
N. J.	P. A.	DEL.	MD.	D. C.	V. A.	N. C.	S. C.	G. A.	AL.	MIS.	LA.	AR.	FL.	TX.	TEN.	KY.	O.	IND.	ILL.	MO.				
1	7				1	1					1		2		2	4	16	8	2	3				
1	9				2	3	6		1		2		1		2	4	27	9	3	6				
1	10				3	6	2	3	3		3		2		3	3	43	12	8	6				
1	13				4	4	1	2			3				7	5	64	18	12	6				
2	10				2	3	2		2	1	1		1		5	9	74	23	17	5				
2	11				2	2	1		3	1					7	13	74	24	20	12				
3	16				2	1			4		1		1		11	13	80	26	23	12				
3	20	1			3	2		1	6						10	9	68	29	24	13				
6	22	3	1		4	3		3	4	2			1	1	13	7	85	26	29	10				
5	20	2	1		3	1		1	1	4			2		12	9	80	24	32	12				
6	34	1	1		5	1		1		3			1		12	7	72	31	31	9				
7	29	1	2		2				1	3					7	7	64	29	27	14				
8	41	1	3		3			1	1	1					6	1	60	26	31	12				
12	27	1	2		2										7		54	25	39	9				
11	35	2	1		3										7									

PRINCIPAL AUXILIARIES, AGENCIES AND MISSIONARY FIELDS.

Maine Missionary Society.

WILLIAM T. DWIGHT, D. D., President;
JOHN HOW, Esq., Treasurer; BENJAMIN TAP-
SK, D. D., Secretary. Office at Portland.

The receipts of this Society, for the year ending March 1st, 1855, were \$11,648 48; the expenditures, for the same period were \$11,109 24. There has also been received into the Treasury of the Parent Society from this State, during the twelve months ending April 1st, 1855, \$256 38. The total contributions for Home Missions from Maine, the present year, amount to \$12,004 86, being less than the last year by \$954 68. The number of *missionaries* under commission has been *ninety two*, one less than last year. Three missionary churches have assumed their own support.

The State of Maine occupies a peculiar position among her sisters of New England. The youngest, and at the same time the largest, with a most extensive sea-coast lined with harbors, and yet but a sparsely settled back country; with a rich soil, but a cold climate, she is blest with that happy combination of natural advantages, so called, and disadvantages, best calculated to secure at last a population numerous, industrious, frugal, enterprising, wealthy, and intelligent. It is by no means impossible, that the very flower of New England's hope will unfold far away beneath the northern star; and that this State, whose youth prolongs itself in so slow a ripening, will, when she reaches her meridian, be the greatest and the noblest of the six. Certainly, we are free to concede to our brethren here, the incitement of this hope; and we rejoice in the enthusiasm which often seems to anticipate so bright a consummation. May it prove a prophetic instinct. Maine has already taken the lead in moral legislation. She was the foremost to storm the citadel of social iniquity; and it is not impossible that we may find her star shining before us in other paths of progress. She has seen the first, again, to present to the public a truly valuable report upon the subject of HOME EVANGELIZATION. We look upon the fact, that the missionary spirit has induced her ministers to enter upon the systematic examination of that great subject, as the most encouraging incident of the past year. It shows, that in their missionary operations, they

have an eye, not only for the inhabitants of poor and destitute regions, but for those also who are destitute only because they choose to be. We trust that the investigation which has been commenced will ripen into action, and that the ministers of Maine will find their way to all desolate hearts as well as to desolate parishes.

New Hampshire Missionary Society.

NATHANIEL BOUTON, D. D., President; BENJAMIN P. STORKE, D. D., Secretary and Treasurer. Office at Concord.

The receipts into the Treasury of this Auxiliary, for the year ending March 1st, 1855, amounted to \$6,945 49, including a legacy of \$50. These receipts are less than last year by \$2,170 20; but inasmuch as the legacies of that year amounted to \$2,751 06 more than this year, there has been an increase in the regular contributions of \$580 86. For the year ending April 1st, 1855, the contributions received from this State into the Treasury of the Parent Society, amounted to \$2,200 77, making a total of \$9,146 26. This is \$2,239 88 less than the total of last year. But the legacies, received last year into the two Treasuries, amounted to \$2,788 02 more than the present year; and therefore the total of the regular contributions are \$548 14 greater this year than the last.

"The whole number of *missionaries* employed during the whole, or a part of the year, has been *forty eight*, and the aggregate of their labor is equal to twenty nine and a half years. The number of churches and congregations aided is *fifty*. Only one church has become independent. One church that never before received assistance has been taken under patronage; and four others, that had been independent for ten or fifteen years, have been constrained to become beneficiaries again. It is worthy of notice here, that all the churches now on our list, with the exception of some twelve or fifteen, have been the beneficiaries of the Society for long periods; in other words, they occupy ground that constituted the main portion of our missionary field from the commencement."

It is not to be forgotten, then, that the missionary work in New Hampshire, as well as in other parts of New England, has its unpromising aspect. In its very nature, it is a work that cannot be summarily concluded. "Ye have the poor always with you," our Savior said to his disciples; and this finds a ful

west, the center of empire, is to receive an important element of its population from those barren hills where these missionary pastors are feeding their flocks, we are to find, in this drain upon the strength of our feeble churches, a motive for redoubling our exertions, and renewing our hopes. "Where are those," asks the New Hampshire Report, "who have gone out from them? They are found in the villages, and the cities of New England, where they have aided in building up other churches; or, they have scattered themselves over the West, pioneer laborers in the cause of morals and religion!" "The demand upon us this day is not so much for a lamentation over the smallness of the results of our labors, as for a thankful return to the Great Head of the Church that he has enabled us to accomplish so much; and while he still points us in his providence to the starving poor around us, let us rejoice that we are counted worthy to carry unto them the bread and the water of life."

Vermont Domestic Missionary Society.

HON. ERASTUS FAIRBANKS, President; C. W. STORRS, Esq., Treasurer; Rev. JOHN F. STONE, Secretary. Office at Montpelier.

The *receipts* of this Society, for the year ending March 1st, 1855, have been \$6,861 25, or \$376 56 more than for the year before. The *disbursements* have

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churches and sustaining gospel institutions at the West; if not in money, in what is of greater value, in church members, and christian families, in teachers, and in ministers. Long may this noblest of charities be continued.

Massachusetts Home Missionary Society.

_____, President; BENJAMIN PERKINS, Esq., Treasurer; JOSEPH S. CLARK, D. D., Secretary. Office in Boston.

The receipts of this Society for the year ending March 1st, 1855, were \$36,453 28; being greater than the year before by \$2,156 69. Its expenditures, within the State, were \$5,985.

There was remitted from its Treasury to the Parent Society, \$31,000. The American Home Missionary Society has also received, in payment of legacies, \$4,553 66; from the Hampshire Missionary Society, \$1,600; and from congregations and individuals, \$3,709 09—in all, \$9,763 75; making a total of \$46,215 03, for the Home Missionary cause, from this State; of which \$40,763 75 has been expended for the benefit of churches beyond her own borders. If to this be added the \$5,985 bestowed upon her own feeble churches, we have \$46,747 75 as the total of all her expenditures in the cause of Home Missions, through this Society. Massachusetts has therefore furnished, this year, more than *one fourth* of the whole income of the American Home Missionary Society. *Forty three missionaries* are reported as having been under commission. Five churches have become self-supporting, and four new ones have been taken up by the Society.

Rev. LEONARD WOODS, D. D., for so many years the President of this Auxiliary, uniformly present at its Anniversaries, deeply interested always in whatever related to its prosperity, the revered Theological Teacher of many of its missionaries, the counsellor and patron of all our benevolent and philanthropic enterprises, has, since the last Anniversary, in the fullness of his years, passed away from a life on earth, eminent for its services in the church of God, to its reward on high.

The last Annual Report of this Society states, that for the year then reviewed, the missionaries had under their charge 1,230 families; and these furnished an aggregate attendance of about 4,000 hearers, which would be—allowing, on

an average, five persons to a family—about *two thirds* of the whole population under their pastoral care.

About *three fifths* of the missionaries were pastors. "The remainder," in the words of the Report, "are called 'stated supplies'—a term not found in the vocabulary of the Apostles, nor in that of the Puritans; for the reason, probably, that the relation hereby indicated was not known in these times."

There are places still to be found in Massachusetts which need missionary labor, and will be likely to demand it for a long time to come. But though we may not expect to see her feeble congregations all independent, we do feel at liberty to cherish another hope—that before many years more have passed, the churches within this State will be united in the deliberate determination to set forth before the world an example of a CHRISTIAN COMMONWEALTH. The population of Massachusetts is comparatively stable, and is peculiarly alert on all moral questions; her churches are strong and rich, her institutions of every kind are well constituted and full of energy, her wise men have added to their wisdom the benefits of a most valuable experience, and it is difficult to avoid the conclusion, that the *time has come* when her population should be brought beneath the power of the cross, and the christian faith and the christian spirit be made substantially predominant in all the outgoings of their life. This aspiration may well stir the deepest ardor of her youth, to whom the privilege of seeking its realization seems properly to belong. Let it be theirs to grasp this high purpose, and, clinging to it with prophetic enthusiasm, to labor systematically and incessantly for its accomplishment. The purpose itself insures its own triumph.

Rhode Island Home Missionary Society.

THOMAS SHEPARD, D. D., President; GILBERT RICHMOND, Esq., Providence, Treasurer; Rev. CONSTANTINE BLODGETT, Pawtucket, Secretary.

The receipts of this Society, for the year ending March 1st, 1855—including \$300 from the Connecticut Missionary Society—were \$1,983 79; and the expenditures, for the same period, \$1,763 88. There were also remitted from this State to the Parent Society, \$681 85, making a total raised within the State, of \$2,315 64. If we subtract the \$300 above mentioned it will leave the net contribution of Rh-

thus made. The missionary spirit is evidently gaining strength among them; and the day is already past when a New England Commonwealth will look beyond her own borders for aid in support of her feeble congregations. It is now many years since Rhode Island began to gather harvests of wealth from her running waters. That very roughness of surface which interferes with the work of the husbandman, is the main reliance of the manufacturer; so that what, to a careless eye, might have seemed a remediless misfortune, has already become a source of the greatest pecuniary prosperity. We may expect with confidence, that hereafter this State will continue to be found by the side of the most liberal supporters of the Home Missionary cause; and that her great material growth will minister to her spiritual strength and usefulness.

Connecticut Missionary Society.

Rev. HORACE HOOKER, Secretary; E. W. PARSONS, Treasurer. Office at Hartford.

The *receipts* of this Auxiliary for the year ending March 1st, 1855, were \$7,413 97. Its *expenditures*, within the State, were \$3,950 51; \$500 were appropriated—of which only \$200

observed that most touching self-denial while private life in have respect have evidence in such unless of do disbar disfigure years, a Drain marsh death, tinguishures, "Th of into or in a

numbers of those whose minds are tinged with scepticism, fanaticism, or superstition, seek amid the solitude of the prairies, or the vagueness and disorder of the young villages at the West, that "largest liberty" which cannot exist in a stable, settled, and well ordered community. The emigration of this description constitutes one of the most formidable obstacles which the Home Missionary cause has to encounter at the West. While rejoicing, therefore, over the blessing with which God has rewarded the labors of his servants in the older States, the thought is driven home upon us with solemn force, that a much greater progress is demanded; and that those communities which are most compact, most wealthy, most intelligent, most religious, should earnestly devote themselves to the completion of that christianizing process, in which they have already made so good a beginning. The most precious gift which the East can possibly bestow upon the West, is, the benefit of such an example.

Philadelphia Home Missionary Society.

President; HENRY PERKINS, Esq., Treasurer; Rev. ROBERT ADAIR, Secretary. Office in Philadelphia.

The field of this Auxiliary covers the States of Pennsylvania, New Jersey, Maryland, Delaware, and the District of Columbia. Its receipts for the year ending March 1st, 1855, were \$9,146 14. Its expenditures were \$8,155 45; and \$15 dollars were remitted from its Treasury to that of the Parent Society. There has also been received by the American Home Missionary Society, during the twelve months, ending April 1st, 1855, from New Jersey, \$941 40; from Pennsylvania, \$155 50; and from Maryland, \$21; making, in all, \$1,117 90. The total raised within the bounds of this Auxiliary for Home Missions, is \$10,264 04. Of this, \$1,182 90 was received into the Treasury of the Parent Society, toward the support of churches at the West.

The number of missionaries in commission has been 63, viz., 49 in Pennsylvania, 11 in New Jersey, 1 in Delaware, 1 in Maryland, and 1 in the District of Columbia. One church has assumed its own support; five new fields have been entered; four houses of worship have been completed; and two new churches have been organized.

The cause of Home Missions mourns the loss of THOMAS FLEMING, Esq., late President of this Auxiliary, who died in

Philadelphia, on the 16th of March, 1855. He had long been a warm friend of the Society, and a liberal contributor to its funds.

The statistics given above, with others contained in preceding Reports, show that the field of this Auxiliary is one of no common difficulty. Although broad and rich, it has hitherto yielded comparatively limited contributions toward the support of the Gospel in the young States and Territories of the West. The sparseness of the population in some districts, in others, their foreign origin, language, and prejudices, in others still, an inadequate appreciation of christian duty, or an obstinate indifference to all religion, present serious obstacles to the missionary work; but, in the words of the last Report, "it is a work that will, in the progress of years, if diligently prosecuted, yield a rich reward. Many a pastor has now a large and influential congregation, who was entrusted with its oversight when it was a feeble flock." The pioneer farmer has to endure many hardships before he can secure a comfortable home, and settle himself into the easy and regular habits of the older community that he left. The pioneer minister must pass through a similar experience; and this experience again of the private missionary, is often repeated under another form, in that of the Society which sustains him. While, however, compelled to look this fact in the face, we feel that the friends of Home Missions should find in it only additional incitements to renewed and redoubled exertions. The great State, which is the principal field of this Auxiliary is—alike in the number and the industry of its population, its natural resources, its accumulated capital, and its commanding central position,—among the very foremost in power and importance of the States of this Union. The weightiest social and political interests are staked upon the speedy prevalence of evangelical Christianity over the errors and indifference which now prevail to so alarming an extent. But higher than all these, the eternal welfare of myriads unborn is confided to the hands of the living generation. A great work is imposed upon the Philadelphia Home Missionary Society. We trust that a noble future is before it.

Central Agency, New York.

Rev. THEODORE SPENCER, Secretary; J. E. WARNER, Esq., Treasurer. Office at Utica.

The receipts of this Agency for the year ending March 1st, 1855, were \$4,222 21

sionaries to the Gospel, and greater efficiency has been given them. The cause of education is constantly rising in the public estimation. The principles of the temperance reformation are taking deeper root; and especial zeal has been shown to secure the enactment of a law to prohibit the liquor traffic."

"Sunday schools are sustained with unflagging spirit, and continue to be rewarded with happy results. Several houses of worship have been repaired, and debts that had encumbered others have been removed. Considerable accessions have been made to some congregations. Benevolent contributions have been kept up at former rates, notwithstanding the pressure of the times. The Agency have coöperated with the Committee in the effort to raise the salaries of missionaries somewhat in keeping with the enhanced cost of living, and to a certain extent, with gratifying success. Greater caution has been observed in making appropriations, so as to secure the payment by the churches of their equitable portion toward the compensation of their laborers, and to confine the aid extended within the limits defined by the rules of the Society."

"The completion and progress of railways in our field, within the last year, have let in a tide of thrift in which our churches have shared, and the prospect of their extension cheers us with the hope of further prosperity. Avenues

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or dedicated within the year, by our two denominations, will cost \$300,000. This is an earnest of better days."

"The American Home Missionary Society has been an incalculable blessing to Western New York. *Four fifths* of our Presbyterian and Congregational churches look to Home Missions, as the instrumentality that raised them from weakness to comparative strength. It afforded help at a point, where without help they would have sunk. The \$180,000 expended by the Society in aiding these feeble churches have done an amount of good that no words can express. But for this expenditure, the majority of our churches would most probably have no existence. It has been a sure and permanent investment for good. Already Western New York has paid back into the Treasury of the American Home Missionary Society more than double the amount that has been expended, and hundreds of thousands of dollars have been contributed on this field to other causes of benevolence that would never have been contributed, but for the previous Home Missionary expenditure. But, if with this we could spread before you the hundreds of revivals that have blest the labors of the missionaries, the thousands that have been converted and added to the churches, and the scores of faithful ministers converted in these churches and now preaching in our own and foreign lands, Home Missions would be acknowledged a fundamental charity indispensable to the increase of other charities, and to the moral interests of our land and the world."

Western Reserve Agency, Ohio.

Rev. MYRON TRACY, Hndson, Secretary;
T. P. HANDY, Esq., Cleveland, Treasurer.

Forty three missionaries have been sustained on this field during the past year. The number of churches to which they have ministered statedly is *forty eight*; the number of missionaries being less by one, and the number of churches by three, than during the year preceding.

The amount paid into the Treasury of the Agency, is \$3,552 22, and the amount expended for missionary purposes on the field, \$3,632 44. Various contributions, from churches and individuals, amounting to \$606 94, have been forwarded directly to the Treasury at New York; making the total of receipts, from the field covered by this Agency, \$4,159 16. This sum is less by \$1,045 01, than was raised during the previous year. "This fact," says the Secretary,

"I attribute to the general commercial embarrassments of the country, and the almost entire failure of the crops, in this region. When I look at the severity of the pressure upon the entire community, occasioned by these two causes, I am surprised that the collections have been so large, rather than that they have been no larger."

"The same causes," he adds, "which have cut off our income, have greatly increased our wants. Several churches which, a year ago, we hoped would not again apply for aid, are still on our list, and some of them for an increased amount. It has been necessary also to advance the salaries of many of the missionaries, while the ability of the people to sustain them has been diminished."

In other respects, however, the religious condition of this field affords encouragement to the friends of missions. The churches generally are becoming more established in sound doctrine, and suffer less from the assaults of error and fanaticism than in time past; the pastoral relation is gradually becoming more permanent, and more highly prized; and the institutions of the Gospel, as sustained by this Society, are steadily advancing in stability and influence. During the past year, the churches have enjoyed less, perhaps, than the ordinary measure of spiritual prosperity; yet most of them have received some accessions from the ranks of the world.

Rev. MYRON TRACY, who, for the last twelve years, has held the office of Secretary of this Agency, was compelled, in consequence of enfeebled health, to resign his post, in January last. In the prosecution of his work, he has enjoyed, in an eminent degree, the confidence of the community; and the Committee would express their high appreciation of the wisdom and fidelity with which he has fulfilled his trust. Since his official labors commenced, the contributions to the cause of Home Missions from this field, have increased more than four fold. He states that, "during this time, one hundred and twenty five ministers have received from this Agency a portion of their temporal support, while they have ministered the bread of life to one hundred and two feeble churches. Eight of these ministers have fallen asleep, and their graves are with us to this day. Others have passed from our bounds, some of whom also rest from their labors. Only forty three remain on the field, in any department of active service. The amount of funds collected by the

the foregoing facts and extracts are taken, was prepared by Mr. Tracy, and forwarded to the Society, early in March. Since that time he has closed his work on earth, and gone to his reward. He died at Hudson, on the 27th of March, at the age of 57 years. He commenced his labors on the Western Reserve in 1827; and since that time, he has borne a prominent part in building up the Kingdom of Christ in this and the adjoining States. By his unremitting labors, his wise counsels, and his deep and unaffected piety, he had secured to himself universal confidence and esteem. His praise is in all the churches. In his death, the cause of Home Missions has lost one of its most valued advocates and friends. In its service he spent the best years of his ministry; and his last communication to its officers, written a few days previous to his death, closes with the following expression of his interest in its objects: "I cannot close without expressing to you the great satisfaction I feel in having been permitted to labor so long in so good a work; and while life shall last, I shall cherish an ardent attachment to the cause which I have been permitted to serve."

Marietta Agency, Ohio.

Rev. THOMAS WICKES, Secretary. J. B. WARD,
Esq., Treasurer. Office at Marietta

Western Ohio.

Rev. MARCUS HIGGS, Columbus, Agent.

The number of *missionaries* who have held commissions from the Society in this portion of the State, the past year, is *forty six*, and the *amount raised* for Home Missions on the same field is \$8,088 16. The contributions of the churches to the Society's funds have been diminished, and their efforts to sustain the means of grace embarrassed, by the causes already alluded to, as having retarded the missionary work on the Western Reserve. Increased burdens have rested upon the feeble churches, a double share of which, it is believed, has been borne by the missionaries themselves. Yet, with an inadequate support, and in the face of manifold discouragements, they have patiently prosecuted their labors, and God has crowned them with a rich reward. The missionary churches, generally, seem to have enjoyed an unusual measure of spiritual prosperity, traceable, in some instances, as it appears, to these pecuniary embarrassments.

"It has been generally felt," says the Agent, "that the drought of the last summer, and the financial pressure of the fall and winter, were a rebuke to the worldliness of the people; and many Christians and churches seem to have wisely improved the discipline of their Heavenly Father. There has been an increased attention to the duties of religion, and rich blessings have fallen upon many of the churches. They have been quickened in holy living, and strengthened by additions from the world. In several congregations seasons of special religious interest were in progress at the close of the year."

Only one church on this field has, during the year, assumed the support of its pastor, but two others, at least, are understood to have made their last application for missionary aid. Two houses of worship have been completed, two others commenced, and others still enlarged and improved. Several destitute districts have been supplied with the means of grace, in which churches have been, or soon will be, organized. Twenty churches, however, are still destitute of the stated ministrations of the Gospel. Some of them are important and promising fields; others, through long neglect, have become nearly extinct; and if they continue unsupplied, will soon be beyond the hope of recovery. They stand as melancholy memorials of past neglect, and

impressive arguments for a more vigorous prosecution of the missionary work.

The whole number of *missionaries* employed in this State the past year, is *one hundred and one*; yet it is evident, from the foregoing statements, that the supply of missionary labor was never more inadequate than at the present time. By the rapid increase of population; by the springing up of new centers of business, along the track of the railroads, and the consequent withdrawal of the people from other churches, thus reducing them to a state of dependence; and by emigration to the new settlements of the remoter West, the fields demanding missionary culture are being rapidly multiplied. A much larger expenditure of missionary labor and funds than is now reported, will be requisite for the coming year. It is to be expected, however, that while this enterprise must be carried forward on this field, for many years, on a much more extended scale than hitherto, its pecuniary claims will be more than met by the contributions of the churches within the State.

Indiana.

Rev. HENRY LITTLE, Madison, Agent.

Thirty five missionaries have been commissioned the past year, to labor in this State, and its churches have contributed to the cause of Home Missions, during this period, \$1,184 76.

While the results of missionary labor performed on this field, bear witness to the fidelity of the missionaries, they do not indicate that the churches generally have made as much progress as has been witnessed in some of the other States. Upon some favored spots the rain of heaven has descended, and the husbandman has "come again with rejoicing, bringing his sheaves with him;" but from the field as a whole, the spiritual, like the natural harvest, has been less abundant than in many former years. Yet, in view of the circumstances in which our brethren here are laboring, we must regard it no ordinary triumph, if the churches to which they minister have been able to maintain their ground.

The adverse influences which have operated more powerfully in this, than most of the other Northwestern States, have been frequently alluded to in former Reports; but they should be borne in mind whenever we attempt to gain a correct view of the difficulties and achievements of the missionary

of the ground with thorns, which it has cost much subsequent labor to subdue, and which, even yet, are ever springing up to choke the word. In this preparatory work, a vast amount of missionary labor has been expended, with results less striking, perhaps, but not less important than those which have crowned the enterprise in other States.

But the progress made has been slow, and, during the last few years, especially, it has been greatly retarded by the draughts which have been made upon these feeble churches by emigration. "The inhabitants," says the Agent, "are immigrants, and they easily become emigrants. They have no family cave of Machpelah, where they are anxious to deposit their remains. They are susceptible to all the new and dazzling wonders of the West, and are easily set in motion. An immense multitude every year emigrate westward from Indiana. Of those who come in to take their places, but a small proportion are pious, and of these, only a part, of course, are Presbyterians or Congregationalists; so that many a faithful and successful missionary has not, for several years, maintained his ground. He has received many valuable additions, but has sent a still larger number to the West."

This State, as a whole, however, is rapidly advancing in population and influence, and the facts just referred to, so far from being arguments for continued neglect of its

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itants, and when other churches, as they lift their spires to heaven, shall point to this as the nursery whence they were transplanted, to bear fruit to the praise of Jehovah's grace."

On many fields, where no such material or spiritual changes have been wrought, the labors of the missionaries have been attended with manifold good results. In the cause of Temperance, and especially in the contest to secure the enactment of a Prohibitory Law, they have borne a prominent part. In regions hitherto the strongholds of error and unbelief, the gospel standard has been uplifted and upheld. In other districts, which have been burnt over by the fires of fanaticism, the foundations of evangelical truth have at length been laid, and its ministers have been gladly welcomed. Several posts have been occupied along the new routes of travel and traffic, where, with God's blessing, churches will soon grow up to a condition of independence. Thus, at many points on this wide field, an important work has been done, in clearing and preparing the hard soil, on which rich harvests may be gathered in future years, and perhaps by other hands.

The physical changes which have taken place in this State, during the past year, have greatly increased the labors and responsibilities of this Institution. The Illinois Central Railroad, more than 700 miles in length, and uniting Galena and Chicago on the north, with Cairo on the south, has been completed within a few months. This, in connection with other subsidiary roads, traversing the State in other directions, has wrought an entire revolution in its commercial relations. The vast and fertile interior, hitherto almost valueless, on account of its remoteness from the markets of the East and South, is now brought into easy communication with the cities of the Atlantic and the Gulf of Mexico. The value of the soil, and of all agricultural products has become greatly enhanced; secular enterprise is stimulated; a rapid tide of population is flowing in; and villages are springing up in scores, where the missionary of the cross should be early sent to pre-occupy the soil with the good seed of the kingdom. Already, at many points, the most favorable season has passed by. While the friends of evangelical truth have slept, the enemy has sown tares. A large foreign population has come in, bringing with it the errors and vices of the old world, poisoning society at its fountains, and in some places, threatening to "dispossess the inhabit-

ants of the land, and dwell therein." Shall this region be abandoned to Romanism and infidelity? Shall the feeble and shepherdless flocks be left to the tender mercies of these ravaging wolves; or shall they be gathered and folded and fed by faithful shepherds, by whom they shall be led into the green pastures, and beside the still waters of salvation, and nourished up to everlasting life? This is the question; and it is for the friends of Christ, whose contributions and prayers sustain this Institution to furnish the answer.

Missouri.

Rev. TIMOTHY HILL, St. Louis, Secretary.

The number of *missionaries* who have borne the commission of this Society in Missouri, since the last Report, is *twenty four*; and the *amount received* from the churches of that State is \$256 25.

The history of the missionary work in this field, during the past year, presents little that is of a cheering character. The lives of all the missionaries have indeed been spared, and they have prosecuted their labors with commendable zeal and self-denial. At some of the missionary stations the preaching of the Gospel has been attended by larger numbers than heretofore, and progress has been made towards the support of religious institutions. One of the churches has been favored with a revival of religion of remarkable power and extent. But the general aspect of the field has been such as to try the faith of those who are called to labor there, in word and doctrine. The congregations have been greatly embarrassed in their pecuniary affairs, by the drought of the last summer, and the financial pressure of the winter. Throughout the year, a fierce excitement has prevailed, in consequence of the enactments of the National Legislature, in reference to slavery. The passage of the "Kansas and Nebraska Bill," the consequent opening of these new Territories to the introduction of slavery, and the struggle which followed between the friends and the enemies of this system, for the pre-occupancy of this portion of the national domain, have kept the public mind in a state of agitation and ferment, which has been exceedingly unfavorable to the proper action of religious truth. The worst passions of the people have been aroused, sectional jealousies have been excited, and suspicions have been aw

The following prediction of a missionary in one of the border counties has since been fulfilled: "The few members who compose my church expect to move over to Kansas Territory in the fall, or early next spring. So likewise will many of those who have been regular members of my congregation. This will break up our church organization, and render it useless for me to continue to labor in my present field. Since the opening of the Kansas Territory for settlement, the people in this county have been excited in reference to slavery and politics, to such an extent, as to grow cold and indifferent on the subject of religion."

It is owing to these causes, mainly, that the number of laborers in this State, sustained by the Society, is less than it was the last year. But, while the Committee are constrained, in justice to themselves and the missionaries, to allude to these difficulties, they were never more deeply impressed than they are at present, with the importance of providing more adequately for the necessities of this great and growing State. She is rapidly advancing in population, and wealth, and resources, and influence; but no corresponding progress is made, if, indeed, *any* progress is made, in supplying the means of her spiritual culture. Where are the men, ready to endure hardness as good soldiers, who will face the obstacles, and grapple with

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The late Agent, in presenting his last report to the Society, speaks as follows of the work already accomplished, and the work yet remaining to be done by this Institution: "What has the American Home Missionary Society done—I might almost say, what has it not done—in Michigan? It has founded, at least, 30 churches of the denominations for which it acts. They look to it as the mother that has brought them forth, and nursed them hitherto. Its missionaries have labored and prayed them into existence, watched over them in their weakness, sustained them when ready to die, fed them with the sincere milk of the word, and borne them to the mercy seat in fervent supplication. Perhaps no State in the Union, is under greater obligation to this Society, than Michigan."

"But the work is only begun. For what has been accomplished during the last twenty five years, let us give thanksgiving and praise to our redeeming God and Savior. But a far greater work is to be done the next quarter of a century, than has been done the last. The true policy is, to increase the number of laborers, and occupy at once the new and promising openings in various parts of the State, but especially in the northern portion. Multitudes are rushing thither to find a home for themselves and their families. Now is the time to take possession of that goodly land, and set up here the standard of the Cross."

"In taking leave of the Society, with which I have been so long and so happily connected, my bosom heaves with mingled emotions. Twenty years ago, with a commission in my hand, I came to Michigan, then a Territory in its infancy. I have grown up with it, and shared in its prosperity and adversity. Of the ministers laboring in this Territory when I entered it, only one is now at his post. The rest have left the State, or are unable to discharge the functions of the ministry, or have gone to their recompense of reward. For twenty years I have watched the operations of the American Home Missionary Society, and observed the influence it has exerted in all parts of the State. No mortal can estimate the good it has accomplished. It will be known only by the revelations of the judgment day. If there be joy in heaven, among the angels of God, over one sinner that repenteth, with what interest will they regard the planting of 200 christian churches, which shall live, and multiply, and extend their influence, century after cen-

tury, till the consummation of all things! Such results, achieved in this brief period, are truly wonderful. To God be all the glory!"

Wisconsin.

Rev. DEXTER CLARY, Beloit, Agent.

This Society has aided, the past year, in sustaining, in this State, *one hundred missionaries*, which exceeds by *thirteen* the number commissioned in any former year. Of these, six have preached in the Welsh language, two in German, and two in Norwegian. They have ministered regularly to *one hundred and twenty churches*, and about *fifty congregations* where churches have not yet been gathered.

In no previous year have the churches of Wisconsin enjoyed a larger measure of temporal and spiritual prosperity. This State was spared from that providential infliction which, during the last summer, fell so heavily upon most of the Western States. In many instances, the abundant worldly increase which God has granted them, has been liberally bestowed by the people to establish the institutions of religion. Twelve houses of worship have been completed, by missionary churches, and about twenty others were in process of erection at the close of the year. Ten churches have been organized on missionary fields, and five which have hitherto been dependent for the means of sustaining the ministry, have, within the year, ceased to rely upon foreign aid. Out of one hundred and seventy churches in this State, connected with the denominations that sustain this Society, twenty six are now able to support their own ministers.

The Committee are accustomed to encourage the missionaries and churches to institute the pastoral relation, at as early a period as practicable. The backwardness manifested on the part of the people, to assume the responsibilities involved in this relation, is greatly to be deplored. Only twelve of the missionaries in this State are pastors of the churches to which they minister. Three of them have been installed within the last year.

Many of the churches have shown their appreciation of the value of religious privileges, by a hearty coöperation with the Committee in securing to the missionaries a more adequate remuneration for their labors. They are also becoming more systematic and liberal in their contributions to the various objects

tion. Several missionaries have been sent into this region during the year, and are laboring with much success to prepare, in the wilderness, the way of the Lord; and are laying foundations on which many a material and spiritual temple shall, in future years, be reared to the praise of his great name. Several additional laborers are needed at different points in these new settlements, to give proper form to the social organizations which are soon to emerge from the chaotic elements congregating there. Even in the northern extremity of the State, at the western point of Lake Superior, is a settlement, not yet one year old, but containing five hundred inhabitants, from which an earnest appeal comes for a preacher of the Gospel.

"Twenty missionaries at least," says the Agent, "will be needed this season, to occupy the destitute churches, and the waste places; and notwithstanding the large appropriations already made to Wisconsin, may we not hope for increasing aid? As a Home Missionary field, the State is in its infancy. A score of years has not passed away since it was heathen ground,—a part of the great Foreign Missionary field. Great things have been already done, by the early and extensive influence of Home Missions. A vast amount of good has been

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ness of his Spirit. The churches are advancing steadily, though slowly, in intelligence, liberality, order and efficiency in the use of all those agencies which God has ordained for the extension of his kingdom and the salvation of men.

The population of Iowa, in June, 1854, was 825,202, showing an increase, since 1850, of 181,286, or an average annual increase of about 38,000. The increase during the last year was much greater than in any year preceding; and as railroads from the East have, within a few months, reached the Mississippi at three points opposite to this State, and will soon be extended into the interior, it is probable that the stream of immigration will augment from year to year. Already, according to the statement of the Agent, there are at least twenty four counties containing a sufficient population to require missionary culture, where no minister, of the denominations sustaining this Society, has yet been stationed. Some of these counties contain several thousand inhabitants. Most of them are poor, and, while struggling with the hardships and trials incident to a residence in a new country, they must depend upon others to provide for their spiritual necessities. To supply the sixteen vacant churches, and, at the same time, provide adequately for the widespread destitutions in the new settlements, a large reinforcement of missionary laborers, will be needed the coming year.

Minnesota.

Ten missionaries have been under commission in this Territory, during the past year. Three of them have commenced their labors, in connection with this Society, since the last Report. They had previously held commissions from the A. B. C. F. M. to labor among the Indians. As the white population have come in, and driven out the heathen before them, the region is suddenly changed from a Foreign to a Home Missionary field; and the relations of the missionaries have been transferred accordingly. Another of the missionaries in this Territory, who has been in commission since 1852, is pastor of the same church which was organized twenty years ago, in connection with the mission to the Dakota Indians, but is now composed entirely of white settlers. In all the fields, occupied by the missionaries, churches have been gathered, four of which have installed their ministers as pastors. Three church-

es have been organized during the year covered by this Report,—one of them at Sauk Rapids, which is now the extreme outpost of the Home Missionary field in this direction, being situated on the Mississippi river ninety miles north of the Falls of St. Anthony. One of the churches in this Territory, which was planted through the agency of this Society, has already assumed the support of its minister, and others are making encouraging progress toward the same result.

The settlement of this Territory has been somewhat retarded by delays in securing titles to the land, and by the diversion of the current of emigration to the Pacific coast. But these causes have now ceased to operate; and, during the past year, a large accession has been made to the population. Several flourishing settlements have been formed on the Mississippi, and in the valleys of the St. Croix, and the Minnesota, to which the attention of the Committee has been called, and which they hope soon to occupy. Some of them are destined to become, in a brief period, important centers of influence, and no time should be lost in laying there the foundations of christian institutions. The future character and influence of this infant Territory are soon to be determined, and will be determined, mainly, by the men to whom its early religious training is entrusted. To furnish and sustain such laborers, and in such numbers, that this work shall be well performed, is among the gravest responsibilities devolved upon the patrons of this Institution.

Kansas.

In May last, an Act was passed in both Houses of Congress, defining the boundaries, and providing for the organization of two new Territories, to be called respectively Kansas and Nebraska. The ancient guarantees by which this region had been forever consecrated to freedom were by this act set aside. Thus the question whether this vast domain should be actually surrendered to the blighting influence of negro slavery, was left to the decision of the actual occupants of the soil. This consideration, aided by the natural attachments of the country, soon set in motion a tide of emigration. In Kansas, the principal point of danger, and of attraction, several thousand persons took up their abode in the course of the summer and autumn. To provide for their spiritual necessities and aid the

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indignation in the public mind, not alto-
gether favorable to the reception of relig-
ious truth. But better days are at hand;
and the work so auspiciously commenced
must be prosecuted with renewed vigor,
and on an extended scale.

Tens of thousands of emigrants will
make their homes in this Territory during
the present year, and the type of its fu-
ture will soon be set. If it is to be saved
from the dangers which impend over it;
if its smiling prairies are to be dotted
over with the homes of intelligent, indus-
trious, christian freemen; the missionary
of the cross must go forth, in the very
front rank of emigration, and amid the
din of sectional and political strife, his
voice must be heard, saying, "Prepare
ye the way of the Lord." It will be the
aim of the Committee to meet these new
responsibilities, as the means placed at
their disposal, and the claims of other
fields will permit.

California.

Rev. TIMOTHY DWIGHT HUNT, San Francisco,
Agent.

In this State, *twelve missionaries* have
been appointed, and are engaged in the
work of the Lord.

to the burdens thrown upon these churches, for the maintenance of all ordinances, they have contributed liberally for the support of a religious fund, which is regarded as an important auxiliary to the missionary work; the endowment of a college recently added under their auspices; and for some other objects of christian benevolence.

In view of the circumstances under which the missionaries have labored, the past year, the progress made is encouraging and even surprising. It has been a year of heavy and manifold calamities. Successful speculations, desolating fires, the ruinous depreciation of agricultural products, unexpected delays in establishing titles to land, and finally, the great commercial crash of the last winter, have overwhelmed thousands, embarrassed all departments of business, and greatly hindered the work of establishing the institutions of the Gospel. Yet the success which, in the face of these obstacles, has attended the labors of the missionaries, demands our grateful acknowledgments to Him who giveth the increase, and encourages the Committee to a vigorous prosecution of their work.

Hitherto the immediate oversight of the Society's interests, in this State, has been entrusted to a Committee of resident ministers, for whose valuable counsel and the Executive Committee acknowledge their great indebtedness. But the magnitude and scale of their operations have increased to such a degree, as to require the attention of an Agent entirely devoted to this work. The Committee have secured for this service, Rev. T. DWIGHT HUNT, for several years pastor of the 1st Congregational church in San Francisco, who has relinquished his pastoral charge in order to enter upon the duties of this office. He commenced his labors, January 15th. Mr. Hunt was the first Protestant minister who raised the gospel standard in California. The high position he has occupied, and his familiar acquaintance with the religious history and condition of the State, eminently qualify him for the service he has undertaken. He has already made extensive tours, exploring new fields, preparing the way for additional laborers, stimulating assisted churches to increased effort, and enlisting a more general and liberal cooperation in the missionary work. As a result of his labors, the Committee indulge the hope, that they will be enabled to conduct their operations on a more extended scale, and yet with less

expense than heretofore; and that the coming year will witness far more signal triumphs of the truth than have yet been achieved.

Oregon.

No additional laborers have been sent to this Territory since the last Annual Report. Those who were then under commission, five in number, have continued their labors during the year, without interruption, and with encouraging success. At Salem, a house of worship has been completed, at an expense of about \$1,000, which has been wholly defrayed by the people. The congregation has greatly increased, and the missionary is cheered by many tokens of good. The church at Oregon City has been favored with a gracious visitation of the Spirit, by which its members have been united and quickened, wanderers recovered, and sinners brought to the knowledge of the truth.

It has been stated in former Reports, that a serious obstacle to the success of missionary labor in Oregon, arises from the operation of the "Land Law," which makes liberal grants of land to actual settlers upon it. The people are thus separated from each other by such distances, that they are with difficulty brought to cooperate in supporting the Gospel. Another evil consists in the frequent removals to which the people are subject. In this way one missionary church has lost, in the course of fifteen months, more than half its members. As the habits of the people become more fixed, and the country becomes more thickly settled, these difficulties will be obviated, and the congregations will be established on a firmer basis.

This Territory is rapidly increasing in population, and there is an urgent demand for a large missionary reinforcement for this field, and for Washington Territory. In the vicinity of Puget's Sound, and in the Umpqua and Rogue river valleys, are important and growing settlements, which should be occupied without delay. The church at Portland has been left vacant by the transfer of its pastor to another field. The Committee have made strenuous efforts to supply this post, but thus far without success. The conditions and claims of this field are thus stated by one of the missionaries:

"Our southern counties are multiplying, and filling up rapidly. In the

the economy and the necessity of early meeting the wants and calls of our new settlements, is not, even now, fully estimated. We cannot do with less than six new men for Oregon, during the current year."

CONCLUSION.

As we turn, in conclusion, to meditate upon our work, it rises upon us with an ever increasing, and at times, even an oppressive magnitude. The history of the past year is full of monition. Men had fondly hoped that, for civilized nations, the era of barbarous wars had ended. The hope is extinguished. They have waited, with earnest longing, for the day when our own government should be baptized with the christian spirit, and be manifestly actuated in all its policy by christian principles. But the day is not yet! For, as one of the most revered among the ministerial fathers of our churches has said: "Dark clouds are hovering over our own land. An evil, already of most portentous magnitude, is extending its encroachments. Iniquity the most flagrant is framed by law; and the remonstrances of those who fear God are treated with scorn." Those who have placed their reliance upon the good sense and integrity of the people, have been reminded of a truth which cannot be too deeply impressed upon our hearts that

It is his emergence the work iniquity. then, if h and viole ble, every tian Socie fuel for Is an e ocean, for love of m evil? Th ness; for long beco of the Lo ment in s but only s us, with a confidence missionary vance fast but a mot redoubled superstitio across the merge the West ben but an arg dations th again, do garden wh ward in ou command which mak but from

and especially in the triumph of a principle which promises to shut up more extensively the sources of crime and poverty than, perhaps, any law upon any statute book. Never could this have been accomplished, but for the preparative influences of the christian churches; and even with these influences, this great measure would have waited long, and perhaps have failed at last of success, had not the present pastors of these churches, many of them still missionaries of this Society, thrown themselves with ardor and unanimity into its support. This is emphatically a HOME MISSIONARY triumph, and one of profoundest significance. The awakened conscience of the people has *discovered a new crime!* The day will come when they shall hate all iniquities, as they hate this. For, every sin that is mastered by the popular conscience and intelligence, seen so as to be feared, felt so as to be abhorred, execrated so as to be crushed, must prove a stepping-stone to a height whence the possibility of further moral progress shall be recognized, and at last, its necessity realized, and its achievement secured.

We therefore continually take courage. We believe that God will yet make this a CHRISTIAN LAND; that the churches which we are instrumental in founding or in supporting, to-day, will still be flourishing when thrones have fallen, and hierarchies have passed into contempt;

that they will be the *nuclei* round which families will gather, and communities be organized, all finding the secret of their strength and prosperity, in the influences of the house of God—these communities, again, coalescing in larger combinations, and made able to agree and unite upon broad plans of national policy, by the oneness of the Spirit that rules in the churches and in the hearts that have come within their sacred atmosphere. And thus it is our hope and faith, that as long as this continent shall remain the abode of mankind, its great expanse shall be covered with christian homes, homes of the free and of the good, abodes of industry, and of courage, of honor, and piety—nurseries of souls, who, during this childhood of their immortality, shall here be born anew, be cherished and disciplined towards the fullness of the stature of a perfect man in Christ Jesus. We have only to continue the work which is now begun, we have only to seek *first* the kingdom of God, and all these things shall be added unto us. THE LORD REIGNETH: LET THE EARTH REJOICE!

In behalf of the Executive Committee,

MILTON BADGER,
DAVID B. COE,
DANIEL P. NOYES,

Secretaries for Correspondence.

Missionary Intelligence.

OREGON.

From Rev. Horace Lyman, Dallas, Polk Co.

A Revival.

I mentioned in my last report the fact, that in a neighboring community, some miles distant, the Baptists were enjoying a revival. That interest has extended, and, so far as I can judge, is of a higher and better character than at that time. I have been permitted to hear in this community, the exhortations and songs of new-born souls. Some of these were members of our Sabbath school in the summer, and a still larger number usu-

ally attended upon my preaching. The greater part of them seem to have been more particularly awakened, by attending upon the ministry of a good Baptist brother, who has preached frequently in the neighborhood. People of different denominations, with their ministers, have cordially engaged in prayer meetings together; and this has added much to the interest and usefulness of these meetings. And I do hope, that my poor labors in this may not have been "in vain in the Lord." At the prayer meeting last Sabbath evening, though the weather was very stormy, there was a full attendance, and several persons in a broken and feeling manner, expressed their gratitude to God, and their joy for God's mercies.

more we can expect. . . . we should have a right to look for from young converts in a community better trained. One mark, however, of the genuineness of their conversion, is the apparent humility which characterizes the converts, and their promptness in ascribing the change they profess to have experienced to the grace of God. I cannot, at present, state the number of those who express a hope, but it is quite large, and, in the judgment of charity, the greater part of them, we have no good reason to doubt, will "run well." Some have already joined the Methodist church, and a still larger number have connected themselves with the Baptists.

CALIFORNIA.

From Rev. Silas S. Harmon, Sonora, Tuolumne Co.

Liberality under Embarrassments

The sum of \$5,964 14 has been raised by this congregation during the year just ended. It is a large amount for a community like this, one that has suffered from so many and so various calamities. Besides the fires, and the bursting of

a naked statement transpired in this last six months, years of every of California life, the improvement has advanced in moral religion. You may hear such bad things.

In the November Home Missionary, which something—so called. On gymen of this country that there are as many as I have been Christian Advocate remarks in the paper to themselves.

no allusion to any nomination known to the ministry. My brethren should guarantee again favorable to the table to me.

On Sabbath, at the pleasure of the Rev. Mr. Brodtt, the organization in that place. members were

During the first few days out, we encountered a severe gale, which, to those of us who were uninitiated, was a most unwelcome introduction to old Neptune, and added very much to our discomfort during the usual sea-sickness. In eight or ten days, we became accustomed to the external commotion, the *internal* subsiding to the usual condition. Our passage to the equator, which we crossed Dec. 19th, long. 82 deg. 30 min. west, was a long one, owing to very light winds, and a heavily laden ship. We came in sight of Cape Horn, on the morning of Jan. 16th. At 12 o'clock, M., we were south of the Cape, five miles from land. The weather was unusually fine, and having a good breeze, we had a beautiful panoramic view of the islands which skirt the southern extremity of South America. The day after doubling the Horn, a gale sprung up from the S. W.; so that one day later in our making Cape Horn would have given us trouble, besides losing us the view of its snow-capped mountains. Passing through the S. E. trade winds, we crossed the equator again on the 14th of Feb., lon. 109 deg. 25 min. west, and arrived in San Francisco yesterday at 5 o'clock, making 107 days since we left New York.

A kind Providence has watched over us, and throughout the voyage we have had abundant cause to lift up the heart in grateful acknowledgments. Our gentlemanly captain has repeatedly said, he has never had such a pleasant voyage, having such a succession of fine weather. The health of the passengers and crew has been good; indeed, we have all improved greatly. The time has appeared long, still I hope it has not been mis-spent. With a more healthy body, and a heart, I trust, more consecrated to the work of the ministry, I am ready now to go forth to the discharge of the responsible duties to which I am called, wishing "Not to know anything, save Jesus Christ, and him crucified."

The infidelity and opposition to the Gospel, we met with on ship-board, was a source of much grief to me. The infidelity was, in its type, a mixture of pantheism, rationalism, and spiritualism, based upon the so-called "revelations" of spiritual mediums, of whom the chief is Andrew Jackson Davis. His writing were freely circulated and read; and while God's Revelation was rejected by them, his were held in reverence, and appealed to as the infallible test in matters of *spiritual and philosophic inquiry*. We did our best to hold up a pure faith,

and urged them to base their hopes of eternal life upon a surer foundation than that derived from the "revelations" of a man whose writings proclaim his head and heart all wrong. Not having access to the crew, a few of us met in the cabin on Sabbath morning, for religious services, and in the afternoon for the study of the Scriptures. The captain, however, gave me permission to circulate tracts and books among the sailors, of which I gladly availed myself.

KANSAS.

From Rev. S. Y. Lum, Lawrence.

Annual Report.

The number of those who are interested in the religious condition and prospects of this Territory, is very large; and the present time is a season of the utmost importance for the little christian communities that have begun to gather there. We subjoin a report, recently received from that one of our missionaries who has been longest on the ground, and who occupies the position, at present, most central.

1. The Church is called the **PLYMOUTH CONGREGATIONAL CHURCH OF LAWRENCE, K. T.**

2. During that part of the year, over which my commission extends, I have had but two regular preaching places, one at Lawrence and the other at Topeka, twenty five miles further up the river. The last mentioned place has been a regular preaching station for a little less than three months. I have preached at one other place, but only occasionally.

3. The Church is composed of *fourteen* members, nine male and five female. Besides these, there is an equal number whom we confidently expect, at as early a day as possible, as soon, that is, as they can get their letters from the East. Communication with the East is so much interrupted, from some cause, that letters of all kinds are often detained for more than a month on the passage. Some are waiting for their friends to bring on their letters in the spring.

4. The attendance during the past winter has been very much under the control of the weather. Our house of worship has not been such as to protect us from its inclemency when the

and unless thus occupied, there is reason to fear that they will be taken up by those whose object is to destroy the truth as it is in Jesus.

5. As yet, it is not my privilege to report any cases of conversion. The mind of the community has been kept continually in a state of such intense excitement on subjects connected with land claims, the election, and slavery, that there seemed little room for matters not immediately related to these temporal interests. At times, I have almost thought that the church was about to be engulfed in the wild vortex of this excitement. It has proved a severe test of christian character. In the midst of such circumstances, I have been pleased to find so many, not included in the church, who were thoughtful in reference to a future state. Never have I, in the East, preached to congregations more deeply interested, so far as appearances are an indication. I have found also, in my private intercourse with the people, a feeling of inquiry, and a tenderness in reference to the subject of heartfelt religion, that has led me to hope that the truth is having its purifying effect.

6. We have had no additions by profession.

7. The number who have handed in their letters, is fifteen: of this number

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vance of what we had occupied up to that time, that we feel quite satisfied for the present, though it will with difficulty hold as many as sometimes turn out. We hope that something will be done soon, at the East, to aid us in the erection of a church edifice. There can be no doubt that this would aid materially in attracting hither the right kind of persons, and thus we should the more surely and speedily build up a self-sustaining and efficient church.

Radicalism and Ultraism Strong.

The more I became acquainted with the people here, the more am I led to believe that, in many respects, there are few fields of labor more difficult of cultivation than this. All kinds of radical ideas are pretty fully represented here, and I have almost thought, at times, that all this class of persons from the entire Union, are flowing hither, in hope of realizing their wildest schemes. Time after time, have they made their boast that they would crowd orthodoxy out of Kansas. In this, I trust, they will be disappointed; but there is no kind of misrepresentation or misstatement, to which they have not already resorted, to shake, if possible, the confidence of the community in those who adhere to the truth. Their influence with candid men is decreasing. I trust that the emigration will soon bring us an accession of true christian men who will help to stay the flood of iniquity and infidelity that is threatening to overwhelm us. Especially is it important that the churches, who feel any interest in the establishment of the truth in Kansas, should manifest that interest in nobly sustaining those Societies that are to be the instruments, under God, of making this new and beautiful Territory all that our hearts could desire. I do most sincerely hope that the church, north and east, will speedily furnish your Society with the means of sending a large reinforcement to this field at the earliest possible moment. Would that they could see, as we on the ground see, the important issues that are pending, and so soon to be settled. If the advocates of a free Gospel, do not occupy the position, it will not, therefore, be left unoccupied, as is already clearly indicated.

Rev. Mr. Lum, at a later date, writes as follows:

The Election.

All has been excitement in reference to our coming election. This one sub-

ject seemed to assume in most minds more importance than all others. In this district, we were particularly interested, from the fact that we were expecting a large delegation from Missouri, to assist us in choosing a legislature. The excitement pervaded all minds, and could be seen nowhere more clearly than in the lessened number at our religious meetings. Almost every thought was concentrated on the issue just before us; and every effort put forth to meet that issue. If such times of trial lead the church to God as their only resource, they will tend to a rapid christian growth; but if, as was too much the case here, they seek aid from human wisdom alone, they are the most disastrous occurrences that can befall any christian community. Thus, I do not feel that the few weeks past have secured much progress in a right direction.

The election has passed; and passed in such a manner as to render it almost certain that it will be declared void, and another one ordered, which will, in all probability, be more exciting and violent than the last. It has been estimated, from the best information that can be gathered, that there were not less than 5,000 persons, from Missouri and other Southern States, present in the Territory on the day of election, and present, for the sole purpose of voting, after which they returned to their homes. The polls in Lawrence were surrounded at an early hour by about *seven hundred* of these visitors, prepared, and able to carry every thing before them; for the legal voters in the district do not amount to four hundred. In other districts near, the proportion of transient voters was even much greater; and there is no kind of abuse or violence which they are not ready to offer to all who come from the North and East. What is to be the result of these things, if they continue, is more than human eye can foresee. One thing, at least, is certain—they check very much the progress of true christianity. Should the emigration of the present season be large, it will do much to control these things; especially, if it be of exactly the right kind.

True Men needed in Kansas.

Oh that the churches at the East, would send us their tried and faithful men, men who could stand firm, trusting in the Lord of hosts, even amid the wildest waves of excitement. Such are the men for Kansas—those whom neither a fear nor a bribe can move from their

prove fatal to the principles, as well as the practices of a *home* society; and it is not too much to say, that we have the material, for either the worst, or the best state of society in our country. There are surely enough influences at work, unless counteracted by the Infinite One, through the efforts of his church, to ruin any community.

The first waves of Eastern emigration begin to be felt here, and they bear to us some choice spirits. From present appearances, I think we may hope for a higher style of character, in some respects, than that which came last fall. A greater proportion seem earnest christians; and from the interest with which they enter into our social gatherings for prayer, they encourage the hope that they will be eminently useful here. As families move in, the Sabbath school is rapidly increasing, and the Bible class receives new accessions and awakens a deeper interest.

But the emigration brings with it some disadvantages. We have been compelled to give up our comfortable place of worship, that it may be fitted up as a boarding house, and we are again driven to the thatch house, which will soon also be filled with the coming tide. Would that some liberal hands might be opened to give us a permanent place of worship! Nothing could do more to aid the missionary in his work; for while thus driven from place to place, it is very difficult to secure a

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weekly meetings, and embraces several members who were once notorious drunkards.

No person is licensed to sell liquor in the town. The bar-keeper has been indicted for violating the license law, and will probably be tried at the next session of the County Court. A large majority of the voters voted for a prohibitory law, at the October election.

4. A desire to cultivate church music is beginning to prevail. They are paying \$2 50 an evening, for a young man to come from a neighboring town to teach a singing school.

5. There has been a decided advance in general improvements.

Dilapidation and decay were strongly marked on nearly all the houses, fences, and outbuildings in the village—the fence around the grave yard was nearly gone, and the ground becoming covered with weeds and bushes; scarcely a single new building had been erected, within a dozen years. Since my coming, seven new houses have been built, and four or five barns; door-yards and gardens have been improved, a new fence, worth \$60, has been erected around the graves of the dead, many grave-stones have been purchased and set, and the wild bushes cut away, to make room for roses and other flowers, planted as tokens of affection to departed relatives.

I am not expecting to abandon the field, but shall still live here, with my family. We shall retain our connection with the church. My sons attend the Sabbath school, singing school and temperance society. The Mother's Magazine, the Well Spring, the Child's Paper, American Messenger, Agricultural papers, the Massachusetts Sabbath School books, and those of the American Union, singing books, etc., have been introduced to some extent. The reading of periodicals is largely on the increase.

NEW YORK.

From Rev. Amos N. Freeman, Siloam Presb. Church, (colored,) Brooklyn.

I have been settled over this church about two years and a half. When I first came, the number of church members was about thirty; and the whole number of worshipers would not, probably, have exceeded sixty. From that

point, we have gone on steadily increasing, until, now, our church numbers sixty six members, and the congregation about one hundred and seventy five. The Sabbath school, which I found with about fifty scholars, now has more than a hundred. Our prayer meetings are attended by some thirty, or thirty five persons. The people seem to be very much united; and, generally, things look quite promising.

Our house of worship, has recently been purchased for us, mainly through the benevolence of our friends in Brooklyn, at a cost of \$4,000. The success of this movement is due, in no small measure, to the efforts of Rev. Dr. Spear, pastor of the South Presbyterian Church in this city.

The house is of convenient size, measuring fifty five feet by thirty; and stands on a lot forty five feet wide, and eighty five deep. The seats are all *free*. The manner in which we raise money to meet our expenses, is, by getting all who will, to pay the sum of twenty five cents, each month. We have besides, what we call our Sinking Fund Society, to which most of the congregation belong—each member paying six cents every month; but as these contrivances do not meet our whole expenditure, we are obliged to make other efforts as occasions require.

My salary is mostly paid by the Home Missionary Society, the balance being made up by my own church, and others in this city.

For the last few weeks, our meetings have been more fully attended than usual. Several among the impenitent have been led to inquire what they must do to be saved; and some four or five have been hopefully converted.

We publish this letter, partly, as an encouragement to other churches of our colored brethren, and, partly, for the valuable *hint* which it contains, in regard to the raising of money among congregations of very limited means. The secret is this: Secure from all the members of your Society, the regular, weekly or monthly, payment of a small sum. Let the amount asked be *small*; let that amount be actually *paid*; let it be paid *regularly*; let it be paid by *all*.

The example of this little church is most encouraging. They are progressing steadily towards self-support; and though this advance is slow, we trust it will continue. Our colored friends labor under sore

*Appointments by the Executive Committee of the A.
in the month of April.*

Not in Commission last year.

Rev. Harvey Clarke, Oregon.	Rev. J. W.
Rev. David Jones, Dover and Black Earth, Wis.	Rev. D. B.
Rev. Richard Williams, Berlin and Pine River, Wis.	Rev. Will
Rev. Henry Bates, Goodrich, Mich.	Rev. J. H.
Rev. George Brown, Algonsee and California, Mich.	Rev. R. E.
Rev. Hiram Elmer, Chelsea, Mich.	Rev. E. P.
Rev. Albert Smith, Du Quoin, Ill.	Rev. T. H.
Rev. E. D. Willis, Lena, Ill.	Mo.
	Rev. Naht
	Rev. Willt
	Rev. Elias
	Rev. J. G.
	Rev. Geor
	Rev. Jame
	Rev. Rane
	Rev. John
	Mitchell.
	Rev. Charl
	Rev. J. Gil

Re-appointed.

Rev. Thomas Condon, Forest Grove, Or.	
Rev. Joseph Lowry, Brush Run and Marengo, Ia.	
Rev. J. W. Allen, Sheboygan Falls, Wis.	
Rev. Dana Lamb, Springvale, Wis.	
Rev. John Reynard, Shullsburg and Monticello, Wis.	

*The Treasurer of the American Home Missionary
of the following sums, in the month*

MAINE—

Delton C

Monson, Rev. Alfred Ely, D. D., Life Member,	30 00
Plainfield, Cong. Ch. Sab. Sch., by T. Hamlen,	15 00
Sippican, Cong. Soc. in full to const. Mrs. Lucy C. Ellis a L. M., by W. N. Ellis,	19 00
South Reading, Burrage Yale, to const. Mrs. Jane R. Knight and Mrs. Harriet Brown L. M's,	60 00
Williamstown, Daniel N. Dewey, to const. Ezekiel B. Colt, of Pittsfield, a L. M.,	80 00
Windsor, Cong. Ch., Mon. Con. Coll., by Rev. T. W. Duncan,	11 00

CONNECTICUT—

Bridgeport, Second Cong. Ch. and Soc., by H. Higby,	71 25
Kent, Cong. Ch. and Soc., by Rev. A. Fuller,	24 61
Ledyard, Rev. Timothy Tuttle,	50
Litchfield, a friend,	5 00
Milford, Second Cong. Ch., in part to const. Rev. William C. Scofield a L. D.,	76 83
Naugatuc, J. T.,	5 00
New Canaan, Miss Mary N. St. John, to const. Rev. Frederick W. Williams a L. M.,	80 60
New London, First Cong. Ch. and Soc., by W. C. Crump,	212 58
New Milford, Miss Gratia M. Merwin, to const. Miss Mary E. Murdock a L. M.,	80 00
North Guilford, on account of legacy of Elizur Dudley, by Benjamin Rositer, Exr.,	82 00
Roxbury, Cong. Ch. and Soc., by J. Z. Warner, to const. Armoria Eastman and Eliza Blakeman L. M's,	60 31
Sharon, Cong. Ch. and Soc., by J. A. Elliott,	52 00
Torrington, Cong. Ch. and Soc., by Rev. S. Fenn,	17 00

NEW YORK—

Adams, Mrs. Lovina Kellogg,	1 50
Amenia, on account of legacy of Philo Reed, by Newton Reed, Exr.,	500 00
Astoria, Presb. Ch., a lady, by Rev. Mr. Stead,	10 00
Beekmantown, Presb. Ch., by Rev. Joel Smith,	18 00
Berkshire, J. Y. Leonard, in full to const. Miss Harriet S. Leonard a L. M.,	10 00
First Cong. Ch. and Soc., to const. Dr. J. Talcott Waldo a L. M., by A. P. Belcher,	81 00
Brooklyn, L. Wyant,	5 00
First Presb. Ch., by H. Redfield,	148 18
South Presb. Ch., Mon. Con. Coll., by J. Milton Smith,	52 52
Catskill, Presb. Ch., by John Lockie,	57 06
Centerville, Green Co., Presb. Ch., by Rev. A. H. Lilly,	11 20
Chateaugay, Ladies' Sew. Soc., by Rev. A. M. Miller,	5 00
Harlem, Presb. Ch., Mon. Con. Coll., by E. Ketchum,	6 56
Haverstraw, Central Presb. Ch., \$25; Sab. Sch., \$10, by Rev. A. S. Freeman,	85 00
Meredith, Cong. Ch., by Rev. C. Chapman,	18 00
Mexico, T. E. Griffith,	1 50
Milton, C. T. Ordway,	20 00
Montgomery, Presb. Ch., by Rev. Dr. Judd,	85 12
Moriah, Coll., by Rev. C. Ransom,	8 75
New Haven, Job Dowd, of which \$30 is to const. Mrs. Sarah A. Dickinson a L. M.,	50 00
New York City, A. M. Bruen, to const. Alexandrina L. Bruen a L. D., \$100; Rev. Harmon Loomis, \$20; Mrs. E. T. Warren, \$5; a friend, \$2 50,	127 50
Allen St. Presb. Ch., ladies,	5 00
Broadway Tabernacle, \$46; F. B. Nicol, \$2,	48 00
Eastern Cong. Ch., Lewis P. Walker,	1 00
Fleventh Presb. Ch., bal.,	2 00
Harver St. Ch., Mon. Con. Coll., by	

Roe Lockwood, \$65 22; G. B. De Forest, \$100,	165 22
North Presb. Ch., by A. Phelps,	30 00
Church of the Puritans, Mon. Con. Coll., by E. M. Kingsley,	11 50
Seventh Presb. Ch., of which \$20 is to const. John Hutchings a L. M., by C. Merrill,	150 00
Union Theo. Sem., Mon. Con. Coll., by C. Harding,	1 86
Welsh Cong. Ch., by Rev. G. Griffiths,	25 00
Orange Co., a friend,	1 00
Sidney Center, Cong. Ch., by Rev. A. Cooper,	25 00
Williamsburgh, First Presb. Ch., by C. F. Tuttle,	50 28

NEW JERSEY—

Hoboken, First Presb. Ch., by Rev. I. P. Stryker,	72 00
Morristown, Second Presb. Ch., by Mrs. J. N. S. Woodruff,	6 00
Parsippany, Fem. Evan. Soc., by Mrs. Jane W. Ford,	12 00
Rahway, Thomas Morris,	10 00
Weehawken, a friend,	2 00

PENNSYLVANIA—

Alleghany City, O. T.,	5 00
Lancaster, a friend,	5 00
Warren, Presb. Ch., by Rev. John Sailor,	8 00

VIRGINIA—

Bethesda, Presb. Ch., \$4; Mrs. P. H. Brown, \$1,	5 00
Moore's Ordinary, Anna H. Whittaker,	5 00
New River, H. M. Soc., by Rev. L. C. Brown,	25 00
Winchester Presbytery, by Rev. J. T. Hargrave,	25 00

GEORGIA—

Athens, Luther Clark, by Rev. J. H. Gallagher,	10 00
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OHIO—

Granville, anonymous,	15 00
Greenville, Second Presb. Ch., by Rev. F. Putnam,	24 00
Mount Gilead, Presb. Ch. Coll., \$11 60; Rev. Henry Shedd, \$5,	16 60
New Lexington, Presb. Ch., by Rev. S. W. Rose,	14 00
Piqua/Second Presb. Ch., by Rev. N. C. Coffin,	12 00

INDIANA—

Newport, Presb. Ch. Coll., \$4 85; Rev. James Boggs, \$5 15,	10 00
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ILLINOIS—

Andover, Swedish Luth. Ch., by Rev. L. P. Esbjorn,	4 00
Astoria, First Presb. Ch., by Rev. Joseph Fowler,	5 00
Barrington, Cong. Ch., by Rev. D. S. Dickinson,	4 25
Chandlerville, First Cong. Ch., by Rev. T. Lippincott,	15 00
Farmington, a friend, by Rev. C. E. Blood,	10 00
Hickory Creek, Presb. Ch., by Rev. T. H. Holmes,	1 85
Joliet, Cong. Ch., by Rev. L. H. Loss,	15 00
Payson, L. T., \$5; a friend, \$5,	10 00
Princeton, Cong. Ch., by Rev. E. G. Bradford,	6 00
Ringwood, Cong. Ch., by Rev. L. A. Hart,	10 00
Rockport and Atlas, Cong. Ch., by Rev. C. S. Cady,	87 50
St. Paul, by Rev. Charles Witte,	1 00
Sand Prairie and Green Valley, Presb. Ch's, by Rev. Wells Andrews,	

Grandville, Luther D. Abbott,	3 00	Franklin
Manchester, Presb. Ch., by Rev. J. W. Baynes,	6 81	Franklin
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Lynn Creek, Alfred Brenner,	4 50	
West Ely, Presb. Ch., by Rev. S. N. Grout,	28 00	
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THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

Vol. XXVIII.

JULY, 1855.

No. 3.

The Gospel Man's only Hope.

Address of Rev. G. W. HEACOCK, of Buffalo, N. Y., at the Anniversary of the American Home Missionary Society, May 9th, 1855, on moving the Resolution, *That the Gospel of Christ is alone adapted, and alone adequate, to meet the highest wants, and to achieve the highest welfare of man.*

MR. PRESIDENT,—The Resolution which I have read is but the reaffirmation of our faith in the solitary and divine preëminence of the Gospel, as man's highest want and highest blessing. And yet the Gospel is challenged as to its divine character, with the allegation that it lacks too much the vigor, the vitality, and the success which should attend the mission of a divine power. The existence of the multiplied and multiform religious errors of christian lands, of our own land—these are urged in abatement of the claims of the Gospel as a divine power. Why, it is objected, if it be such, has it not long since laid a fixed spell upon these multiform and multiplied incantations of error? There is Infidelism and its irreligion, and almost every other form and progeny of error. Spiritualism and Swedenborgianism, and every strange diabolism which the bewildered brain of man can invent, are springing up all over the land, like rank grass by the water-courses. Surely here is work enough to be done in prayer, patience, and faith. There is the old enemy of Christ—Romanism—with its corruptions and superstitions; and last, not least, Mormonism, planting itself by the city of the Salt Lake, and casting away, backward and eastward, its shadow of shame and reproach upon our American Christianity.

But besides these errors, the Gospel is also challenged, as to its divine

summits pierce the clouds, and rise to the serene storms are never found. Such is God's power nature; such also is he in the economy of the summits of a moral elevation are lifted heaven there and past the region of storms, the heights shine, and a perpetual serenity. The sun no more does the moon withdraw herself:

"Though round its breast the rolling cloud
Eternal sunshine settles on its head."

To clear up such a morning of clouds and darkness as that upon which the Sun of Righteousness time. To dissipate the shadows of such a sky, dawn nearing its meridian. The first level beam—the does not lift and roll up like a curtain the heavens low lands. No! for hours after the sun has left meridian, that level strata of fog seems as motes granite. Then the surface begins to undulate and separate, rising in fragments of greater or less creeping heavily up the mountain sides; others forms and shapes, still hovering in the atmosphere shadowy and unsubstantial, till, finally, they pass in the moral economy, by which the shadows of a process of mechanical pressure and expulsion,

And thus it happens, that the social abuses grim and abhorrent enough in this noon of the night they are even now, their features are, beyond all and softened. Cruel as they are at this hour, no their cruelties and horrors have been abated in —

degraded, bewildered heart of humanity would recoil at the imposition of no religious system, however gross, however full of abominations. But that time has long since passed in nominally christian lands. This has the Gospel accomplished by enlightening the mind, educating and elevating the moral sentiments of men, even where it has not regenerated the heart. You find an illustration of this statement in the history of French infidelity. Beyond all contradiction, that system gathered tremendous strength and vigor from the very abuses and abominations of Romanism. Jean Paul has said of the French Atheists, that, looking upward for the All-Seeing Eye, they beheld nothing but "a bottomless Death's Eye Socket!" Would it not be more true, though less tragic, to say, that instead of the eye of Infinite and Holy Benignity, they saw glaring down upon them the great sensual eye of the Roman basilisk, and they started back from it with the deep recoil of an irrepressible horror. These men knew better than to bow at such a shrine, and call it a divine one. Why it was as if Rome, with her abominations and cruelties, had hauled down the white banner of Christianity with its red symbol of Redemption, and had run up in its place the black flag of a pirate, and overlaid the very cross on that banner with a Death's head and marrow bones. There was a time and there were people, when even such a signal of Deity had been accepted with abasement and terror, when poor imbruted humanity would have sunk tamely and abjectly down, and prostrated itself to worship even at such an altar. But that time was past then and there; it is here much more than past—it will never return. Such abuses of religion can never, never here be repeated. Rome, in this land, could not for a day enact the unblushing abominations, superstitions, crimes, which she has in other times, and does in other lands. This has the Gospel effected. With all the recriminations, too, with which our modern and most radical reformers challenge the Gospel, no greater, no more fatal calamity could happen to all the reformers of the day, than the loss of this old and much abused Gospel. Why, Sir, the very sensibilities and conscience to which these men make their appeal, have been roused and quickened to vitality and vigor by the influence of the despised Gospel. Without that, the efforts of philanthropy would be laughed to scorn. Where were the moral reforms and reformers of Paganism? Sir, the very idea was born of Christianity.

The very soil on which these men have planted their whole enginery of reform, is that which has accumulated and gathered around the Rock of Ages. Sweep that away, and with it would go also every hope of reform, whirling away and down the stream of time with the wreck of every other monstrous form and progeny of social wrong or religious error. Could these who plead for reform, while they would uproot and upturn the Gospel, but succeed in thus destroying the foundations, their success would be only his who was hoisted by his own petard.

Then, again, prerogative has fettered and cramped the free and vigorous action of the Gospel. It has been one of the grand devices of Satan to burden the Gospel with human patronage, as if in itself it were not fully equal to the work it had undertaken. And so it has been proposed to strengthen it by human authority and names; in a word, to lend it a human sanction in some way, as if its divine seal and imprimatur could not be made sufficiently clear; or, being made so, yet it was not enough. But it must be shored up and strengthened by the addition of the authority of members, names, or classes! But, sir, the highest prerogatives of the Gospel are in its very self. The Infidelity of the present cries out to the friends of the Gospel, as if it were our loss: "The days

fetters it, the Gospel is preparing for itself a wife. It is not the progress of the age which has come upon the Gospel; but it is the Gospel which has come upon the age. The Gospel borrows no progress from the age, as it is prepared to receive it, richer and richer blessing. If she has not in the past led the nation of advancement, it was because of their inability to march. That she is now to lead them forward, step by step, seems to be indicated on every hand.

When the Gospel, as a white and newly-descended, with deep pity, even debased and imbruted humanity. No one then doubted her divinity. The contrast of her hesitation. She was then altogether a divinity. She has lifted up the world, and blessed it with her presence. She has patiently taken its shames and dishonors upon her, and has put her honors and glories upon it—soiled with conflict, abused by mal-administration, men begin to prepare to divide the honors and the shames originally belong, at least, to be divided between the two—Christianity and the new evangel of the absolute religion, with its twin sister, the other in New England. Newman and Theodor Schlegel not only discredit the fact of a divine Gospel, but they make such a Gospel. Man needs no such special external aid within him—the absolute light which enlightens the mind; indeed; no, but the absolute sentiment of religion. The apostle of this absolute faith tells, finds its expression in symbols, and in the religious terms of the grim

No unaided internal force should have elevated him above his fellows and companions in darkness. If he differs from such to-day, to what is that difference more palpably and undeniably due, in the face of the sun, than to that ab-extra force, viz.: the influence of that Gospel which he seeks to discredit? But in order to inaugurate the absolute religion, it is necessary thoroughly to invalidate the special claims of Christianity. Hence the possibility of such a revelation has been denied, and, more than this, a blow has been aimed not only at the moral perfection of the christian system, but, also, at the moral perfection of its great center—Christ himself. But let these men know that humanity will not surrender, without a struggle, its *divine man*. Put out this light and the nations would grope like blind men for the wall. What said your great historian within but a few months past? Did he not hold forth this great fact, a God, incarnate, as the noblest, richest element in all human thought; the mightiest and most benign force in all human history; the richest heritage to man and the nations? And will humanity lightly surrender such a hope? But these opposers of the divine speciality of the Gospel, having stolen some fire from the altars of Christianity, are saying to each other, "come, let us return, burn down both the temple and the altar from which our fire was taken, then the absolute light will shine and our light will appear." Sir, Christianity will prove to the torch of the incendiary what it has to the fagot of the persecutor—asbestos, incombustible, fire-proof!

What will—what can humanity do without its divine man—suffering for its redemption? So dark are the miseries of life, so fierce its ills, personal and social, that we need an expression intense and deep of the divine sympathy and love—without this the world would go mad with sorrow and sin. That intense expression of love we find in the cross and in that alone, in the compassionate sufferings of an incarnated God. Now, if these men say we need no such expression either to soothe or sustain us amid the darkness or the trials of life—if they are determined to launch out upon this sea, so often swept by storms and heaved by tempests, in a cast-iron canoe, with a stone paddle—why, if they will, we must, in the names of Parker, and Newman, and the absolute religion, commit them to the perils of the deep. And may God pity them. But as for ourselves, and we hope the vast mass of our fellows, God forbid that we should go in the boat.

But, Sir, not only as contrasted with the absolute religion—but also with the schemes of the socialistic philosophy, had we time to trace the contrast, the Gospel would be seen to be, in the language of our Resolution, "alone adequate and alone adapted to meet man's highest want, and achieve his highest welfare."

But, Sir, there is another temper in the public mind opposed to the high claim which we have made for the Gospel as man's highest blessing. This temper fails vividly to realize, or carelessly ignores man's highest want. It assumes that great want to be more social than religious. Now, inasmuch as man's highest relation is his relation to God, as this is superior to all other relations, by just so much is the religious nature in man superior to the social, and its want should be met first of all. It is the grandest necessity—its claim is preëminent, its supply the first and chief aim of the Gospel. Now, I know this saying may provoke the outcry of the mere moral reformer; but I shall yet abide by the conviction and expression. The Gospel, in its bearings and results has a divine side as well as a human side—a side toward God as well as towards man. It blesses as ~~the~~ and infinitely more largely by the relations which it creates between ~~man~~ his God, than by the amenities which it awakens between man and his

which no social blessing can fill—nothing but the benediction of the great rich heart of God, fall upon the human soul, can ever reach or ever effect social reforms the Gospel draws after it. Yet scattered by the way-side, not the golden goal steps of humanity. The Gospel is as unique, as much other and above all other schemes as a spell as ever upon the individual heart and upon the world. Against all the charms of a ceaseless diabolism counter charms. It is the same mine of superlative scheme is the same glory that excellences Christianity is the same sense of ineffable wealth and beneficent action. The great bestowment carries the same intrinsic evidence and seal of its divinity. The same great desire of the nations, the same great

Mr. President, among all the instrumentalities of this Gospel none can take the preëminence of this Society to employ and send forth, viz., the ministry of the grace of this great Gospel—more than what of that energy of faith, and love, and hope to inspire. With such messengers, and such a mission as sure as it shall be benign and glorious. We cannot with terror and wrath you might hope to arrest it. We cannot with benignity and blessing. And you cannot arrest asleep the pulses of the infinite heart. It has been said the Gospel is also the Resurrection. It possesses a new-dying vitalities of nature, renewing from spring-into verdure of the earth; so has the Gospel the exultation from age to age, and from the hearts of one generation to another.

Survey of the Missionary Field.

CALIFORNIA.

From Rev. A. A. Baker, Petaluma, Sonoma Co.

Petaluma.

Petaluma, situated at the head of navigation in this direction, and distant from San Francisco about forty miles, in the line of the coast northward, is a village of about 500 inhabitants. Two steamboats ply daily—one in each direction—between this place and San Francisco, passing through San Pablo Bay and taking advantage of the tide, which raises the creek on which this village is located. Between this place and the ocean, a distance of about fifteen miles, the country may not be inappropriately called a nest of sugar loaves, smooth, conical hills of considerable height, jostled together in admirable disorder, between which, narrow and irregular valleys wind into each other with great apparent playfulness. At this season it is exceedingly beautiful, for not only the valleys but the hills are covered with grasses, wild oats, and flowers, even to the very tops. Northward, the country, covered in places with a growth of shrubby oak, stretches out into a gently undulating plain, for many miles, and is almost entirely taken up for agricultural purposes, by actual settlers, with their families. The trade of the region will pass through this village.

I found on the field, preachers of the Baptist, Methodist, and Cumberland Presbyterian denominations. The people in the country are mostly from the Western States, a large proportion from Missouri. Many are very ignorant, and at first, under the influence of prejudice, especially against New Englanders. A good school has been in operation for some time, which, though taught by a son of New England, is regarded far and near, as a model; and other schools are springing up in the vicinity.

There is a Baptist church here, numbering about twenty five members, which makes this its headquarters. There are but few Methodists in the village, but as yet, their chapel is the only place of worship. It was built by the aid of other denominations, and at present is open to the Baptist brother and myself, when not occupied by their

preachers. I found the most desirable hour for gathering a congregation on the Sabbath, already taken up, and I was obliged to take up with the afternoon, when the people were in the habit of walking or riding, or taking recreation in other forms. I have preached regularly once every Sabbath in the village, and frequently in the morning, at a distance of five miles, where congregations vary from sixty to one hundred. Something more than the last number, I should judge, were present last Sabbath. I have organized, and induced the people to sustain, a Sabbath school at that place, which promises well. About fifty attended last Sabbath.

The Work Begun.

I found a Congregational church in this place, which was organized in January, 1854, by Rev. T. D. Hunt, of San Francisco. There were, originally, twelve members; two others were added by letter, in September. I came here, December 4th, immediately after my arrival in the State. The progress, which is said to have been going on before my arrival, has at least continued. I can only speak of what I have observed. The Sabbath is better observed, and, by those who attend church, there is less of riding and walking for recreation. A congregation has been gathered in the afternoon, numbering from seventy five to one hundred; sometimes more. A good choir has been collected and a small instrument purchased for the use of the Congregational church. The Sabbath school which I found in operation, is somewhat invigorated; and the children are learning to sing very prettily, which promises to contribute to the interest. A Bible class has been added, which numbered, last Sabbath, about twenty adults. This is under my care, when I do not go out to preach at the hour of its meeting, and then a member of our church supplies my place. Initiatory steps are being taken for building a church for our use, but we shall have to struggle and practice self-denial, to build even a small house without incurring a debt. The people seem disposed to do all they consistently can do for my support. We are happy in our people, happy in work, and take cheerfully any self we have yet been called to practice.

next communion.

"No more Bread."

The following extract from a communication from a former missionary of this Society in California, exhibits some of the characteristic features of society in that State, and may furnish useful suggestions to other missionaries. An occasional "invitation to tea," addressed to their wealthier parishioners, under circumstances like those described below, might be productive of great good.

I will tell you how we were taken off your hands. We had made up our minds not to call on your Treasury for another dollar. It was a leap in the dark; only as we felt that God would provide. A month or so after our resolution, Doctor _____ made a passing call. It was time for tea; we invited him to the table, and he sat down with us. Soon my wife saw his glances over the table, and began to feel a little uneasy. The Doctor asked the little girl living with us to bring some more butter. She went out, and came back and reported,—"no more." The Doctor asked for bread. She said there was no more bread. The Doctor took his leave rather abruptly, and returned soon afterwards with a handful

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on in such a way that a Christian cannot engage in it and be successful. Every mule train to the interior must have its supply of liquor, and the merchant who will not keep it will hardly have a train before his door. These trains come and go on Sundays, and the man who closes up his store drives away a customer who, every time, would make a bill of from two to five thousand dollars. Though houses of business are nominally closed, the purchaser, refused by the man of religion and principle, will find admittance at the next store, and fill out his bill. These are difficulties with which the christian merchant has to contend, and the temptation is usually greater than he can bear. It is a fair example of almost every department of business.

A Brighter Side.

The people here are adventurers, and poor. Those who have the most money are those who care the least for religion, so you see it was a hard thing to build a church. There is not a religious person here who can call his property good for more than one hundred dollars. You can understand something of my feelings, then, when, on the last Sabbath, February 4th, I stood up and asked God to take the house which we had builded and make it the place of his abode. I think I have never known a happier day. God seemed to fill the house with his presence. There was a solemn awe and stillness over the large congregation as though every man felt that God was near. It was so yesterday; tears were in the eyes of some, and some asked me what they should do to be saved. I hope the darkness which has been upon us for months is lifting. There are several who are earnestly seeking after God.

KANSAS.

From Rev. C. E. Blood, Juniatta.

Making a Beginning.

Yesterday closed the second quarter since my arrival in Kansas Territory. It was at the suggestion of George Park, Esq., editor of the Parkville Luminary, whose press has recently been thrown into the Missouri river, by 300 men in Platt county, on account of his advocacy of free soil principles, and who is an elder of the Parkville Presbyterian church under the care of one of your

missionaries, that I came to this place. He is a man of large property, and a large heart. It has been a favorite idea with him for a number of years, to establish an Agricultural College. He has pitched upon this point for that object, and has selected his ground.

About the first of April, a company of emigrants from the East arrived, who have formed a company to build a city at the mouth of the Blue, to be called Boston. Mr. Park has returned home, but he is expected soon to return with workmen, and to commence building a warehouse, boarding house, &c.; and it is highly probable that, as the Missourians have driven him from Parkville, or, rather, have threatened his life, if he continues there three weeks longer, that he will come here to reside, and that he will establish his paper here. I mention these facts to show the prospects of the place. I will also mention the fact, that emigrants from the East continue to arrive almost daily, and that a large part of the vacant claims have already been taken up. These emigrants are, thus far, of the better class; a majority of them professors of religion, and all appear to be temperate, moral men, a fair specimen of the best New England character.

Three weeks ago I preached the first sermon ever preached in Boston, in a large tent called "the meeting-house tent," to twenty or thirty hearers, all newly arrived from old New England. Since then, a boarding house has been erected, in which I now preach.

Discouragements.

For ten months there has been scarcely rain enough to lay the dust; consequently, the ground is so hard that it cannot be broken; and now, the first of May, when corn ought to be planted, no ground has been broken. "The heart of the people is discouraged." Many have returned, and many more are unsettled, and probably will not settle in the country. Our season is very backward.

Since March we have had, much of the time, exceedingly high winds, filling the air with an annoying, fine dust, penetrating every crevice in the house, blackening every thing as with a fine soot; no trunk or cupboard is so tight as to escape its presence; food and raiment all suffer. No work can be done out of doors on these days of high winds, and woe to the traveler who is obliged to pursue his journey. His hat must be

Springfield, Mass., with the Hampden County Colony, for Kansas, on the 3d April. We arrived at St. Louis on the 7th, and immediately left that place, by steamer, for Kansas City, Mo., at which place we arrived on the Thursday following.

We had on board, aside from our own colony, a considerable number of religious persons from various sections of the East; and such was the general influence exercised by so large a body of Christians, that the wicked were held in check, and gambling, drinking, and swearing, if indulged in at all, were indulged in secret.

On our arrival at Kansas City, a meeting of the colony was held, and all possible information obtained respecting the most desirable location for our colony. It was finally resolved to proceed to the banks of the Neosho (Clear Water) river, at a point about 100 miles S.S.W. of Kansas City. We found that the great rush of emigration had hitherto been towards Lawrence, and the various tributaries of the Kansas; and that in that direction the claims were being very fast taken up. Attention was now being directed to this region; and, with the exception of the distance, there can be no doubt that it is the most beautiful part of the whole Territory.

Our colony proceeded at once to the State line, about five miles from Kansas City, and there we pitched camp.

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but it is my intention very soon to do so; and we hope, also, to raise a building for the purposes of a school-house and place of worship. We entreat the earnest prayers of our dear friends in the East, that the Lord may sustain us, and give us such strength and wisdom as shall enable all his people here to bear testimony to the truth and saving power of the Gospel of Christ.

MINNESOTA.

From Rev. Sherman Hall, Sauk Rapids, Benton Co.

A Frontier Station.

Mr. Hall has, for more than twenty years, labored as a missionary of the American Board, among the Ojibwa Indians. As the station he occupied has been abandoned, he has recently been commissioned by this Society to labor among the whites at this extreme outpost of the Home Missionary field. Sauk Rapids are ninety miles above the Falls of St. Anthony.

I came here in August last, expecting then to settle about twelve miles below this place, where I thought there was an opening for ministerial labor. On becoming acquainted with my plans, the people here requested me to stay with them, build my house with them, and become their minister. Under the circumstances, I thought Providence seemed to indicate this to be my duty. The place seems to me to be one of some importance. There is a large water power here, afforded by the rapids of the Mississippi. It can be improved at moderate expense, and is considered valuable. The country around, on both sides of the river, is good for agricultural purposes; but little improvement, however, has yet been made. This is the county seat of Benton county; a land office is established here; mills are to be erected the coming season, and it is expected there will be a considerable increase of population, as well as of business and capital, within a few months.

It is desirable that a healthful moral and religious influence should be exerted here at the outset. There are some materials here to begin with. Some of the principal holders of property are desirous to have the institutions of the Gospel established on a firm basis, and will use their influence to keep out rum selling,

and other nuisances. The place will exert an important influence on the country round it. A portion of the inhabitants, however, seem not to prize the blessings of a preached Gospel; they are very indifferent about attending on the ordinances of religion. Nor is it strange that it should be so with those who are not personally interested in religion, and who have long lived where there was seldom or never a religious meeting they could attend. The consequence of such a state of things is, that the Sabbath is dreadfully desecrated, and used as a day of business, hunting, traveling, visiting, and amusement.

On the 28th of February, a Congregational church was organized here, consisting of nine members, four male and five female. These had all been members of churches in other places. The occasion was one of much interest to us all. We hope for additions soon. It is very important to the interests of religion here, that some comfortable room be procured in which to hold public meetings for worship. This is felt by us all, and I am not without hope that it will lead to an effort to build a small church before another year shall pass away.

There must be large communities here at no distant day. What will be the character of society, if the institutions of religion are not planted broad and deep along with the foundations of society? Let us not then despise the day of small things. Whoever shall discharge, faithfully, the duties of the christian minister here, is engaged in a good work; but one attended with much hard labor and discouragement. He must begin at the beginning, and has every thing to do.

From Rev. Samuel W. Pond, Shakopee, Scott Co.

Another Outpost.

This station is on the right bank of the Minnesota river, thirty or forty miles above its mouth. Until recently it has been occupied by the Dakota Indians, among whom Mr. Pond has hitherto labored.

Many of the immigrants to this part of the Territory pay little or no regard to the Sabbath, and seldom or never attend public worship; yet, wherever I ha

meeting there, and when the time arrives he may find ten, fifteen, or twenty, assembled to hear him—some seated on chairs, some on beds, and some on boxes. There may be some among them who will sing a hymn, and there may not. At the close of the meeting he asks if he shall make another appointment there, and they will be pretty sure to tell him to come as often as he can. At the next meeting he will probably find that they have prepared a few rude benches, and perhaps some of them have been practicing, in concert, a few tunes, so as to be able to sing the hymns. Perhaps they will tell him that there is now a better house completed in the neighborhood, and invite him to make his next appointment there; and his next meeting may be held in a well-finished house, with ample room, and furnished with the conveniences and luxuries of civilization—for such dwellings are even now found sprinkled over the wild prairies and wood-lands bordering on the Minnesota. There might be many such little congregations collected within a few miles of Shakopee.

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Unexpected Encounter.

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*From Rev. Albert Manson, Marion,
Lincoln Co.*

Fields Multiplying.

Our fields of labor here are too large; but what shall we do? The ministers are not to be found to supply the places rising into importance, nor has your Society the funds to sustain them. In this state of things the missionary must still hold up his hands, even though weary, and look after those places nearest to him a little longer; and when churches become organized something more must be done. It will not do to let them alone. They will not be left alone. There are scores of self-constituted preachers already swarming in the new settlements, and peddling out sentiments with just morality enough to make them marketable, but subversive of all the fundamental principles of the Gospel. Your missionaries are received and heard with attention because *they have something to say*; and but for these, and a few others, the West would soon be a place of terror. But with these, and the blessing of God, there is hope. Without boasting, I may say I have been listened to with deep interest by a school-house full of young people, where, a few days before, others had been driven out by the confusion and noise. Only give them the Gospel in its simplicity, and they will give attention. Such places are multiplying around us every year, and when one becomes supplied another rises up to take the attention given to its predecessor. Does any one ask, "are you not tired?" No; we are *fatigued*, but not tired. We know that our physical systems are wearing out, and that we shall soon rest beneath the prairie, but we say, only give us food and raiment—give us more laborers—and we will sow the seed, and both you and ourselves will be at the harvest. Oh that our eastern friends could feel the demands of this field as we see and feel it! Give us, if not your sacrifices, at least *your surplus*. It will be "lending to the Lord."

From Rev. H. W. Cobb, Tipton, Cedar Co.

Fruit Gathered.

I have been permitted not only to labor in hope, but also to see some happy fruits during the last quarter. Nearly two months of this time have I spent in

meetings every night, and, for three weeks, in the day time also.

Some thirty, or thirty-five, are indulging hope in Christ. Among them are several heads of families, and some almost entire families. A brother and his wife, members of this church, who live four miles and a half from town, have laid themselves out for the salvation of their children, and they now rejoice in the hopeful conversion of five of them—all who are old enough to understand their accountability.

In this revival, as in all others I have witnessed at the West, there are brought to view many who were formerly professors of religion at the East, but come to the West not to serve God. The Lord be praised that here, in their new homes, they still hear the voice of God from the living preacher. Let eastern christian parents know that their prayers and alms here meet in mercy on their prodigal children. For the past few weeks I have heard frequent reference made, amid tears of gratitude, to parents' preachers.

WISCONSIN.

From Rev. Cyrus E. Rosenkrantz, Columbus, Columbia County.

Hope on and Pray on.

We have now a very comfortable house of worship, for which we are not very heavily in debt. We have a good melodeon to lead in the songs of Zion. Our desk is very neatly furnished, and we have a clear-toned bell, which can be heard at the distance of from four to six miles on the Sabbath, as it sends forth its peals of warning to those who might otherwise forget that the hour for solemn worship had arrived. Still we are a weak church; and that you may not be deceived as to our pecuniary ability, I can assure you that this church do not enjoy these things as the result of their wealth, or influence; but it is more the result of God's blessing upon the efforts of your missionary, and of the free use which he has made of his own scanty resources, for the sake of establishing gospel institutions among this people. There is but one male member of this church whose means are such as to be above immediate want. True, we have some men of wealth in the place, but they are not the friends

ladies raising a little over \$100 of the purchase-money—so that we now have another preacher of righteousness, inviting men to the house of God. With an inviting voice, and in clear tones, it often says to the inhabitants of this wicked city, "Come, for all things are now ready." And I am happy in believing that some, who have resisted other calls, are beginning to heed the voice of the bell calling them to the house of God.

Fron

Plan of Benevolence.

The second Monday of January was observed with us as a day of fasting and prayer for the conversion of the world, and the public exercises were interesting and solemn. The subject of systematic benevolence was presented to the people, and each member of the church was urged to adopt some system, and cards were issued, (a specimen of which I send you), with the request that the blanks might be filled, and that, in accordance therewith, the amounts inclosed in an envelope might be paid in at each Monthly Concert. The plan seems to be favorably received, and has already brought forth some excellent fruit.

I have commenced a similar move in the Sabbath school, and this also seems to work well. Time must tell the story.

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not usually in the house of truly melancholy to see the use false doctrines are taking of the young.

MICHIGAN.

J. A. Ranney, Allegan, Allegan Co.

ation of Independence.

urch has long been the child of rities, you will feel an in- how it is prospering. It an impulse that places it eed of your help, and you among the many churches, ave led on through their in- gree of strength sufficient rt. In July last, the people effort to raise a salary of inister that Providence sent

The effort was successful. t it has not impoverished east, for not only have their to benevolent objects been t greatly augmented. They ed a bell, and made many son their house of worship. so just shown that they re- affectionate regard, your ies, by making a large con- your funds of about \$125. is given by individuals, who itute their pastor and his ther friend, life members of

ct which will most cheer s, that the Lord has been eople by his converting in- ring the latter part of the es of meetings was com- great interest attended hope about thirty have death unto life," and will, ive for God. Half that e been received into the everal others have joined ie congregation have been ous in calling a pastor, and alled. We hope you will legan at least once a year, for your aid, as formerly, their contributions to aid ther places. Great reason oice and praise the Great hurch for his gracious care r the bright hopes he now ir hearts!

From Rev. Samuel A. Benton, Armada, Macomb Co.

"The Wilderness shall Rejoice."

Here, where, within twenty years, the wild wolf howled over the deer, and tore it in pieces within a few yards of the rude log cabin, while the mother's heart stopped beating as she glanced her eye at the tender infant untterrified in the rude cradle, and the trembling house dog, as he crawled to the feet of his mistress and breathed those dismal growls that made the din and the darkness more terrible, the forest has melted away, and the wild beast has gone; in some instances giving place to more ferocious and not more religious men. But these too, like the wild beasts, have their time of retreat before civilization and christian refinement; and though, like the former, they sometimes return to their old haunts, they soon disappear, and seek relief from the burdens of religious restraint, by bearing the burdens of a new settlement.

Now, we have a comfortable meeting-house, and though we are not yet permitted to hear the church-going bell, we are delighted with the sound of the organ, in connection with one of the best choirs of singers in the country, and our congregations are large and interesting, especially when the weather is favorable. All we need is, that the Spirit be poured upon us from on high, to convert this wilderness into a fruitful field. Some mercy drops we have already received. God, I trust, is now with us, in a special manner, in our neighborhood, as he has not been before, since I commenced my labors among this people. After having received so much assistance, counsel, and consolation, from you, I regret to leave you, even in form, though never in affection, gratitude, and devotion. This Church and society will never forget their obligations to the American Home Missionary Society. In the name of the Church and humanity, we thank you; and in the name of the Head of the church, we will pray for your prosperity; and we trust the day is distant when our charities or confidence will need any other channel to benefit our country in sending the Gospel to every part of it!

From Rev. Charles Temple, Vermontville, Eaton Co.

A Revival.—Its Characteristics.

I informed you, some time ago, that I was holding a series of evening meetings.

system, and from the outset there was marked attention, which steadily increased; and when total depravity, and the cross, were reached, the call appeared to me loud for an increase of the means of grace.

2d. I humbly trust that I was one of the first to feel the special breathings of the Spirit, for it actually had begun to work before the meetings commenced. Four or five were deeply anxious, and two had indulged hope, which most of the church knew nothing about it.

3d. The weather has been very favorable for the continuance of the meetings. It was impossible to commence them till the last Monday in February, and every one then expected that the good sleighing would be soon broken up, and the sap from the maple trees would be running, so as to keep people from meeting, and busy them with other matters; but God disposed very differently: a change in the weather rendered the roads impassable for heavy teams, and then a little light snow favored all who wanted to attend meeting. This snow was renewed every day, like the manna in the desert, as necessity required, and the sap, day after day, refused to run, so that these favorable providences were noticed by more than one; and I think it is felt that the Lord regards this work as his, and means to carry it on till all the purposes he designs to accomplish by them shall be attained.

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disciples, Matthew x. 14. In several other recent instances, the same results have followed from similar causes.

Outside of the church, mainly, there has sprung up, causelessly, an excitement on the subject of slavery. An irreligious man falsely threw out the suggestion, that I had been prevented from holding meetings in his neighborhood, because of my abolitionist principles. This, you well know, whether true or false, would spread like wildfire, especially in this community. Other trivial things were magnified, and distorted, until some of our trustees and leading members seemed entirely to forget the rules of christian or even of common courtesy; and the result is, that it would be useless for me to stay longer here, or perhaps in the State. I am therefore ready to enter any other field where there is a prospect of doing good.

The following is from a missionary who has recently left another part of that State:

The state of anarchy in my field had become so extended, and personal security had become so far impaired, that my best friends urged me not to expose myself further, declaring that if it would do any good, they would sacrifice themselves in my defence, but feeling at the same time that any resistance would be useless.

I was very unwilling to leave that country, but the duties which I owed to my wife and children, to the church, and my own life, seemed to urge me not to oppose the counsel of my friends; I therefore withdrew, without unseemly haste, with deliberation, and dignity, still certain, that if I had remained ten days longer, there would have been insult, threats, and perhaps physical violence to myself. It is, in reality, a forcible expulsion from the country, although those would not be exactly the proper words to describe the case fully.

ILLINOIS.

From Rep. Gideon C. Clark, Winchester, Scott Co.

"Neighborhood Efforts."

I have just finished another of those neighborhood efforts, which have been so often crowned with success. It was

put forth at the most distant of the several out-stations, where I have been preaching for nearly a year past. It was an exceedingly difficult field—so much so, as to have been more than once given up in despair. Intemperance, gambling, Sabbath breaking, and other kindred vices, prevailed to an alarming extent; and against this fearful mass of evil there was nothing to make head, but preaching once in two weeks, and a Sabbath school, maintained during the summer months by the faithful exertions of a single man.

To give you some idea of the inconveniences incidental to efforts of this kind, I may mention, that at the time appointed for commencing the meeting, I made my way on foot, by roads rendered impassable for the ordinary modes of travelling by the late snow-storms; and when at last arrived, found the window of the little log school-house blown in, the door blown open, and the snow and cold in cheerless possession of the premises. I was the only attendant upon the meeting that night. Two weeks after I was again upon the ground, and, with the assistance of a Methodist local preacher, held a meeting of nine days' continuance. As results, I gather up briefly the following:

1. It tested, in a most gratifying manner, the genuineness of a similar work of grace, reported in the columns of the "Home Missionary," a year ago. The converts in that revival responded nobly to the call made upon them, although they had to go three and four miles, in all kinds of weather; and by their presence, their prayers and exhortations, contributed largely to the interest of the meeting.

2. A rude, ignorant, and vicious population, unused to the decencies of public worship, manifested by their general seriousness and attention, the convincing, subduing, and civilizing influence of the Gospel, especially when the word that is spoken is backed with power from on high.

3. Here again a number of backsliders were reclaimed, and lost sheep of the flock gathered once more into the fold of Christ. And it is truly astonishing to find how many of this class of society there are, scattered up and down this great valley, unknown and uncared for, until some effort of this kind brings them to light. Here is one far gone in the ways of error; there is another, years ago a professor of religion in some eastern church; and still another, who besetting sin of intemperance had near

armed" taking forcible possession of the palace. The other was the case of a man converted from a course of daring profligacy and wickedness. Only the Sabbath before, he had entertained a company of dissolute companions at his house all day long, with cards and other such-like evil practices. He strove against the convictions of the Spirit, and one morning, instead of going to meeting, set off for the house of a notoriously irreligious neighbor. But on the way, he was compelled, three several times, to fall down upon his knees, and cry aloud to God for mercy. Mercy came; and the story he had to tell that neighbor, when he arrived there, was the story of the cross, so different from any thing he had started for.

5. Finally, it is in contemplation to organize a church there, to consist of about ten members.

From Rev. Josiah Wood, Duquoin, Perry Co.

Material and Social Changes.

The importance of the missionary work for the field in which I have labored, is not lessened in my esteem. There

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donaries, where congregations might be organized, and there are only four of us to supply all these places.

It is true, we have quite a number of preachers, such as they are; but it is much to be deplored, that a large majority of them are but nominally such, so that we are constrained to say that much of their preaching is entirely inadequate to the presentation of truth in its proper light. A very large majority of the population of this country are comparatively ignorant of the all-important doctrines of Christianity.

What can be done to supply this want of ministers? Shall the work progress as slowly for the next generation as it has for a generation past? God forbid; for, how then, shall this field be prepared, in any reasonable time, for the rising of the Sun of Righteousness? It appears to me that the plan of the Home Missionary Society is the only plan that promises to lay the foundations of an enlightened Christianity, along with the foundations of civil government, in the dark places of our favored land. If this fact be admitted, is there not here an inviting field for ministers, now crowding the communities in other parts of our land? *Come over and help us!*

OHIO.

From Rev. Lyander Kelsey, Wheelersburg, Scioto Co.

Fire-side Preaching.

I went, recently, to Madison township, in this county, to spend two or three

weeks. A week was spent with some one of the elders, in visiting from house to house, for religious conversation and prayer with the members of the church, and preaching at night in the neighborhood visited during the day. This fire-side preaching and prayer was blessed to the quickening of God's people, and led them to seek and pray for a work of grace in the church and congregation. Elders can very much aid in this work. Their presence with the minister, in his visitations, carries a greater weight of influence, and prepares their own hearts to seek and receive a blessing.

On the following Sabbath, preaching commenced in the meeting-house, and continued twice a day, through the week and over the second Sabbath, with evident tokens of the favor and presence of the Holy Spirit. Twenty three were received to the church, and on the first Sabbath of the new year, sat down with us at the communion table for the first time. May these few prove faithful, and be but the first fruits of a rich harvest, which shall be gathered into the garner of heaven, to the glory of the great Lord of the harvest!

All who attended the meetings regularly, were more or less blessed, in their own hearts, or in the conversion of some of their families. As when the Saviour passed through a neighborhood on earth, they brought out their sick and blind, and he healed them; so, now, those who do not come out and bring their families and neighbors to the house of God, when the Saviour is present by his Spirit, are left unblessed, and their children and friends are unconverted and unsaved.

Miscellaneous.

Rev. Stephen Peet.

Several months have elapsed since the decease of Mr. Peet, but the eminent services which he has rendered to the cause of Home Missions make it appropriate that some notice of his departure should appear on our pages, although, at the time

of his decease, he sustained no relation to this Society. The following, which are the leading facts of his ministerial life, are gathered from an obituary notice published in the columns of the *Daily W* consin :

... .. THIS WAS
a noble beginning for a region of country which was then almost an unbroken wilderness from Lake Michigan to the Mississippi.

In the autumn of 1839, he removed to this city, and took charge of the First Presbyterian Church. Here, likewise, by his earnest devotion to his great mission, a new impulse was given to the religious activity of what was then the *small village* of Milwaukee. But his labors were not confined to his own parish. About the time of his removal from Green Bay, he made a missionary tour through most of the lake counties. He explored many of the new settlements, and prepared an elaborate and able report in relation to their localities, their religious wants and prospects. This report was published in the journal of the American Home Missionary Society, and awakened a wide interest among the eastern churches in behalf of the new Territory of Wisconsin. The faithful description which he gave of the natural beauty, fertility, and prospective greatness of the country, first called the attention of many of those enterprising emigrants to Wisconsin, who have done so much to facilitate its great growth and prosperity.

Towards the close of his second year in Milwaukee, he received from the

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*Appointments by the Executive Committee of the American Home Missionary Society,
in the month of May, 1855.*

Not in Commission last year.

Rev. James Howell, Sharon, Mich.
Rev. J. Ballard, Brooklyn, Versailles, and Sugar
Creek, Ill.
Rev. J. E. Barnes, Higginsport, O.
Rev. J. C. Egbert, Hoboken, N. J.
Rev. R. S. Armstrong, Pitsala, N. Y.
Rev. Hiram Harris, Reed's Corners, N. Y.

Re-appointed.

Rev. A. F. White, Oakland, Cal.
Rev. C. S. Le Duc, to go to Minnesota.
Rev. Ozro French, Bentonport, Iowa.
Rev. E. G. Bradford, Princeton, Wis.
Rev. Alpha Warren, Milton, Wis.
Rev. W. J. Smith, Buena Vista, Wis.
Rev. D. I. Eaton, Campbell's Corners and New Can-
daga, Mich.
Rev. J. V. Barka, Warsaw and vic., Mo.
Rev. W. H. Smith, Calhoun, Mo.
Rev. J. E. Smith, Elizabeth and Plum River, Ill.
Rev. Joseph Wilson, Pleasant Prairie and Long
Point, Ill.
Rev. Eliza Jenney, Mechanicsburgh, Williamsville,
and Rochester, Ill.
Rev. Joseph Gordon, Vandalia, Ill.
Rev. C. Witte, St. Paul, Ill.
Rev. S. Uhlfelder, Marine, Ill.
Rev. Alvah Day, Channahon, Lisbon, and Seward,
Ill.

Rev. Wells Andrews, Washington, Ill.
Rev. G. J. Barrett, Newtown, Barry, and Sumner
Hill, Ill.
Rev. T. H. Holmes, Hickory Creek and via, Ill.
Rev. Josiah Wood, Carbondale and Centralia, Ill.
Rev. J. C. Bonham, Pleasant Ridge, Ind.
Rev. F. E. Sheldon, Zoar, Ind.
Rev. John Hawks, Montezuma, Ind.
Rev. Henry Shedd, Mt. Gilgoad, O.
Rev. N. C. Coffin, Piqua, O.
Rev. W. F. Millikan, Ruggles, O.
Rev. M. Elliott, Rochester, O.
Rev. A. H. Betts, Charleston, O.
Rev. S. W. Rose, New Lexington, O.
Rev. J. S. Walton, Vicinity of Warren, O.
Rev. Azel Downs, Mount Hope, N. Y.
Rev. A. N. Freeman, Brooklyn, N. Y.
Rev. H. N. Gates, Madrid, N. Y.
Rev. P. Montague, Pierrepont, N. Y.
Rev. M. K. Cushman, Massena, N. Y.
Rev. J. A. Canfield, Chaumont, N. Y.
Rev. Edward Cope, Mount Upton, N. Y.
Rev. A. Huntington, Bainbridge, N. Y.
Rev. W. B. Tompkins, Columbus, N. Y.
Rev. L. Johnson, Triangle, N. Y.
Rev. C. A. Keeler, Eden, N. Y.
Rev. E. Benedict, Bath, N. Y.
Rev. N. Elmer, Waverly, N. Y.
Rev. Ephraim Taylor, Akron, N. Y.
Rev. Salmon Bennett, Roger's Corners, N. Y.
Rev. C. Youngs, Balting Hollow, N. Y.

Receipts of the American Home Missionary Society, in the month of May, 1855.

NEW HAMPSHIRE—

Bristol, Lad. Sew. Soc., by Mrs. C. L. Garland,	2 00
Cheshire, Conf. of Churches, by D. Smith, Treas.,	
Marlborough, Cong. Soc.,	18 00
Rindge, a friend,	20 00
Westmoreland, South Soc.,	6 25
Concord, legacy of Abiel Walker, by F. N. Flak, Exr.,	500 00
Derry, John Bradley, L. M. in full,	30 00
Francestown, Ladies' Benev. Soc., by Rev. Lathrop Taylor,	4 00
Lyndeborough, L. M.,	10 00

VERMONT—

Benson, Ladies' Sew. Soc., by Rev. A. Clark,	8 00
Clarendon Springs, Mrs. Polly Ewing,	1 00

MASSACHUSETTS—

Massachusetts Home Missionary Society, by Benjamin Perkins, Treas.,	5,000 00
Chilcopee Falls, Ladies' Benev. Assoc., by Mrs. T. W. Carter,	3 00
Florence, Thomas Pomeroy,	5 00
North Brookfield, First Cong. Ch., by Rev. C. Cushing,	800 00
South Egremont, Ladies' Miss. Benev. Soc., to const. Mrs. Mary A. Brown a L. M., by Mrs. Sophia Goodale,	30 00
Westboro', Lad. Sew. Soc., by M. P. Hardy,	5 00

CONNECTICUT—

H., \$50; E. E., \$10,	60 00
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Birmingham, Cong. Ch., by Henry Sum- mers,	79 25
Chester, Rev. E. G. Swift,	5 00
Danbury, a friend,	5 00
Durham, North Cong. Ch., by J. H. Par- sons,	4 00
East Haddam, Cong. Ch. and Soc., by Rev. Isaac Parsons,	50 00
Goshen, Cong. Ch. and Soc., by Rev. L. Ferrin,	128 06
Greens Farms, Cong. Ch. and Soc., by Charles Bentley,	68 00
Gulford, First Cong. Ch. and Soc., Ladies, by Mrs. H. W. Obittenden,	15 00
Killingworth, Cong. Ch. and Soc., to const. Dea. L. N. Nettleton a L. M., by Julius Buell,	36 24
Madison, Josiah Munger,	2 00
Middlebury, Cong. Soc., by R. H. Bron- son,	44 76
Middletown, Fem. H. M. S., by Miss Julia A. Russell,	30 00
Mystic Bridge, Cong. Ch., by E. Denison, Jun.,	18 06
Naugatuck, Cong. Ch. and Soc., by Rev. C. S. Sherman,	128 56
New Hartford, Center Cong. Soc., by Rev. Edwin Hall, Jun.,	83 12
New Haven, West Cons., by A. Town- send, Jun., Treas.,	
Derby, First Cong. Soc., to const. Zephaniah Hallock a L. M.,	53 32
Milford, First Cong. Ch. and Soc.,	244 28 226 71
New London, a friend,	150 00
North Oceans, Cong. Ch. and Soc., by Amos Pierce,	28 28

West Winsted, Second Cong. Ch., by E. Beardsley,	47 00	DIST.
Wilton, Cong. Soc., by Charles Marvin,	61 00	Wm
Winthrop, Mrs. Clarissa Rice,	1 00	VIRG
NEW YORK—		Win
Amity, Presb. Ch., by Rev. Wm. Timlow,	12 50	82
Amsterdam, A. L. Chapin, in part to const. Miss Cornelia Hanks a L. M.,	10 00	ARKA
Baiting Hollow, Cong. Ch., by Rev. C. Young,	12 00	Pine
Brooklyn, Mrs. S. R. Austin, to const. Edward Corning, Jun., a L. M.,	80 00	Al
First Presb. Ch., K. R. Graves, \$40; a Lady, \$3; Mon. Con. Coll., by H. Redfield, \$45 59,	88 59	OHIO.
Second Presb. Ch., Lewis Hopkins, \$100; Coll., by B. W. De Lamater, \$349 18,	349 18	Rece
Third Presb. Ch., Coll., \$52 88; Mon. Con. Coll., by W. W. Hurlbnt, \$50 28,	102 56	Ch
Church of the Pilgrims, R. P. Buck, to const. Rufus Buck, of Bucksport, Me., a L. D.,	100 00	Col
South Presb. Ch., Mon. Con. Coll., by J. Milton Smith,	48 00	Col
Burke and Belmont, Cong. Cha., by Rev. R. R. Deming,	12 00	b
Chaumont, Sally McPherson,	1 00	Coe
Chazy, Cong. Ch., by Rev. A. D. Brinckerhoff,	50 00	E
Crown Point, A. Penfield,	15 00	Dre
Danby, Cong. Ch., by B. Wadhama,	4 50	Hai
Durham, Presb. Ch., by Dr. John Doane,	16 00	Oxi
Greenport, a Lady, by Rev. H. T. Cheever,	1 00	Por
Gloversville, Cong. Ch., by Rev. H. N. Dunning, S. S. Milla, \$50; D. C. Milla, \$50; L. V. Place, \$50; A. Judson, \$50; Mrs. Charles Milla, \$30; W. Bolden, \$15; W. Case, \$10; A. Hoamer, \$35; E. Leonard, \$15; Z. Case, \$10; Rev. H. N. Dunning, \$10; others, \$92,	407 00	Wa
Greenville, L. Moore, by Rev. T. F. White.		Rev
		Ridge

a, Cong. Ch., by Rev. W. Mitchell,	2 00
la, Old Presb. Ch., by Conrad	55 10
land New Piegah, Presb. Cha., by	6 40
ohn Fairchild,	
sport and Livonia, Presb. Cha.,	6 48
r. J. A. Tiffany,	
orth, Galena and Bethel, Presb.	15 00
y Rev. B. F. Stuart,	
ille, Rev. Ransom Hawley in	28 00
const. Henry Martin Hawley a	50
ille, Ann Fletcher,	
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on, Seward, East Liebon, and	
pa, Cong. Cha., by Rev. Alvah	38 50
, Presb. Ch., by Rev. A. M. Dix-	25 45
a, Presb. Ch., by Rev. J. M.	20 00
a, Cong. Ch., by Rev. T. H. John-	5 00
sburgh, by Rev. J. M. Grout,	18 00
Dea. Elias Gilbert,	2 00
l Scale's Mound, Cong. Cha., by	11 75
D. Laughlin,	5 50
Cong. Ch., by Rev. I. Van Ant-	90 00
Cong. Ch. and Soc., by David	11 00
on, First Cong. Ch., by Rev. Wil-	9 00
orter,	
First Cong. Ch., by Rev. A. Ly-	100 00
ld, Second Presb. Ch., by Rev.	
e,	
N—	
Presb. Ch., by Rev. J. A. Ran-	10 00
lon. Con. Coll., \$5; bal. of an.	5 00
8; Sab. Sch., \$3,	
and Oxford, Presb. Ch., by Rev.	
an,	
by Rev. Calvin Clark,	
1 Cong. Ch., George E. Pomeroy,	30 00
to const. Mrs. George E. Pome-	10 00
—, M.,	
de, Presb. Ch.,	88 00
Jong. Ch., by D. Warner,	8 00
ille, First Presb. Ch., by Rev.	10 00
McLaurin,	
Cong. Ch., by Rev. M. M. Porter,	80 00
1, Cong. Ch., to const. Dea. Wil-	12 51
savage a L. M., by Rev. J. B. Kid-	
, First Presb. Ch., by Rev. J.	
an,	
rt and Tompkins, by Rev. Seth	2 50
reek. Presb. Ch., Ladies' Sew.	8 00
y N. Webb,	
4, Newton and Fredonia, Presb.	20 00
y Rev. A. W. Bushnell,	
sit and St. Joseph, Cong. Cha., by	
I. W. Osborn,	
I—	
ek, Ger. Ch., by Rev. C. H. Hek-	8 00
MIN—	
l by Rev. D. Clary,	22 92
m Cong. Ch.,	102 00
1, Cong. Ch.,	124 92
Magnolia and Albany, Cong. Cha.,	
r. James Jameson,	12 25
4, Cong. Ch., by Rev. S. S. Bick-	3 25
, Presb. Ch., by Rev. J. S. Emery,	7 27
ugh, Cong. Ch., and Monticello	90 00
Ch., by Rev. John Reynard,	
rairie and Elkhorn Grove, Cong.	11 50
y Rev. J. D. Strong,	

Wauwatosa, Cong. Ch., to const. Rev.	
Warren Day a L. M., by Rev. Anson	34 00
Clark,	
Wyosena, Cong. Ch., by Rev. S. E. Miner,	6 00

IOWA—

Crawfordsville and Columbia City, Cong.	6 19
Ch., by Rev. E. O. Benedict,	
Garnaville and Farmersburgh, Cong. Cha.,	4 72
by Rev. D. B. Davidson,	
Glendon, Presb. Ch., by Rev. J. H. Shields,	4 80
Keosauqua, Cong. Ch., by H. Wheeler,	8 40
Knoxville and Marysville, Cong. Cha., by	
Rev. C. Burnham,	16 75
Lyons, Cong. Ch., by Rev. J. C. Strong,	10 50
Marion, Cong. Ch., coll. by Rev. A. Man-	14 00
son,	
Sherald's Mound, Ger. Ch., by Rev. A.	8 20
Frowein,	

CALIFORNIA—

San Francisco, a member of Rev. Mr.	
Pond's ch., by Rev. T. D. Hunt,	20 00

CANADA WEST—

St. Catharine's, Miss Martha L. Newcomb,	
to const. Rev. Robert Robinson a L. M.,	30 00

HOME MISSIONARY,

70 90

\$12,008 98*Donations of Clothing, &c.*

Benson, Vt. Sew. Soc., by Rev. Asariah	
Hyde, box,	50 00
Bristol, N. H., Lad. Sew. Circle, by C. L.	
Garland, a barrel,	24 22
Bristol, E. I., Catholic Cong. Ch., Ladies'	
Sew. Soc., a barrel,	
Francetown, N. H., Ladies' Benev. Soc., by	
Rev. Lathrop Taylor, a box,	60 50
Guliford, Ct., First Cong. Ch. and Soc. Lad-	
ies, by H. W. Chittenden, a box,	104 29
Hollis, N. H., Ladies' Reading and Charita-	
ble Society, by Miss Mary Hardy, a box,	68 00
Lancaster, Mass., a box,	50 00
Middletown, Ct., Fem. H. M. S., by Miss	
Julia A. Russell, a barrel,	188 72
Morristown, N. J., Ladies, by Miss Anna H.	142 00
Church, a box,	
Philadelphia, Pa., Rev. Mr. Barnes' Ch., Lad-	
ies, by G. F. Dale, four boxes,	
Plainfield, Mass., Ladies, by Mrs. Samuel	
Shaw,	29 12
Portland, Ct., Ladies' Benev. Soc., by Mar-	
tha White, a box,	72 50
Westboro, Mass., Ladies' Sew. Soc., by Me-	
linda P. Hardy, a box,	

Receipts of the Central Agency at Utica, N. Y., from Dec. 29, 1854, to April 30, 1855. J. E. WARNER, Treasurer.

Augusta, Rev. Mr. Bartholomew,	1 00
Bangor, Cong. Ch., \$5; Rev. A. R. Dilley,	
\$2 50,	7 50
Brasher's Falls,	30 00
Buel, Presb. Ch.,	10 00
Cazenovia, Presb. Ch.,	128 80
Chippewa,	25 00
Cong. Ch., \$15; Rev. S. Young, \$10,	25 00
Clinton, Cong. Ch.,	91 02
Constantia, Presb. Ch., by Rev. F. Hebard,	12 50
Cooperstown, Miss Ruby Williams, to const.	
Mrs. Mary S. Clark and Mrs. Eliza Priest,	
Life Members,	60 00
Courtland Village, by Rev. H. R. Dunham,	26 75
Coventry,	
First Cong. Ch., of which \$20 is to const.	
Rev. W. H. Lockwood a L. M.,	42 75
Second Cong. Ch., by G. D. Phillips, of	
which, \$20 is to const. Amasa J. Hoyt	
a L. M.,	52 00
DeRuyter,	1 45
East Oswego, Presb. Ch.,	22 00
Eaton, Cong. Ch., Mon. Con. Coll.,	12 00

1810,	25 00	Goep
Norwich, Presb. Ch.,	32 00	ter
Onondaga, Cong. Ch., by Rev. J. H. Fran-		Ham
ties,	9 00	we
Onandaga Valley, Presb. Ch.,	16 70	Huro
Pierrepont, Cong. Ch., by Rev. P. Mon-		lthac
tague,	9 00	Ha
Redfield, by A. Johnson,	18 00	Livo
Rensselaer Falls, by Rev. G. Hall,	11 00	G.
Rome, Presb. Ch.,	169 00	News
Russia and Deerfield, Presb. Chs., by Rev.		S.,
E. Pratt,	29 75	Wil
St. Lawrence Co. Association, by Rev. P.		Ogden
Q. Pettibone, Treas.,	184 25	Oswar
Schaghticoke, Presb. Ch.,	85 00	Ovid,
Sherburne,		Pitts
Cong. Ch., to const. Rev. A. M'Dougal		Red
& L. D.,	101 00	trid,
Presb. Ch., by Rev. A. M'Dougal,	11 00	Roche
Smyrna, Cong. Ch., by L. W. Elmore, to		Mr
const. David Elmore & L. M.,	30 00	cc
Springfield, bal.,	5 00	dc
Syracuse, First Presb. Ch.,	250 85	H
Triangle, by Rev. L. Johnson,	25 60	co
Utica, Hon. Philip Gridley, to const. Mrs.		Ld
Susan Gridley & L. M., \$30; Mrs. Susan		in
Gridley, \$5,	35 00	L.
First Presb. Ch., bal.,	15 00	to
Wampsville, Presb. Ch.,	16 68	\$2
Waterson, Presb. Ch.,	31 00	R.
Waterville, Presb. Ch.,	54 27	\$1
Westford Cong. Ch.,	14 00	son
Whitehall, to const. Rev. L. Gano & L. D.,	116 00	\$7
Willow, Cong. Ch., by Rev. A. L. Crandall,	5 50	Bric
Williamstown, by Rev. S. P. Gamage,	25 00	Ly
Mrs. A. Cleveland, \$25; Mrs. Randall, O.,		Le
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<i>The Western Agency, at Geneva, N. Y., acknow-</i>		
<i>ledges the receipt of the following sums, from</i>		
<i>March 1 to June 1, 1855. W. T. Scott, Treasu-</i>		
<i>rer.</i>		
Andover, Cong. Ch., by Rev. James Cooley,	25 00	
Arkport, Presb. Ch., by Rev. G. B. Cleve-		
land,	9 43	
Batavia, P. Tracy, \$10; a friend, \$10,	20 00	
Bath, Presb. Ch., by Rev. E. Benedict.	20 00	

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

V. XXVIII.

AUGUST, 1855.

No. 4.

Home Missions for the Sake of Our Home.

AN address on this topic was delivered at the Anniversary of the American Home Missionary Society, May 9, 1855, by Rev. WILLIAM L. BUDINGTON, of Brooklyn, N. Y.

MR. PRESIDENT: The name of your Society expresses with equal beauty and plicity your object. The field of your christian labors is your *home*. And as re is no word in the language so beautiful and so honorable to our mother-gue as this, so there is nothing so precious. You have not chosen that Latin d, domestic, which has to do with our *houses*, but the Anglo-Saxon word, *æ*, which has to do with the heart.

“For without hearts there is no home.”

s not an outward, but an inward thing. It is a moral idea which this word mons before us. It is the world of our affections—the dear, familiar scene n which our infant eyes first opened, and with which are associated forever happiest hours. Preëminently fitting, therefore, is this name for your Soci-; for, as a home is a spiritual thing, it has a natural alliance with religion, ch can alone make a home worthy of the immortal spirit. If the homes of erica remain such, it will be because the old Teutonic chastity, and respect woman, still lives in our hearts—because the religion which has covered the they hills of Scotland, and the smiling plains of England, with abodes of fort—nay, and not less the hills of our own New England—it will be because

No! It is a universal instinct with our race it is universal. On this broad and deep basis the principle of patriotism, to the love of home is nothing short of a denial of our common

2. And not only does it appeal to us as Saxon men.

We are proud of the race to which we belong. We love to trace our origin back through to the dim forest glades of Germany—we love the wild woods of America with the forests of mid space that separate them, as we travel over them our American Anglo-Saxons from their rude forefathers of Saxony. We prefer to trace up our ancestry to classic Greek or imperial Roman. And why? walled towns or cities, but they had homes. some opening of the woods, or on a grassy that pleased him. He lived by himself; but woman, who shows, by her intelligence and tenderness, companion and not a slave, and that her presence at home. Even amidst the gloom of savageism and the nobleness of character; and for that nobleness we the imbecile Roman and Greek, sunk in luxury

Your Society, therefore, appeals not only to human hearts, but to the warmer love of our instinct, as a race, to love our home and our mission

We have such a home, that if, as men, it were not natural for us to love it, and as Anglo-Saxons, it were not our especial fondness to gather about it our heart's treasures, we could not fail, as Christians, to love the land that gave us birth.

1. Behold, what a magnificent land it is !

I do not mean to present any of those startling numbers with which we are already familiar. They are so vast, that we fail to get any real conceptions from them. We only know, that for extent, for variety of climate, for productiveness, for mineral treasures, and for commercial facilities, no country on the globe rivals ours. What eye is quick enough in detail, and comprehensive enough in extent of outline, to travel intelligently over the map of the Union ? From that great State on our northeastern frontier, her interior dark with the living glories of a forest sufficient to build the navies of the world ; and her coasts indented with bays and harbors sufficient to float those navies,—from the sea-like lakes strung upon our northern line, and the ever-sounding Niagara in the midst, placed between those inland seas and Old Ocean, like Nature's priest, with her misty columns of incense, ascending morning and evening—an eternal tribute of praise—from the long line of our seaboard, the savannahs of the South, the prairies of the West—to the rising states and cities of the Pacific seaboard—what a boundless extent of country, and how filled with the destinies of mankind ! God has even been sowing the sands of the desert with the seeds of a problem, which it will take all our political wisdom and christian forbearance to solve. But what is to be the character of the millions so soon to occupy this broad belt of land, reaching from the Atlantic to the Pacific ? I believe, under God, our Home Missions are to be a principal means of answering this question, as the Christian and the philanthropist would have them answered.

2. Let us bear gratefully and solemnly in mind, that our free institutions give a fair and open field. We can ask none fairer or more open. And if the political philosopher could adopt the maxim, that truth has no more to ask than an open field in which to meet error, much more may the Christian adopt the principle ; for beside the native, inherent power of truth, we have also the influence of the Holy Spirit. In the name of God, we are ready to meet the issue in the coming struggle. Relying upon the truth, and upon the God of truth, we bid defiance to Romanism and to Infidelity in all its shades. We could have asked no better field in which to contest our supremacy, no other weapons than those we have, and no other prize than what is set before us,—the redemption of this our home for Christ and for Humanity !

3. And here let me say, facts most abundantly show that a free and open field, such as lies before us in this land, is all we need to ask, and is most favorable to Protestant Christianity.

A gentleman whom I delight to rank upon my list of friends, recently made a short tour into the western country, and came back with a heavy heart, in regard to many aspects of the cause of Christ there. The intense worldliness generated by having so much to do, and stimulated by such surprising facilities for amassing wealth, seemed to him to give but little place to religion, and little hold upon the heart. He thought there was no just sense of personal accountability, for the maintenance of religious institutions, and churches were at the West drawing their support from the East, individual members of which were worth, not their thousands, but their hundreds of thousands. I do not doubt the accuracy of my friend's observations, for he is not less distinguished for his acumen, than for his eminent service to the Church. It is the inference, deduced

so surprising was it to me, that in my then
before I could realize that the figures were
been led to expect.

Comparing New England with the North
youngest, New England has provided 69 per
accommodations, and the Northwest 60 per
churches, indeed, is in the one instance \$4,000
ing, simply, that while New England worships
the Northwest worships in log cabins, or, at
again, comparing the oldest with the younger
modations for 56 per cent. of her citizens, and
not bring out these facts as affording a basis
as regards our future, but as evincing, and as
our most sanguine expectations, the singular
system, resting directly upon the conscience
stitutions of the christian religion.

Let us take our Northwestern States,—that
all the disadvantages of large importations of
Europe, and we are glad to institute the com
exemplifications of the workings of a State ch
English church, with all the advantages of he
tion of her sons, could by any possibility have
ulation, over such an extent of country, and w
accommodations for so large a proportion as 6
she has done for her colonies, and for our own
of colonial dependence. We do not charge E
love to their churches, or of zeal for our comm
we believe that but for the repression and hin
bers of the Church of England would have p

ges of fearful activity through which it is to live; when we remember that it was not built in a day, and that the building of a house or an empire takes time to its majesty and the age through which it is to last, the two which separate us from our forefathers sink to nothing; we learn that to the same age with them, the age of foundation-laying, and we may share their fame as founders, for we share their work. When that long, unimagined, as yet, unimagined history shall be filled out by our country; when track of time shall lie behind the historian of that distant future, the three, and possibly four centuries will be classified as belonging to the period; next will come the era of development, when the seed sown; the joints and sinews of the nation shall be compacted into the vigor of the seed; and lastly, will come the ages of fruit, the final results which our forefathers have wrought out, the contributions we shall make to the government of the world. Shall we have, as did Rome, an age of decline and fall. We hope that the issues, in which our American history shall result, will be the dawn of a bright day, the ushering in of a kingdom to which all others are but

is our privilege to be standing among the fountain-heads of this history. We are in our work, we shall be seen by after ages to be, and stand with our Puritan Fathers. As they laid the small foundations of the outer rim of our empire, we are stretching the lines of the main edifice of the continent. As every stone they laid is now pressed by a masonry, we fondly hope and believe to be the pride of the whole earth, so the high we are to lay from the slopes of the Alleghanies to those of the mountains, and along the milder coasts of the Pacific, will forever underwrite, and bear up an empire, to which neither Greece, nor Rome, nor Spain can furnish a parallel. If there be, therefore, any spirit of heroism—if any touch of love for those old historic times,—if any reverence for our ancestors, we shall be true to the claims of our home, and the claims of the American Home Missionary Society.

There is one more consideration afforded by the Providence of God. As to me, that this Society never met under circumstances so impressive events of the past year have given a significance to the position of the Society which it never had before, and by consequence an importance to positions they never before appeared to possess.

The obvious character of the contest in which England finds herself engaged, the ready disastrous results of it, have materially affected the position of the nations of Europe, and by so much have jeopardized and imperiled the position of Protestantism. If England should retire from her place as the great power of Europe—if she be compelled to resign the scepter of influence, we cannot contemplate the succession without pain and misgiving. We pray that the mother may not lose her place until the daughter be able to take it. We would not have Russia, the impersonation and stand-in of despotism, assume the forfeited primacy of modern civilization. We have France, now republican and now imperial, now Infidel and now, dominate in the councils of Europe. But England has already lost it, she may lose more; and if so, America becomes the leading representative of Protestantism.

Christians, we take no pleasure in this prospect. We do not wish to go hand-handed, but with her, *hand in hand*, in the maintenance of the free Christian faith. If we have felt hardly and spoken hardly of Britain, it has been the days of her pride and power, when refusing to treat us as brethren,

the siege of Sebastopol shall continue to be soldiers, and of the incompetency of British will be a fall of the aristocracy, and we dev English Commonalty. But if the time has ternal weakness of the British Constitution, not alone as Americans but as men, for the will still be the Home of Freedom, of Intellig

Incidents of Missiona

IOWA.

From Rev. David Blakely, Leoni, Butler Co.

Revival.

During this quarter, our hearts have been made glad by the outpouring of God's Spirit at this place. I preached, during the winter, wholly to the impenitent, with direct reference to their salvation. There seemed to be a steady increase of attention and interest

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that the Gospel would never find its way to the conscience and the heart, until the spirit of Alcohol was exorcised. We anticipated much opposition, but in this were most happily disappointed. Scarcely had the first earnest, vigorous blow been struck, when the enemy surrendered at discretion, and came over to the temperance ranks. We have now several efficient temperance organizations in our village, and as little of rowdyism as most of our neighbors, even in this order-loving valley.

My congregations have increased from a mere handful to a crowded house, and not unfrequently individuals are forced to leave for want of seats. I have just organized a church of six members, and seven or eight more will unite soon.

*From Rev. Timothy Lyman, Lansing,
Allamakee Co.*

House of Worship Completed.

We have dedicated our new house of worship, and are now permitted to meet in it from Sabbath to Sabbath. It was dedicated the first Sabbath of May. It was a season of great interest for this new place. This neat and commodious building can be plainly seen from the river. It is the only church edifice on the west bank of the Mississippi river above Dubuque. I cannot express to you how much we prize such a tabernacle of the Lord among us, after having met in such incommodious and uninviting rooms. What will our Eastern friends say, when I tell them that I have actually preached in a room where I have been disturbed with sweeping, rumbling of chairs, loud talking, &c., over head, where a family were staying. Yes, I have, while standing up to pray and preach the Gospel, heard, from the room over head, the blessed name of God blasphemed by the oath of the profane swearer. But now, in the pleasant, retired house of God, we shall be subject to no such annoyances.

Our house is 40 by 28 feet, and cost over \$1,000, besides the lot, worth \$150. We owe many thanks to our Eastern friends for the "church-building fund," of which our church is a monument. This was a great inducement for men to subscribe. It is remarkable that all the money subscribed in this place, except the \$40 that the writer subscribed, is from men having no connection with any church. May the Lord reward their

liberality, by converting them, and giving them the true riches! The attendance has much increased since we entered the house, which we hope it will continue to do.

Discouragements.

One great matter of discouragement with us, is the number of backsliders in our midst. There are nine or ten persons in this community who have belonged to Presbyterian or Congregational churches elsewhere, but are not known as professors, except by hearsay—persons of good abilities, who might do much here for Christ.

The migratory character of the population on the frontier, constitutes a serious hindrance to the missionary work. The local attachments of the people having been once overcome, by their removal from their eastern homes, they are easily unsettled again and again, until, at length, they come to have no permanent abode. Here is a beautiful village, not yet four years old, and possessing peculiar local advantages, where the feeble church is almost destroyed by emigration. Others will take the places of those who have withdrawn, and the church will doubtless revive and prosper; but, meanwhile, how is the missionary's faith tried, and his work delayed!

*From Rev. John D. Strong, Springfield,
Keokuk Co.*

Pioneering.

The work to which the writer of the following communication is devoted, forms a prominent feature of the operations of the American Home Missionary Society. During the last year 176 of its missionaries occupied fields comprising more than three congregations, and were employed, to a considerable extent, in exploring new fields, gathering churches in destitute settlements, and supplying them with the means of grace. In the prosecution of the work of Church Extension, in this form, the Society is restricted only by the want of laborers and funds.

THE HOME MISSIONARY.

report any great failure in this county during the year. There have been some failures. I have had applications at four different points occasionally. At four points there was a demand when I came, which has increased in numbers, and various ways preparing to go to other places where I have been. Things seem to be a favorable aspect, and the people are prepared for the work, two, or more small churches. I have had the ear of the people, and denominations are applying all parts of the year for applications to preach, but rarely, if ever, in the winter. Sunday schools are in operation in many places for the first time.

Desolations.

It is impossible for me to give you a full idea of the desolation that you are accusing the gospel institutions.

Especially the minister, cannot live here, and maintain his position being specially and constantly for the work by being empowered from on high.

*From Rev. Charles Burnham,
Marion Co.*

Destitutions in Southern Indiana

That you may know more of the wants and destitutions of the Indiana River Association, I subjoin a statement. This Association includes a territory of 16,756 square miles, now mostly unsettled. This is more than the area of Massachusetts. The present ministerial effort comprises 10 counties, or 5,956 square miles, territory unprovided for embracing one county, containing 10,800 square miles, and had, by the last State census, a population of nearly 40,000. It may safely be put at 50,000.

WISCONSIN.

From Rev. Charles W. Munroe, Fort Howard, Brown Co.

Opposition from Romanism.

Roman Catholic influence is very powerful here. Of late, open and bold attacks have been made by the members of that communion through the public prints, and in other ways, upon venerable and customary usages in our schools. They demand that the Bible be banished from the district schools; that no religious instruction be imparted—raising, of course, the hue and cry of *sectarianism*! Your missionary received a side blow in one of these attacks, for having, at the request of a teacher, anxious to govern some forty or fifty unruly boys in the way unapproved by Solomon, talked to them about *self-government*. Not a word was said to which either Catholic or Protestant could reasonably, on the score of religious bias, object. But objection was raised by one signing himself, at the end of a newspaper tirade against sectarianism, a "Catholic,"—who expressed much indignation that "preachers" were admitted into the school-room, and permitted to address the scholars. O, shade of Stephen Girard! didst thou hover delightedly over the pen of this irate Italian, as it traced his spiteful and venomous words?

We have to meet not only this, but Infidelity, Universalism, Atheism, Intemperance with its train of vices, irreligion, and worldliness generally. Besides—which is worse than all, and saddest of all—there is scarcely to be found an earnest, active, devoted follower of Christ. Shall we not have your prayers, brethren, that minister and people may speedily receive a new baptism of the Holy Ghost—a new spirit of consecration to the Master's service; so that even this barren waste may, at no distant time, become one of the Lord's gardens?

From Rev. Charles R. French, Barton, Washington Co.

Death of Mrs. French.

In the providence of God, during the last quarter, your missionary has been called to pass through such scenes of trial and affliction as never before. Last

autumn, the disease with which Mrs. French had been afflicted for four or five years had progressed so far as that she was scarcely able to leave her room. Her health and strength continued gradually to fail during the winter. At times, she endured extreme pain and suffering, but without murmuring, and with a courage and composure which I have never before seen manifested. For weeks together, she was unable to lie upon her bed: but sat in her chair often with both hands extended, gasping for breath. In this most pitiable and heart-rending condition, she at last expired. When repeatedly asked if she felt prepared and willing to die, she expressed her assent with the spirit of resignation to the divine will. In great mercy, the Lord continued to her the use of her mental faculties till within a few moments of her death. When she saw her dissolution approaching, and Death had begun his fearful work, having given directions in regard to her funeral, in full view of the mournful reality, she said to the writer: "*Be calm*,"—and she was no more! Her end was peaceful.

To speak particularly of her character and usefulness, perhaps, is not becoming in your missionary. Suffice it to say, those best acquainted with her can appreciate best his loss, and the loss to the community and the cause of Home Missions. To the latter, the last seven years of her life were devoted with great earnestness, perseverance, zeal and fidelity. In it were expended her money, time, strength, health, and life. She now rests from her labors.

From Rev. Calvin Warner, Elk Grove, Lafayette Co.

Install your Minister!

My heart has been encouraged, during the last quarter, by the manifestations of the divine favor to this people. There has not been, as in some other communities, a great shaking among the dry bones, yet the gentle dew of heaven has distilled upon us. As the result, six have united with the church, and others will yet come. A larger number have also united with the Methodist church. It is a cheering fact that, notwithstanding the many and peculiar obstacles we have to encounter in this community, the Gospel is steadily and perceptibly gaining ground. It is obvious to our enemies, and conceded by them. The

policy which is pursued to maintain a *permanent* readily acknowledged is seen and felt, that a pastor happily united in opinion, can exert a much greater influence than those of frequent change. Union is continually in the mind of your church to which he is the best arrangement for all churches and

make a great mistake in pecuniary inability about calling a pastor. To sustain a pastor from any other source than a stated supply can be much more likely to strengthen under the ministry of identifies his interest under the ministry of must be more or less r, with the question of approval. I can but adore God's providence, ere at my post, when inclination, often to other and more presence has been

Neighborhood quarrels became numerous and violent; every man's hand seemed against his brother; and scandalous sins were committed by members of churches; the tongue of slander was everywhere busy; the youth were corrupted; and mountain difficulties towered up before us. I met the brethren to talk over the subject, and the general feeling seemed to be, that the present generation of Christians must die off, or move away, before any great work could be expected. But some were of opinion that God could ride over them all in the Chariot of Salvation; or, as one expressed it, "*We can climb over them all unto God.*" We believed God could so show men their sins, that they would have something else to do than find fault with *others*. And so he did. We commenced a series of evening meetings. The weather was very unfavorable: a spirit of conviction fell upon the people, and they came in spite of floods of water, darkness, and storms, and filled the school house almost to suffocation. The Spirit of the Lord brooded over every house for miles around, and almost every heart felt the awful presence of God. Some were in despair, and Pilgrim's burden was on almost every

Rev. Edward Brown, Waukau,
Winnebago Co.

"Breaking Up."

see that, on the field I occupy, not three, flourishing churches built up; but it must be the years of patient and hard labor to wear out one missionary, at

But to suppose that this field self-supporting, with installed and commodious houses of, in less than ten years, at the preposterous. Now, shall I leave, and look out a more promising cause this "will not pay" for the labor and outlay,—must we go to healing medicine of the Gospel "the whole," and not to "the

Or must the work of evangelizing the hard, unpromising fields, to the Foreign Missionary Society, alone in foreign lands, or among tribes alone? Are we to have my of invasion" in our land? are only men enough and supplies "to man our forts and garri-

Better, then, turn our laymen into preachers, and send them

we been accustomed to look at at the West, as a Western man, up and educated, and having beyond middle age in the West, and designed to devote my life to tending up the waste places."

A young man who comes from an Seminary, and finds a flourishing, with a new meeting house, and gets ready to his hand—who can enter in and reap the harvest sown by former missionary in self-denying and earnest prayer, amid cares position that have caused his faith to waver, and have thickened the gray on the brow of middle age, and the strong man to the earth, is overlook the past, and feel that had been wanted before, was "an old ministry—men of sound heads and ardent piety;" while the worn-out man, who watered the crop with his sweat poured out in secret, has moved to break up another fallow-field, or, and seeks in the wilderness a home family.

as a Missionary in Walworth Co.

Physical and Moral Inability.

Congregational Society here have no of public worship but the Court

House, and that but every alternate Sabbath. The Universalists occupy it the other; and the Society is too weak and irresolute to build. Had a vigorous effort been made three or four years ago, for the erection of a suitable house, the church and society would now have occupied the most prominent position in this community. But that favorable time was permitted to pass away unimproved, and their numbers, strength, and courage have been every year diminishing. Nominally, there are seven male members of the church; two of them are pecuniarily unable to do anything, and are too far away to have much influence. One of the remaining five resides four or five miles in the country, and is a man of small means. Three of the other four are mechanics, occupied constantly in their business during the six days and nights of the week, are without capital, and can very rarely find time to attend any religious meeting except on the Sabbath. The other member is a business man, a land-holder, and is worth probably, from \$12,000 to \$15,000, two or three times as much as all the rest together, and yet he is the last man to take the lead in any moral enterprise. To obtain his contributions and co-operation, requires much patience and indomitable perseverance. It is the prevailing opinion in the community, that the principal obstacle in the way of erecting a meeting-house and building up the Congregational Church and Society in this place, lies in that direction. This place must, for two or three years to come, rapidly improve, and ought to have a Congregational Church sustained here; and yet I do not see how it can be without a house of worship at our control. I am unwilling to abandon the ground, and cannot but hope something yet will be done.

MICHIGAN.

Hope for the Catholics.

The Catholics here are largely Canadian French, ignorant and unenterprising. It is a proverb with us, that the religion of the proprietor is known by the appearance of his farm. Dilapidated buildings and fences, fields overgrown with weeds, speak plainly of the condition of the mind of the occupants—hand of power upon them. The

THE HOME MISSIONARY.

and ignorant in every
intelligence increases, su-

Three years and a
providence of God
his field, drunkenness,
hundred vices were the
the Sabbath. It is
influence of Protestant
effects. Then it was
to a Catholic on any
will ask questions
of the Protestant re-
one dared oppose the
at least, will contra-
him with being the
ance and poverty.

many anecdotes upon
one suffice. A col-
at a French Catho-
man read. The priest
de efforts to get it re-
visited the family,
and the Bible. After
the priest ordered the
book. The man re-
threatened; the man
the book was his pro-
going to keep it. The
would burn it; and
stand upon which it
onstrated; the priest

stances, far more than either
prayerfulness merited.

Early in March last there
nity visible in the congrega-
tional visitation was immedi-
menced, and there was preach-
church, and social meetings
at private houses, on alternat-
for three successive weeks. I
save on the Sabbath days, v-
tendance upon the preaching
large. Perhaps the world we
have employed the term "revi-
usual acceptation, to designat-
Nothing, indeed, but an e-
powerful work of grace will
that lamentable apathy to reli-
cerns that pervades this wh-
For this we still labor, and
hope, regarding our measure
thus far, as only drops that p-
bountiful shower—the earnest
richer blessing yet in store. I
was laid, in our public mi-
upon the importance of Go-
continuing instant in supplica-
blessing of God to rest upon th-
means of grace, and it was ea-
joined upon them so to live
that the Holy Spirit might al-
us and dispense his rich gifts

*Bukanah Whitney, Paso Paso,
Van Buren Co.*

raucous and Encouragements.

age "Just as the twig is bent inclined" is as truthful in its n to the early growth of villa- the young mind. The first fluences that are brought to the minds of any community t settled, go far toward deter- hat the character of that peo- e for years to come. This vil- shes a striking illustration of . The first settlers here were cared but little for God or

ristian churches were estab- re, as I learn, until after the been settled several years, and rches were organized they e up of materials not altogether us, which at first greatly hind- efficiency. We have a popu- over 1,000 in the village, nearly New York and New England, ss than one-third of them regu- id church anywhere. A very ortion of those who do attend es.

uch some faithful christian pio- it have accomplished, with the of God, toward giving a differ- o the character of the people, uged in part by comparing e with a New England village. has been quite a large increase ss and of inhabitants in our nd vicinity the past year, and ore families are anxious to settle on as dwelling houses can be

ie increase of wealth and of n will only hurry the people idly to ruin, unless the influen- e Gospel are interposed. If it for the aid that your missionary from the American Home Mis- Society he could not remain he little church have done nobly uting what they have, to sup- Gospel, and some of them have d beyond their means. We have ernal indications that are en- g. Our congregation has in- one third since last December. ath school has nearly doubled, have had an accession to our of ten members. One of our ts, not a professor of religion, oed to give \$200 toward erect- w house of worship.

aine Law which has recently
XVIII.—9

taken effect in this State works admirably. It has put a stop to the liquor traffic in this place. Before it became a law it was very manifest that intemperance was increasing.

*From Rev. John Monteith, Blissfield,
Lenawee Co.*

Review of Ten Years.

It is ten years to day since my stated labors commenced in this missionary field. My mind is much occupied in the reflections which this occasion naturally excites. I came here, I trust, by divine guidance; not to find ease or reap emolument, but to supply destitutions—to gather in the lost sheep of the house of Israel. Now, I see but little that I have done, yet I cannot but exclaim, "what hath God wrought!" The little church I found here, of 40 members, became a hundred, and "has become two bands." This fact of their division, let it be remembered, is somewhat peculiar. The expedient was adopted, not because they were too numerous and needed to swarm, nor because they were at variance and were seeking peace. The division was spontaneous, and under the pressure of necessity, on account of their separate localities.

During the past year, owing to pecuniary embarrassments and the failure of crops, they seemed to find less leisure for assembling themselves together, than for a few years past. The consequent decay of piety has been visible. But there is still a very general interest in attending upon public worship and the other means of grace. For a few weeks past it has been a trying season both for pastor and people, in view of the approaching painful separation.

The prospect looks dreary and discouraging, yet the experience of the past inspires with hope. This people have been brought through great trials and have been manifestly improving. Your Society, under God, has been their stay and their hope, and without that instrumentality, this promising region must have been an entire moral desolation. They may for a while longer need the same fostering care, but will soon, I trust, become independent and will liberally contribute to the relief of other destitutions.

In a week or two I go hence, not seeking a place of repose for myself, but resting-place for my beloved compa-

THE HOME MISSIONARY.

who is nearly worn out. I hope to find full my lot is to be cast unto the Lord."

NOIS.

Hookers."

men are "timber" are termed at the rs of the canal lands, non-residents. The hurch are of course eep themselves pure e canal lands were ss to aid in the con- linois and Michigan atever ingenious ar- evised to excuse the lands of non-resi- ear to every one who selfishness, that plun- ds is no better than lected and deposited ry. Our people are ealings with one an- generally in the East- who fall into this sin I e to trust with any

physical energies. It has bee of unparalleled snows, storms, cold. Those only who have l ing at several points, have h tend most fiercely with the One snow storm commenced Saturday evening and conti violence for the space of ab hours. I was filling an appoi teen miles from home. Mon ing came, and brought a cl freezing atmosphere, and alm sable roads. How to get hon question. One of my good horseback, piloted me the first another took his team and w while I followed in my buggy. proceeded not more than h when his team was fast in a We had to return and wait wi a better state of roads. I nearly the whole week to and it was a week of severe pl

But the falling and driving presented no greater obstac ing the Gospel over this field melting snows. The deep drift, the deep mud, and swol of water must be met and But shall the herald of sal up, especially when he is certa

t railroad in the world, at the preme, running through our midst; we our ears greeted with the snort iron horse, from day to day, rollwn upon us the products of the and dragging in his train the se of the sunny South. But, alas, se facilities for good are more than r-balanced by the evils that have rushing upon us in their train. rst, and most to be lamented of vils, is a spirit of worldly-mindedi the church. Another is that of Man of Sin," who has been pouris representatives in among us res, bringing with them drunk, profanity, Sabbath-breaking, ht reveling, licentiousness, and abomination. I may be permitted say, that in the midst of all this l and wickedness your missionre not very popular. They have the tide of popular opinion, "cry and spare not;" while others st a disposition to make the truth to circumstances. Still we feel uth is mighty, and must and will

edifice erected to the living God. Your missionary is very much encouraged by what the Lord has done for him and for his people.

OHIO.

From Rev. S. P. Hildreth, Dresden, Muskingum Co.

A Commission Returned.

I was highly gratified a few weeks ago on receiving this Commission, in answer to the application of my church, pledging one hundred dollars towards my support, during the coming year; but it is with far more pleasure that I now replace it to your hands. Yesterday, my church was visited by the Agent of the Society. Owing to the almost unexampled depression of business, in this section of the State—some of our best citizens having scarcely been able to clear expenses during the past year—I feared that but a slender contribution could be obtained for the Society. The hearts of my people, however, were warm, for the Lord has just visited us with a season of refreshing from on high, in which fifteen or twenty were awakened and ten or twelve hopelessly converted. The Agent, in presenting the cause of Home Missions, alluded to the number of churches in our own Synod, wholly without the ministrations of the Gospel, which say to him from year to year, "can you not send to us a missionary?" He sketched a scene, in the far West, when an aged mother in Israel, whose descendents were settled all about her, after hearing him preach, said to him, "This is the first sermon which I have heard for twelve years. I shall not live twelve years more, and therefore I never expect to hear another. When you go back, can you not send us a minister?" "Eleven years have elapsed since I was there," said the Agent, "last year a minister was sent there, but whether the aged woman lived to hear the second sermon, I do not know." "And now," continued he, "I know the times are hard, I know your difficulties, but can you not relieve the Home Missionary Society from the support of your own minister, and let the same funds send the Gospel to one of those poor churches which have no minister?" Papers were circulated,

INDIANA.

Rev. Franklin E. Sheldon, Patriot, Switzerland Co.

Revival.

commenced a series of meetings 16th of last month, at one of my tions, and continued it sixteen

I could get no help, and was l to labor all alone; yet I was ne, for the Master of the feast was t.

n I commenced the meetings, was not a single soul to pray or n fact there never had been any in the place until I went there ammer; but now the voice of goes up from many a household. result was, that some 40 or 50 ut on the Lord's side. We have d some 30 into the church, and e will come in soon. A number ds of families have professed

Infidels who have long opposed , gave up all, are now clothed, their right mind, asking to be of Christ. *We shall form a immediately, and I trust before months we shall have a church*

THE HOME MISSIONARY.

the people in some
marks of filth on
full proof that the
as well as of strong

Difficulties.

om the place of wor-
ecord tells him it is
Lord, a hallowed day
fore him is still pro-
report of the hunter's
workmen in the field,
pers are abroad for
on and evening visits
and the children neg-
Then as he passes
cannot fail to witness
ering, and drunken-
among the swarms of
frequent the grog-
s stirred within him;
ys, he preaches, he
strongholds, he de-
sons of righteousness
come. Some are in-
angry and try to ex-
raise a storm of wrath
commences a Sunday
are few or no pious

tent to scatter the seeds of tr
cast over the whole field; a
he can now do is to prepare
the Lord. Behold, but a
after a revival, and, what
ings, what strange unscriptu
tions of a professed christia
does he see! How unlike Ch
laborer's heart sinks within hi
claims, have not I given a bet
tion of that dear Saviour who
and strive to imitate? He be
patiently reviews, and rene
work. Thus year after yea
Will not the church attentive
his case, and by prayers an
tions speed on the work.

VIRGINIA.

*From Rev. John T. Hargrave,
Loudon Co.*

The Two Deaths—A Con

I must mention a scene o
terest. There was a family

"Then, when life's tollsome day is o'er,
May its departing ray
Be calm as this impressive hour,
And lead to endless day."

Then peacefully, a few days after, she passed away, and joined her little lamb in glory. How lovely, how triumphant is grace!

But, Oh, the contrast! A few days after, I was called to attend the funeral of a young man. On the Thursday preceding his burial, he was in town with three companions, drinking the liquid poison. He said, on that day—"I wish God may kill me if I drink another drop," and in less than half an hour he was drinking again, and on Saturday night he died of delirium tremens, and was buried on Monday.

*From Rev. Thomas D. Hudson, Dublin,
Pulaski Co.*

Politics and Religion.

Are we not permitted to hope that the time may come when the spirit of politics shall not be so hostile to religion as we frequently find it now; when the powers of this world shall be so far subdued beneath the prevalence of christian motives and christian methods, that men may engage in political pursuits without so greatly endangering the integrity of their own souls and the prosperity of the Church? Undoubtedly, a political excitement must always, while it lasts, be unfavorable to the rise and to the progress of even the most healthful religious excitement; but why need it leave such dregs behind it? Can we not have good men for our political leaders; and when we do, will not our canvassings and elections bring out expressions of noble principles and religious aspirations, which will leave a healing and an elevating influence upon the popular heart, an influence harmonizing, in its profoundest and its ultimate workings, with the spirit of the Gospel? Surely this is possible. When shall it be real?

Though saddened by the reflection, that the apparent progress of the cause of Christ, in the field in which I labor, is not great, I am yet encouraged by the hope that some good has been done. My audiences have been larger than ever before: occasionally so many have been present that the house could not hold

them. We have suffered from the sad effects of political excitement during the spring. Party feeling ran so high, and became so bitter, that I was fearful it would result in alienations, not only among members of the congregation, but also between members of the church, which it would be difficult to reconcile. For a while there was great danger of it; but the danger, I think, is now past. Still, however, the effects of this excitement are to be felt and to be deplored. There have been no additions to the Church. Probably there is not as much interest felt in religious things as there was some time ago, and this is undoubtedly owing in part to the intense excitement occasioned by the elections.

Preaching to Slaves.

I have been preaching steadily to the colored people. They turn out well, and are attentive. It is a difficult matter to prepare and preach discourses that will both interest and instruct them. They are fond of excitement; they must have their feelings wrought upon, and be made "happy" to a degree bordering on tumultuousness, and hence the great difficulty of instructing them from the pulpit. There are not many of them in connection with the Presbyterian Church, in this county or in Wythe: but numbers of them belong to the Methodist Church.

PENNSYLVANIA.

*From Rev. Thomas A. Gale, Guy's Mills,
Crawford Co.*

The Aged Deacon.

This people are not a little indebted to an aged brother, a deacon in the church, for his labors among them. For several years his domestic affairs have been so arranged, as to release him from worldly cares. He spends his time chiefly in going from house to house, first in one neighborhood, then in another, reading the Scriptures, conversing with individuals in a family, and closing the interview with prayer. Especially is he interested in the spiritual welfare of the youth. Though far advanced in years, his zeal abates naught.

Happy the Christian, who thus brings forth fruit in old age; who, at a period of life when others are telling the story

THE HOME MISSIONARY.

is telling of the suffering; and when others tiring, is laboring to be bad, and improve such aged member, with bodily strength, rich in experience, holy war, is invaluable

*Sabin, Potterville,
Ford Co.*

g Fruit.

indulge hopes in behalf in our community, till under exercise of of interest, there has of the ordinary means has appeared to and his children, and to hearts of the impenetration of divine truth. men had for a little selves in card-playing, ears of the public, an uprising of senti-

and having extended their participation into this village, are shipping in their own new, commodious meeting-house, and respectable congregation.

Our house is built of brick, 60, on the ground, with a two decks suitable to support weighing 7 or 8 cwt. It is furnished with an orchestra, and gallery; the woodwork painted black walnut, and the walls. The aisles are carpeted, the orchestra furnished with lamp. A small chandelier hangs in the center. In the orchestra stands a small organ to sustain the choir, and in the center of the orchestra a clock, to tell the minister, I suppose, not to waste free use of time which does not belong to him.

The cost of the edifice, with fixtures, and furniture, amount to \$3,500. The organ, clock, carpet, paper, chairs, and over \$100 were presents. The price of the building, however, in the estimate.

On the day of dedication a statement of the condition of our church showed an indebtedness of \$1,000. It was provided for. It was provided for.

From Rev. Joseph P. Lestrade, Hunter, Greene Co.

Reinvigoration.

Previous to entering upon my labors in this church, both the church and society had been for some time in a very unpleasant and distracted state. But in making choice of their present Pastor, they have been most happily united. A more punctual and general attendance on the means of grace has been secured; the Sabbath school has been re-suscitated and enlarged, and new teachers have been added; a large Bible class has been formed which meets in the interval of church services on the Sabbath and is conducted by one of the Elders; our prayer meetings, of which we have two in the week, have been well attended and at times deeply solemn and interesting. Since I first came into the place, I have never called upon a single member to pray; and yet in the course of one evening we have, frequently, from six to eight prayers, besides exhortations. We have been happy to find some who are awakened and anxiously inquiring the way to Zion.

At our last communion season, we received four souls into the church, on profession of their faith in Jesus. We can but hope, that this is the precursor of approaching mercies. Surely a blessing, a rich blessing must be in store for us. Oh that we were ready to receive it!

From Rev. Enos H. Rice, Lower Aquogue, Suffolk Co.

The Pillars Falling.

Amid our prosperity, we have to mourn the loss of one of the main pillars in our Zion, by death—Judge Woodhull, an old man of more than one hundred years. He retained his faculties down to the last, and contracted to pay one hundred dollars, towards the new fence around our old church cemetery, about one week before his last sickness. He was the oldest ruling elder in the church, and no man had more influence on this end of the Island. We have other members bending under the weight of years, who, doubtless, will soon follow. Providence in many ways is admonishing us to be faithful to the rising generation.

VERMONT.

From Rev. Abel Patten, Pittsfield, Rutland Co.

Weakened by Emigration.

This church is yet feeble, It is made and kept so more by constant drafts for the Western portion of our country, than from any other cause. We are losing some of our best men every year; but we are consoled by the hope, that such are not lost to the great cause of our common Christianity. Our best wishes and prayers follow them into their new homes in the West. From many of them we hear, that they still adorn their christian profession.

This church is in the midst of a wide destitution of the preaching of the word, by men of our own religious faith. It seems that much missionary labor must be performed in this region, before these "old wastes" can be, in any measure repaired. But though these feeble churches with their scattered ministry do often despond, yet they are not in utter despair. If the Lord will smile upon us, we shall live and prosper.

From Rev. Charles Duren, Washington Co.

A Waste.

I have labored in six towns, in all of which there have been Congregational churches; three of which only may be said to be now extant. I have preached in two towns where there used to be churches, but in one of which there is resident only one Congregational family, and in the other not one. In these two towns, however, the most efficient, and indeed nearly all, the church members formerly belonged to Congregational churches, or were educated by Congregational parents. In the progress of my missionary labors, the congregations increased, and appearances were more hopeful; but perhaps not such as will encourage the Missionary Society, without larger resources, to sustain stated missionary labor. The churches in these towns have been broken up by removals, division of sentiment, and long inaction.

THE HOME MISSIONARY.

*Executive Committee of the American Home Mission
in the month of June, 1855.*

ession last year.

to go to Oregon.

Columbus, Ind.

ndria, O.

pointed.

, Oregon.

, Knoxville and Palmyra,

ewis, Iowa.

e, Iowa.

Iowa.

Run, Iowa.

mond, Ill., and Genoa, Wis.

Evansville and Cooksville,

ah, Wis.

edina, Mich.

Nankin, Mich.

aglnaw, Mich.

, Boston and Lowell, Mich.

entonville, Mich.

Rev. William Platt, Utica, Mich.

Rev. Henry Root, Portland and Sebe

Rev. E. F. Waldo, Dowagiac, Mich.

Rev. C. H. Heckmann, Line Creek

Westport, Mo.

Rev. A. G. Taylor, Red Hill, Waln

Crisp Prairie, Mo.

Rev. Ole Andrewson, Norwegian Ev

Mission Point, Ill.

Rev. S. W. Phelps, Leo Center, Ill.

Rev. W. R. Stevens, Thorntown and

Co., Ind.

Rev. B. F. Stuart, Bethel and Greenv

Ind.

Rev. Hiram Wason, Vevay, Ind.

Rev. Evan Evans, Radnor, O.

Rev. James Harrison, Hartford, O.

Rev. A. D. Brinkerhoff, Chazy, N. Y.

Rev. Jonathan C. Gibbs, (Colored Pre

N. Y.

Rev. John L. Liechtenstein, (German,)

Rev. D. D. T. McLaughlin, Somers, N

American Home Missionary Society, in the month of Jo

Sharon, bequest of William T. King, by William H. King,	300 00
Cong. Ch. and Soc., bal., by J. A. Elliott,	6 00
Stamford, Presb. Ch., by Alexander Milne,	11 28
Stratford, Cong. Ch. and Soc., sub., \$146; Mon. Con. Coll., \$54; to const. James Blakeman, Abijah M'Ewen, Mrs. Catharine T. Sterling, Mrs. Judson Gorham, Miss Elizabeth Brown, and Miss Anna Hawes L. M's., \$200; Ladies, by Mrs. Alida R. Booth, \$3,	208 00
Tolland Co. Home Evangelization Society, by I. N. Stickney, Treas.,	
Vernon, Cong. Ch. and Soc.,	149 12
Less expenses of T. G. H. E. S.,	89 48
Waterbury, First Cong. Ch. and Soc., by P. W. Carter, Ladies' Benev. Soc., to const. Mrs. Rebecca Somers, and, in part, to const. Mrs. Sarah P. Blake L. M's., \$50; P. W. Carter, of which \$30 is to const. Franklin Augustus Carter a L. M., \$50; others, \$341 67,	100 70
West Meriden, Cong. Ch. and Soc.,	341 67
	68 47

NEW YORK—

Binghamton, Rev. P. Lockwood and Mrs. Matilda Lockwood, in part to const. Theodosia D. Lockwood a L. M.,	10 00
Brooklyn,	
First Presb. Ch., A. Wesson,	50 00
Church of the Pilgrims, S. B. Chittenden, \$200; S. F. Phelps, to const. James W. Kimball, of Boston, a L. D., \$100; Prof. Gray, \$10; J. C. Barnes, \$10,	
Warren St. Mission Ch., by A. D. Wheelock,	370 00
Deposit, Presb. Ch. and Cong., by Rev. O. H. Seymour,	9 66
Greenport, a friend,	18 37
Harlem, Presb. Ch. Mon. Con. Coll., by E. Ketchum,	50
Head of Delaware, Presb. Ch., by Rev. W. Mayo,	8 50
Jewett, D. Church, \$1; Mary Baldwin, \$1,	12 89
Kortright, Benev. Soc., by Henry Clark,	9 00
Islip and Huntington South, Presb. Ch., by E. F. Ketchum,	3 00
Morrisania, First Cong. Ch., by L. H. Boold,	10 00
Naples, Presb. Ch., Mon. Con. Coll., by Rev. M. B. Gelston,	15 69
Newburgh, a friend,	1 48
New Haven, Job Dowd, to const. Thomas H. Austin, Mrs. Martha Gillespie, and Mrs. Eliza M. Brown L. M's.,	100 00
New Lebanon, legacy of Mrs. Cella Woodruff, by Rev. Elias Churchill,	98 00
New Rochelle, a friend,	15 00
Presb. Ch.,	5 00
New York City, A. P. C., to sustain Missionaries to foreigners, \$100; E. H. Burger, \$20,	32 89
Mercer St. Ch., J. B. Sheffield,	120 00
Church of the Puritans, Mon. Con. Coll., by O. E. Wood,	100 00
North Duaneburgh, David Elder,	18 56
Norway, Henry S. Burt,	5 00
Orient, Cong. Ch., by Rev. Henry Clark,	9 09
Perry, Cong. Ch., \$19; Rev. S. H. Williams, \$6,	35 00
Poughkeepsie, Rev. T. S. Wickes,	25 00
Rochester, on account of legacy of Harvey Lyon, by C. A. Burr,	50 00
Sherburn, legacy of Nelson Brown, by A. B. Rexford,	400 00
Troy, Second Presb. Ch., a Lady, by H. E. Weed,	25 00
Yonkers, Presb. Ch., to const. Rev. Robert Baird, D. D., a L. D., by D. Macfarlane,	1 00
	100 00

NEW JERSEY—

Hanover, a friend,	17 00
Newark, South Park Presb. Ch., by Rev. S. P. Smith,	44 18

MARYLAND—

Baltimore, on account of legacy of Edward Wright, by Rev. J. G. Hamner, Exr.,	5,000 00
Less State tax,	125 00
	4,875 00

TENNESSEE—

London and Cleveland, Presb. Ch., by Rev. W. E. Caldwell,	15 00
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OHIO—

Greenwich Station, Luther Mead, \$5; Miss A. M. Mead, \$1,	6 00
Coll., by Rev. E. R. Johnson,	12 50

INDIANA—

Putnamville, Rev. Ransom Hawley, in full to const. Henry Martyn Hawley a L. M.,	2 00
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Dover, Cong. Ch., by Rev. E. G. Smith,	10 00
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	7 24

IOWA—

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THE HOME MISSIONARY.

Aug

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		A friend, by Rev. Mr. Munroe,
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Cong. Ch., Ladies,		<i>The Philadelphia Home Missionary</i>
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		Harbor Creek and Green.

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THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

Vol. XXVIII.

SEPTEMBER, 1855.

No. 5.

The Duty of the New World to the Old.

AN address on this topic was delivered at the recent Anniversary of this Society, by Prof. C. B. HADDOCK, late U. S. Minister to Portugal.

The position of this country, Sir, is one of the remarkable features of the age. It is, I think, without a parallel in history. The nearest approach to it, in some important respects, is the present attitude of Russia, a young power like ourselves, and situated on the eastern borders of European civilization, as we may, without much extravagance, be said to be on the western.

Young men lead society in its internal developments; young nations lead the world in the progress of the race. It is this fact more than her million of bayonets, that gives to the hereditary ambition of the Czar of Russia, its fearful portent. A great people, in its youth, in the fresh morning of life, with its energies yet untamed by adversity and its enthusiasm unchilled by experience; why, Sir, there is no such power for good or for evil on the earth. Mistakes may waste its strength, misfortune may cloud its aspect, but its resources are infinite; disaster and defeat, under which age so falters and sinks, only serve to educate the young.

Picture to yourself, Sir, these two young nations, the United States and Russia, on the opposite sides of the great central empire of thought, and art, and luxury, and power, whose fluctuations have engrossed the attention of history for half the age of the world, and whose experience comprises most of all we know of man.

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be, full half of Europe and all of northern Asia. I
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s tempted to her service by large rewards and flatterin
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minion in the East—an absolute despotism by divin
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t every where.
the world (and by our arts of navigation, brought

Thus situated, Sir, what is our proper mission? To stand still, an idle spectator of the conflict between civilization and barbarism, between a free Gospel and a despotic church? No, Sir. To imitate the empires of history, and run again the insane career of conquest and ruin? No, Sir. To seclude ourselves behind the great sea, and shut up our ports, and harden our hearts against the oppressed of other lands, who long and labor to enter into our rest and partake of our blessings? No, Oh! no, Sir. We know the heart of the stranger, for we were strangers ourselves once. To take arms and do battle with France and England against Russia, hacking the limbs off the colossal power which threatens the liberties of Europe? To watch the liquid gates of his empire, and chase him back when he sallies out beyond the limits of his proper domain? All this, some may think, very well; but, Sir, it were very little. A people that in the enthusiasm of patriotism, burned their old, beautiful capital, lest an enemy should find shelter in it, how much cares such a people for Sebastopol, or Cronstadt, or St. Petersburg? Were the Crimea filled with Americans, as it is with Russians, how many of us would wait for the question of right to be settled between us and a proud invading army? Sir, we should fight for the last fortress on the shore, so long as a man lived to defend it; and when it could be held no longer, we should, like our fathers, flee to the mountains. No power could subdue us; and it looks to me very much as if the subjects of the Czar and the Czar himself, were made of the same stuff. When a nation's territory is invaded, desperate resolution reigns within and new sympathies are awakened without. However, we ought to feel, in regard to this great conflict, whatever may be the issue of it, there can be no doubt about our own practical duty; our mission is pacific; our proper weapons are not carnal, but spiritual; and, thank God, they are mighty.

Our first duty is to set the world a living, lasting example of liberty and happiness—the liberty and happiness which our fathers sought and found here, a liberty and a happiness which nothing but the Gospel has ever produced, which nothing but the Gospel ever can produce. The happiness and the liberty which we enjoy suppose a degree of perfection in man nowhere attained without the Gospel, and which it is the very end of the Gospel to produce. It is in Christ only, that we are made, in the highest degree, fit for freedom, capable of true social happiness. It is by apostles, and prophets, and evangelists, and pastors, and teachers, that we come, in the unity of the faith and of the knowledge of the Son of God, unto a *perfect man*. The Bible alone has described a perfect man; the Bible alone has exemplified a perfect man; the Bible alone can make a perfect man; and it is only as we approximate the ideal of perfection, as the Bible has delineated it, that we are qualified for self-government, fitted to maintain and enjoy free institutions, and to transmit them to our children. Thus, only, can we present them as a model and a motive to the world. Sir, I challenge the enemies of Christianity to name a trait of the good citizen that is not a feature of the perfect man of the Bible, or to name a trait of the good man of the Bible that does not render him a better citizen, and is not, indeed, necessary to the full enjoyment of perfect civil liberty.

I do not say that this is the only good we can do to the Old World; but it is a good so great that I lose sight of every other in the contemplation of it. Whatever other beneficence the spirit of Christianity may devise, the silent power of an exemplary national life appears to me to be our greatest charity to mankind. To be good is to do good always; to perfect ourselves is, in the highest degree, to benefit our fellow men.

THE HOME MISSIONARY.

Sir, the mission of the United States has something very precious to offer to every lot of nations. Providence has given us means of influence infinitely more to be coveted than fleets, and armaments of power. At no period has national example been so immediate in its influence. We cannot live unto ourselves; we act in the sight of all men; our light cannot be hid, upon the mountain tops and down into the low valleys. Russia feels our power more than her most conservative states; it is felt in Russia; Germany and the Peninsula are more free than liberty; the whole of southern and central Europe, improved by our bad government and a paralysing religious system, live in our experience with vague wonder and delight. Cultivated nations in Spain and Portugal where neither the Government nor the people are interested to promote the prevalence of popular intelligence, betray a thorough acquaintance with our institutions, in regard to the minute details of our social and domestic life. The nations of the continent seem little aware to what extent we are diffused among their subjects; the most jealous and suspicious nations half the cause they have for alarm. In Portugal I am told that in the whole Peninsula, the time is not very far off when the steady light of our example, and a few leading men, with the blood of patriots would not be able to extinguish the breezes of heaven, will burn over and clear up the sky, and the sun shines for a harvest of truth and love, of which the sun and the moon will be glad to see. No do

of the Gospel in the New. Every convert to the faith of Christ here is a new witness to the value of our unsealed, unchained Bible. Every church erected in our western villages, every school house planted on our western borders, is a new light to gladden the hearts of the suffering masses of mankind. Every minister you station in any part of the land is a missionary of grace and freedom to the whole East.

I can overlook the wrong which our fathers suffered under the oppression of misguided governments; I can forget the relentless cruelty which drove them from under the parental roof, and dried up the charities of home, for them; but I cannot forget that we owe to the place of our fathers' birth, the scene of their trials for Christ, their sufferings for liberty, and to the race from which they sprang, whatever we enjoy above the common condition of humanity. For our freedom, our intelligence, our christian institutions, our habits of social life, our chief personal and domestic privileges and blessings, we are, under God, indebted to the christian civilization of Europe.

For such benefits, what less ought we to do; what greater or more appropriate return can we make, than to perpetuate and extend the invaluable principles and institutions of the Gospel in our own land? It has pleased God, in these last days, to raise out of the sea a new Continent, another, a nobler, a more wonderful Pharos for the nations; it is our duty to see that its light is kept burning.

Prophecy and Providence both teach us to hope—both are full of promise; the earth is to have a millenium—a more perfect state, the last blissful result of its long and painful experience—a consummation worthy of the God who made it, fit to crown the history of him for whom it was made. This happy consummation is to be a victory—a triumph, the glorious issue of a great struggle—the conflict of renovated christian mind against principalities and powers—against spiritual wickedness in high places. In this war, so far as we can now see, this country is to take the lead of the hosts of truth and freedom. May the noble army all be baptized with the baptism of the Spirit; may they put on the whole armor of God. I am only sorry that we have not a more appropriate ensign. The Eagle, the rapacious tyrant of the heavens—the prince of the power of the air—let us leave him, Sir, to Rome, and Russia. Let our standard rather be the Dove, or the Lamb—the Dove, that descended upon the head of Jesus at his baptism—the Lamb, that when our victories are complete and a renovated, ransomed world shall turn its grateful eyes to heaven, will be seen seated on the throne with God!

Incidents of Missionary Experience.

OREGON.

From Rev. Geo. H. Atkinson, Oregon City.

More Laborers Wanted.

"Hope deferred maketh the heart sick." As yet we have no tidings whether you will be able to send us a man for Portland, and others for other needy places, especially in our southern coun-

ties. The demand in that direction is now distinct and reliable. The mining population is encompassed with farmers and cattle growers, sparsely settled, to be sure, yet by reason of the smaller claims, more closely, in certain localities, than among us here. The whole land route from our wheat growing valley to California, is now continually traversed. Our southern, and California's northern sections, are mountainous regions, interspersed

THE HOME MISSIONARY.

all valleys. The banks of some of the prairies are fertile. Gardens and farms are numerous. The hills afford pasture for all the four seasons, and the dry grass. Little villages are the center of the mines and exchange, and belong to the farmers as to the mines should fail, and still require several hundred dollars of business, and the percentage as will answer this. It is, of course, a question whether we will acquire a percentage; for we know that the thriving villages and towns have suddenly been ruined by investments had in the mines, and also for religious purposes. Money-making men and these losses, but public charity ought certainly to exercise caution in their investments on the coast, lest Eastern money be discouraged in giving. For these considerations, I have urged you to send men for the cause. Time has shown that the brethren who are in this valley. But

action. We have been told, we know that religion is a life, and not a sentiment. The claims of religion have been denounced as false ground that there is no difference between the "church" and the world, and that this "piety" spends its time in preaching and praying, and in empty professions, but does not produce any good. It must be owned that the law of God is purer than the lives of the heathen, and that christian aspirations are more than human achievements. We must confess that churches and their members can often be convicted of carelessness, carelessness, sinfulness—especially in regard to the matters wherein the worldly-minded neighbors are most numerous at fault. But the Church has, in some feet, been awakened from her lethargy, to speak in a clear voice in regard to such as slave-holding, rum-selling, and agogism, irreligious men seem, even less satisfied with the Church than before. Religion was distasteful, and they did

CALIFORNIA.

*From Rev. David McClure, Georgetown,
El Dorado Co.*

A Stage Ride.

I arrived at this mountain town, with my family, on the evening of March 15th, after the hardest day's travel in stage I ever experienced. Such roads were never intended to be passed over by any but those who have the brave, stout heart of a California adventurer. Timid ones live in torture, expecting to be upset at every lurch of the vehicle. Thankful to Providence, we arrived in Georgetown without any broken bones, and took up our quarters at the Georgetown Hotel. We were not the only passengers. Satan sent two of his servants, who swarm and thrive in California, in the shape of two "Spanish women," who came to take their places in a large house of ill fame. Thus were two antagonistic forces brought to bear upon the spiritual welfare of the citizens of Georgetown. Of *one*, it is said, "How beautiful upon the mountains are the feet of him that bringeth good tidings," &c.; of the *other*, "Her feet go down to death; her steps take hold on hell."

Georgetown.

The size and importance of Georgetown may be gathered from the following statistics: It was commenced in the year 1849, as a trading post, having very rich "diggings" in the vicinity. Three years ago, it was burned down, leaving but one house; but, like other California towns, it quickly rose from its ashes, more *permanent* and beautiful than before. It is now acknowledged to be the prettiest mountain town in the State. The location is favorable to an extensive trade with rich mining districts which surround it. Should a road be built from Carson Valley to this place, the main part of the travel across the plains would pass through Georgetown. There are about one hundred families in the village and the immediate neighborhood; and the population, within two miles, may be safely estimated at four thousand.

To say that the moral character of Georgetown and its vicinity is much like that of ancient Sodom, would not be far from the truth. So far as there is an outward expression of allegiance to the sovereign of heaven and earth, there is almost as little as in that wicked city.

The Sabbath is the chief day of business and pleasure. The stores, drinking and gambling saloons are all open, and do a large business. Theatrical, circus, and negro minstrel performances, are enacted in the evening, before crowded houses, whose loud, boisterous applauses are heard from one end of the town to the other. They do not hesitate to parade through the town and neighborhood during the day with a band of music; and then in the evening, to attract further attention, they spend nearly an hour playing before the place of amusement previous to commencing performances. On one occasion, they played so long and so loud, that I was obliged to wait until they closed, before I could begin divine worship. But gambling and Sabbath evening noisy performances are soon to be stopped by legislative enactment. This will be a step towards reform. The Sabbath desecration is more or less participated in by almost the entire population. There are men who, at home, were members of christian churches in "good and regular standing," and, from their own account, were active in every good work, who are now attending to business on God's holy day behind the counter, or dealing out rum at the bar. The people appear to me to be wholly given to idolatry. I have not a man in my enterprise upon whom I can depend for his christian sympathy and prayers. I stand alone, so far as human support and counsel are concerned; but God is my strength, and his Word, the man of my counsel.

The Standard Erected.

The Sabbath after my arrival, I preached in the Union church, a small building erected for all denominations to worship in, but which in reality is in the hands of a few good Methodist brethren. Notice was given that I would preach the following Sabbath in the town hall.—This town hall is a good, substantial, and pretty building, erected by general contributions for a church and school-house. Is 30 by 60 feet, built in the New England church style, with a gallery in one end for a choir, and a neat cupola for a bell. To pay for it, the trustees resorted to one of the Californian expedients.—Balls and theatrical exhibitions were held in it; and even the proceeds of one night's dissipation in a house of ill fame were *generously* appropriated towards the worthy object of securing a place of worship, free from debt. These measures wounded the consciences of some of the

THE HOME MISSIONARY.

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engaged, and our service was
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life to an attentive audience
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dend; others, sky-larking, s-
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sober, others beastly drunk.
all public gaming houses are
sound of the anvil, nine pin, a
ball, and the violin is heard
quarters. All appears as if
flood-gates of iniquity were
But I am told it is no worse
California towns in the early
their growth. I intend to pu-
the regenerating influences I
ed, hoping to report to you G-
ing upon it.

KANSAS.

Union Rev. S. V. Jones, Iowa

and, trusting in God, we were determined to go forward, leaving health, and life even, in his hands. God has been better to us than our fears, and in love has kept us while in the midst of sickness and danger. But not a few have died around us, and I have been called to attend from three to four funerals a week. Almost all of this kind of work devolved upon me, adding quite materially to my other labors, and often preventing me from fulfilling my regular appointments.

Ministers Wanted.

Thus, it has happened that during the past three months, my station at Topeka has been left almost entirely to other hands. I had hoped, that before I was compelled to give it up, a man would have been designated for that field by your Society; but, as most of my time is demanded here, and as there are several places near at hand where congregations could be collected, and where the people are very desirous to have preaching, I have thought best to withdraw from that field, and I have done so, though with not a little reluctance; could I have spent my whole time there, or could some one from your Society have gone in early this spring, there might now have been a strong organization there—strong for this Territory. I yet hope that some one may arrive in time to gather the scattering elements, before they are all absorbed by denominations teaching few, if any, of the essential doctrines of the cross. A strong effort has been made there, as well as here, to produce a union of all denominations upon a wide basis, having no creed and no discipline. By such means, those who ignore Christ's divinity, and the need of a regeneration, hoped to get a controlling influence. But thus far the plan has not succeeded. The true children of God stand aloof from such schemes, and are anxious to have the lines between the Church and the world distinctly drawn, and the character of Christianity elevated rather than lowered.

Since my last report, three more Sabbath schools have been formed by persons in connection with the congregations with which I labor. In these schools, about eighty children regularly assemble to learn the way of life. Nothing gives more hope, in reference to the future of Kansas, than the fact that many of her children are learning the truths of God's word in the Sabbath school. Many of these children, too, are from parts of the Western States where they never heard of the Sabbath,

school, and were in a darkness almost heathenish.

Who will help Build?

The Spring emigration has brought with it some valuable accessions to our little society, and we feel that we are having a steady growth, though it is not as rapid as we had expected. A deeper interest is also manifested among those who have been here during the winter, and who have scarcely attended divine worship at all, so that on every hand there is ground for encouragement.—There is nothing that we want more, next to the blessing of God, than a place of worship that we can control and call our own. The hall where we now meet is not uncomfortable, but it is subject to the direction of others too much of the time. Two churches will probably be erected during the present season, one by the Methodists, and the other by the Unitarians. Rev. Mr. Nute has brought on \$5,000, so it is understood, for the purpose of erecting a Unitarian house of worship, though there is no society formed here, as yet. The very fact of having a comfortable church edifice will give to any congregation or preacher, under the circumstances in which we are placed, an important advantage. In no way could a more effective impulse be given to the cause of the Gospel here, than by sending the means for building a house of God in every important town. We, who are here on the ground, feel that this is a matter of the greatest moment. We are willing to do all in our power, but we are too weak to accomplish what is necessary. Would that I could reach the ears of the churches at the East! I would tell them:—There is no way in which you can accomplish what you desire for Kansas, no way in which you can secure the institutions that you wish to establish there, so certainly, as by furnishing her with faithful heralds of the cross, and then by giving them the means of pushing their work vigorously and effectively. A man might almost as well not enter a field, as to be left, when there, unfurnished for his work. There is much responsibility resting upon the churches of our land, in reference to the home missionary work. They have, as yet, only begun to see it in its true light.

We hope this appeal will be heard.—Kansas is in a peculiar situation. What is done there, must be done quickly. Why cannot a meeting-house be built before next winter?

iatta.

been received from laboring at Juniatta. In April a fifteen in number, somewhat neighborhood beyond the Kansas rivers, professors of religion, and soon there will be a nucleus of another. occasioned, it seems, christian emigrants in certificates of mem-

gave to the country a rance, and the settlers nselves in breaking ling. The cost of living, but the general couraging.

the newspapers give a ie temper and aims of ntly convoked; but appened, or that can r Christians, or minis-Kansas. The greater

mediately to attract a superior class of emigrants. All of the right sort receive a warm welcome; and they are ready, of course, to pay a somewhat higher price for their lands, for the sake of such good neighborhood. If speculators and other undesirable persons apply for land also, there is "none to sell;" and so the original advantages of the community remain unimpaired, until it has acquired a fixed character, and strength to maintain it against all comers. In Iowa such enterprises have been as successful in a pecuniary, as in a moral point of view; and the rise in the value of the real estate has been sufficient, within a year and a half, or two years, not only to repay the first cost with a liberal interest, but also to place the original buyers in circumstances of comfort, and to insure most ample prospective endowments for institutions of learning and religion. Why cannot the same thing be done for Kansas?

Fidelity and Non-Fidelity.

What a difference between many of our churches, and those planted originally by the Puritans! What a difference between the social foundations laid by them, and those which some professed christians are (not) laying now! The forefathers made every thing of religion. Some of their children make little or nothing of it. The former forced their convenience and comfort to bend to duty; the latter make christian duties give way before any thing that comes along. It was understood by them of the old time, that the whole community needed to be impressed with the principles of the Gospel, and that all the children must be trained in the fear of the Lord, and in the knowledge of his Word. But now, we cannot even get out to a prayer meeting! and all noble christian enterprise, of course, lags and falters. Every church that is not exerting itself vigorously to make the community about it a *christian* community, ought to be ashamed, and to repent in dust and ashes. How many, alas! are in this condemnation.

Our brethren of the West are placed under circumstances of peculiar trial. It is really much more difficult to maintain christian habits in the circumstances in which they find themselves now, than in those they have left. But it becomes them to remember, nevertheless, that they are *laying foundations*. The future will look back upon them, either with grateful pride, or with sorrow, shame, and bitterness. "A hard time?" Certainly! and the Apostles saw "hard times." The Covenanters had sundry small difficulties to contend with. The soil of New England was as hard, its forests as tough, and its winters as cold, two hundred years ago, as any on western prairies or timber lands now. It is often hard to be faithful in present circumstances, and always easy to think it easy in certain others; but when the cup is commended to our lips, it is not the christian way, to put it by—saying, "Not *this* cup, but the next, O my Lord!" The christian way is—to drink it. It was hard to be crucified, but less hard to meet together in an upper room.

IOWA.

From Rev. James M. Phillips, Cedar Falls, Black Hawk Co.

Emigration.

In a worldly point of view, all is advancement and progress. A tide of emigration is pouring in upon us here, without a parallel in history. New settlements are being formed, and older ones replenished, with a rapidity which is truly surprising. As a specimen of what is going on all over this region of country,—in this village, which is only a little more than two years old, I am informed that some seventy brick buildings are under contract, to be erected this season, and yet these waves of emigration may roll in for years, before these broad and rich prairies, which God has spread out far to the westward, will be possessed. It is every day becoming a question of still more vital import, how these masses are to be supplied with the living ministry and the means of grace. Whence are to come the influences which will stay this tide of worldliness, this passion for wealth, which brings these multitudes hither?

One important source of encouragement to the christian minister, however, is the number of good men and women, who make the kingdom and glory of God the first object of pursuit, that find their way here—choice spirits, who are not ashamed to have it known that they were members of a christian church, and whose religion could survive a journey of a few hundreds or thousands of miles.

Since I came here, seven or eight members have been received to the church in Janesville, which increases their number to about twenty. On the whole, I am encouraged, and feel that I have a great work to do.

From another Missionary.

As to the results of my labors during this quarter, they have not been all that I could wish, yet, among many discouragements, there are some things that are hopeful. There is a shoemaker in ———, who, though once a professor of religion, had for some time stood aloof from Christians, and seemed to be verging towards skepticism. He seldom attended our services, and when I called on him, gave me a cold repulse. About four or five months since, Rev. Mr. ———, p

night in ——, and
 ening from the text,
 ath shall be given."
 wife, by much effort,
 band to go and hear
 He very reluctantly
 wishes, and went to

The sermon was to
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 invited the preacher
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ee been a regular and
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 nd about four or five
 with the church.

xperience.

their rude cabin, and circulated freely
 through the room, producing a very
 chilly atmosphere; and every thing
 around betokened the poverty of the
 owner. Before I rose to go, the lady of
 the house went to a drawer, and taking
 from it a dime and a linen collar, request-
 ed me to accept them as an offering from
 her, saying, that she had laid them by
 until she could find an opportunity to
 give them to me; for, said she, though
 we are poor, we wish to contribute our
 mite. As I came away, I said to my-
 self, Thanks to the Home Missionary So-
 ciety, that the *poor* have the Gospel
 preached to them! May the Lord in-
 cline the hearts of those whom he has
 prospered, to give liberally of their sub-
 stance for this object!

The christian minister is not his own
 master; he is the follower of Christ; he
 is a servant—although he be also "a
 friend"—of the Lord. When God opens
 a door on this side, he enters it; when "the
 Master" points him to a different field, he
 goes to that. In labors, as well as in sor-
 rows, "our eyes wait upon the Lord our
 God"—as the eyes of servants look to the
 hand of their masters—and we watch for
 the indications of the Spirit of Providence.

WISCONSIN.

From Rev. William A. Niles, Watertown, Jefferson Co.

The Silver and the Gold.

God has prospered this city greatly, within the year past, in the things of this life; and if a fair thank-offering had been returned into the Lord's treasury from all its inhabitants, your aid in sustaining the institutions of the Gospel, would no longer be required. But, alas! the silver, and the gold, and the cattle, are regarded by only a very few of our number as belonging to the Lord.

Germans and Temperance.

We think, however, that we can discover an increase of interest on the part of the people in the promotion of morality. The Germans are divided upon the liquor question; and we have at least one Lutheran minister who proclaims to his countrymen *temperance* and *righteousness*, and warns them of a judgment to come; and our citizens are sustaining him. His congregations are large and attentive, and a weekly prayer-meeting is well sustained among his people. These are signs of good. True, he occasionally gets a serenade from the Lager-Beerites, and the other evening, in his absence, a great stone was thrown through his window, and came very near to the head of one of his little ones; but he seems moved by none of these things. His friends gave him a donation party, a number of weeks since, and I believe that somewhere about \$150 were realized to him from its avails. If discussion in relation to temperance can be secured among the Germans, a great thing is accomplished. This we think is being secured to some extent among us; and the good results are already apparent.

The Want.

A revival of pure and undefiled religion is our great want; and accordingly, prayer is more needed than money. We have wealth enough here—it only wants to be consecrated. If, then, any Christian would make a large donation to the Home Missionary Society, let him put up the "fervent, effectual prayer of the righteous man" to God for us—that he would melt the hearts of the lovers of gain among us, so as to lead each one to cry, from *honest lips*, "Lord, what wilt thou have me to do?"

vol. XXVIII.—11

From Rev. S. R. Miner, Wyoconda, Columbia Co.

It is considered, among ministers, quite an arduous undertaking, to build a new meeting-house, here at the East; and this, when the principal part of the labor falling to the pastor's share, consists in going round to talk with a few leading individuals, and presiding at a few church and committee meetings. Read this; and see what sort of a thing, for ministers, is

Church Building at the West.

As it respects my own labors during the year, I hardly know what to report. They have been, to a great extent, quite unclerical, and perhaps some of my brethren in the ministry might think, were I to enter into details, that I had soiled "the cloth." We had at no one time sufficient reliable funds to warrant the letting out the building by contract; many of the subscriptions were to be taken in labor. Neither had we any person who had leisure and a mind to superintend the work. Hence the great burden of the enterprise rested upon the shoulders of your missionary. Accordingly, I have not only been compelled to raise funds, but to buy materials, hire workmen, and superintend the entire work; and not only this, it has often been difficult to obtain workmen, as well as to raise means to pay them; so that I have often taken my place among them, as a man of all work. In this capacity I have worked upon all parts of the building, and in all departments of labor, from the lowest foundation stone to the top of the spire. The work that others did not like to do, of course, fell upon me. Thanks to the discipline and the hardships of my youthful training, that I was able thus to be useful as a servant in building the house of prayer. My call to the workshop in my youth, was no less of God, than my call to the ministry in ripper years. The line of the mechanic in the hands of the ministry, I have found to be far more useful in gaining a free course for the word preached, than an unsoiled glove, or a polished pen.

If the Apostle Paul worked at tent-making, we see no reason why his "successors" should not take hold of house-building. The Western missionaries give frequent proof of the unimpeachableness of their "succession" by their fidelity in apostolical function.

ley, Fox Lake, Dodge Co.

nk of Dying!"

occurred here that very deeply. A young gland, came into one ward. He was taken a lung fever, and expectedly at death's r, about ten o'clock him. He had been rhodist parents, but yterian meetings, in

I found him trying ymns his mother had he ceased, I intro- ic. "Ah!" said he, did not think of dy-

Why did not the ner? Oh, I always en. My father was were only here, he ' I tried to lead his his situation, of his him to Christ as his es," said he, "I know t be done, and that I had done my *duty*. i; but when my fa- e to it I disliked it

wished it were in my power to place in the hands of the many emigrant companies which pass our church door during every Sabbath service, tracts on the observance of the Sabbath. I have sometimes thought that much good might be accomplished, could these little monitors accompany each emigrant wagon that leaves the great ports on the shore of the lakes.

The Teamsters.

My attention has recently been called to the condition of *teamsters* in the West. The number of men constantly employed in the transportation of goods and merchandize, from the lake ports westward, is astonishing. The business pays well, and consequently large numbers have engaged in it; and the immense quantity to be transported gives them all employment. A man with a span of horses, in this business, clears from \$20 to \$30 per week. But those engaged in this occupation are generally irreligious men, and—in the world's sense of the word—bad men. Like the lumbermen in the pinery, they are often called "hard cases." During the day, they are on the road; and their nights are spent at those miserable places called hotels, which are placed at

quiring after the inducements held out to teachers in Wisconsin. These letters come, for the most part, from students in college, and from ladies in the Seminary. I have now on my hands applications from seven such persons, desiring me to procure situations for them. It may be doing a service to many readers of the Home Missionary in colleges and in female seminaries, to say a few words on this subject.

The State of Wisconsin has one of the most magnificent school funds provided by any State in the Union. It amounts to over *five millions* of dollars. The number of scholars attending school is about one hundred thousand. The highest price paid to any male teacher in the State, is \$800; the highest price paid to any female teacher, is \$250; the average price for male teachers, is \$20 per month; the average price for female teachers is \$10 per month. The wages generally paid to teachers, are exceedingly inadequate. This State does not, at present, hold out strong inducements to any who seek for pecuniary profit. Of this part of the State, I may safely say that, in point of intellectual ability, the department of public instruction will compare well with the same department in Massachusetts or Connecticut. The only *living* Teacher's Institute in the State is in this county; and I doubt whether a more able body of teachers, from a similar section, can be found. The interest in schools is rapidly increasing, both on the part of teachers and on the part of the community.

Christian Teachers—their Usefulness.

But looking at the department of public instruction on its religious side, we are forced to say that we are sadly in want of good teachers,—I mean religious young men and religious young women, those who will exert a religious influence in their schools, and in the community in which they teach, who will pray in their schools, and demand for the Bible its proper place in each day's routine. Such teachers we need. Will not such teachers come to our help? They may, at first, find difficulty in securing situations, and, sometimes, be obliged to wait; but when they have once gained possession of a "claim," when they have once "*entered the land*," they can commence "*clearing*." Hard toil it may and it will require, but the golden harvest coming speedily will amply *repay the labor*. The "*Society for the Promotion of Popular Education at the West*," is doing much

in this respect. A few years ago, Gov. Slade sent a teacher to the district in which I am now writing. She met with violent opposition from irreligious men, and with difficulty continued through her time of service. School meetings were called, and efforts made to get rid of her. It was claimed that the Bible had no right in the school, and that prayers only took up the time which belonged to the district. But she secured her "*clearing*," and sowed some seed. Even before she left, some fruit of her labor was seen; and irreligious men stood up boldly, and declared that they "*wanted the Bible read in school*; and as for prayers, they never hurt any one; and that if their children never fell under worse influences, they would risk them." The religious influence of this lady was felt. It was felt in her school, in the Sunday school, in the community at large; and the present educational and religious condition of this place owes much to the impetus given in these directions by that pious school teacher. The old log school house has given place to a beautiful structure, which would be regarded as an ornament in a New England village; and in the place where there was no church at all, two church spires now point heavenward. There is plenty of room left for just such teachers, and such teachers will find a few pious hearts in every place to welcome them, and to encourage them in their labors.

MICHIGAN.

From Rev. William P. Russell, Memphis, St. Clair Co.

A Plain Story, but Instructive.

Your missionary has been chosen School-inspector for the town, for several years. In this way, he has been enabled to act more efficiently for the benefit of primary schools in the region. I visit each school from two to four times a year, listen for a while to the recitations, make a short address to the scholars, and close the exercises with prayer. The cause of temperance has also received encouragement and aid from your missionary. From our small village, the sale of intoxicating liquors as a beverage has been almost entirely kept out. In adjoining towns, also, the good influence has been very manifest. In Columbus, a newly settled town, a f

four years ago, there
 of intemperance, and
 was almost universal.
 teaching among them,
 ed not to go far in or-
 When I went among
 duced to attend meet-
 e occasionally to visit
 abbatth school was al-
 d when the cause of
 o be presented, nearly
 been induced to attend
 ned the pledge. Now,
 anifest in all the towns;
 triumphed; souls have
 three small churches
 ed, a Union Sabbath
 established, having
 ed scholars. To God
 A great part of the
 iving a blessing from
 agency of your Soci-
 he aid received from
 ry Society, ministers
 ined in their self-de-

and this, not through any successful con-
 test on our part, but simply from our
 carrying out in practice a motto which
 we adopted: "Keep your own hearts
 right."

Our church edifice at Owasso is fin-
 ished, and paid for, I believe—or, arrange-
 ments are made to that end. And now
 we want a "Church-going Bell," Who
 shall give it? We are nearly exhausted.

Dear brethren, have you ever had your
 hands so full of duty, that you could not
 hold it? Well, that is my case. I want
 another man. Why do not more minis-
 ters of the East come out to this great
 West? God bless them; tell them to come!

I cannot close this report without giv-
 ing expression to my thoughts, of the
 great good you are doing for this great
 West. To see it is like attempting to see
 the whole world at a glance. You see
 all around you; and yet it extends far
 beyond you. What could we do here
 without your Society? God bless you,
 and increase your contributions by thou-
 sands!

*Goodale, Owasso, Shi-
 assee Co.*

ILLINOIS.

"Completely Evangelized."

attempts had been made to introduce the Gospel, but apparently without effect. Heads were ripening for the grave, not, I fear, for heaven; the young were growing up without education; all were engrossed in the affairs of this life; and thus years had rolled away. But was this state of things always to continue? I began with preaching there regularly once a month. I next instituted a Sabbath school, and engaged one of our own church members in town to superintend it. For a while, this effort also seemed to be in vain. But by and by God began to move mysteriously upon the hearts of the few Christians there. Of their own accord they instituted a neighborhood prayer meeting, to be held in connection with the Sabbath school; and both it and the school increased in interest, until it became evident that God had a blessing in store for the place. I encouraged them to hold on, by prayer and supplication, and meanwhile made arrangements for a protracted meeting. The latter came off. The results were very happy, and far beyond my most sanguine anticipations. And now, what more can I say, but that the history of that field, up to the present time, is an ample realization of all the anticipations I was then led to form respecting it. Day schools have been established, summer and winter; the Sabbath school is in a flourishing condition; three Sabbaths in every month the place is supplied with preaching, either by myself or some Methodist brother; there are but two or three irreligious families, in which the voice of prayer does not ascend morning and evening; and, on the whole, a more harmonious, orderly, and evangelical community I have never seen.

Advantages of an Unsectarian Devotion.

The successful issue of this one attempt, taught me in what direction my duty as a home missionary lay. I continue to preach in _____ as my local center; but, far from confining my labors to this one place, I have visited neighborhood after neighborhood in the vicinity, some three, some four, and some six miles distant; and with nearly uniform success—as my communications to your Society from time to time will show. Here, are *twenty four* persons hopefully converted, and the regular means of grace established; there, again, some *ten*. In one neighborhood only the past winter, *thirteen* have made a profession of religion; and in another still, by far the most *hopeless* of all, a church is in process of

formation. Now I, myself, am a Presbyterian, but I labor simply as a missionary of the cross of Christ; and I would not have the impression made, that all these things redound to the interest of Presbyterianism. Methodism, and Anti-pedobaptism, have a far greater hold in the West, than either Presbyterianism or Congregationalism; and having to contend with local influences of this as well as other sorts, I have to do the best I can. Of course, my first object is, or ought to be, the conversion of souls. To secure this, I take my Methodist and Baptist friends by the hand; and if the results are favorable to my branch of the church, it is well; but if not—if from the force of education, prejudice, or relations in society, the converts prefer some other church, and so, after having labored in a field with what I may call true gospel success, I find myself forced to retire and seek some new place; this also is well. But I rejoice, especially in view of what has been done for the glory of God, and the spiritual welfare of this region. I love the cause, am willing to work, and trust in God to show me where my services are required. At present I occupy one station and two out-stations. Before the summer ends, however, I expect to do something in the way of farther exploration.

*From Rev. James Walker, Garden Plain,
Whiteside Co.*

Appeal for the Sabbath School.

At C., it was with much difficulty that sufficient interest could be aroused to attempt even a beginning of a Sabbath school. "There is no one capable of superintending it." "There are so many rude boys, who will not submit to any restraints, that it will be worse than nothing." I endeavored to show the importance of Sabbath schools—saying that if I were an infidel, and expected to make my residence in C., I would engage in a Sabbath school every Sabbath of the year from sunrise to sundown—thus I would raise up good neighbors and good society about me. If there are rude boys, so much the more necessity of Sunday schools. If they cannot now be restrained by good rules and good influences, what will they be in a few years? Perhaps ripe for the prison! You are extending and improving your farms, making better houses, you are getting better teachers, and continuing your schools through

year, you are doing
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 ritual and eternal in-
 ? Religious instruc-
 bath school and else-
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 eral weeks past I have
 in this direction. The
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 r, but an overwhelm-

ry Luxury.

g in a house with only
 to cellar, no well, no

other men. We have a good
 house which is paid for. It
 by an effort which embarrasses
 the old members. We have
 age, and rents are high. Not
 \$100 of my salary is used up
 my house and necessary fixt-
 people are hoping to build a
 in a year or two. This will
 to become independent. I
 these things by way of compl-
 simply to state facts.

*From Rev. Asa Prescott, Anna-
 Co.*

Examples of Liberality

Appended to my commissio-
 among other suggestions, the
 statement: "If, however, pro-
 not be made by them," (i. e. t
 "it will become a question, w
 same amount could not be ex-
 other circumstances with grea-
 agement of good results."

I was very glad indeed to
 gave me a kind of authority

small sums last year did not subscribe any thing this, but many new names are found on the list. One man, who lately came to the region, and expended his last dollar in getting a little home, and even went in debt from \$100 to \$200 for his place, and has nothing but his hands to pay it with, subscribed \$10. The final result is, that the church have pledged me, for the coming year, half as much again as last year.

*From Rev. Enoch R. Martin, Sharon,
Whiteside Co.*

A Father Dying—The House on Fire!

The last quarter has been filled with incidents never to be forgotten by me or my people. My wife's father, John Matthews, for many years an elder in Rev. John M. Dickey's (now in heaven) congregation in Southern Indiana, was with us on a visit during the winter, and was taken sick some time in January. This sickness was unto death. But in all his sufferings and distress, his Savior was with him. On the 12th of April, I assembled my family, early in the morning, around his bed, to receive his dying counsels and blessing. Friends came in. The day advanced, and suddenly, at about half past 11 o'clock, the alarm of fire was given—the parsonage was on fire! The wind was high—no water in my well or cistern, and the flames rolled on so rapidly, that it became necessary to leave the house to its fate in a very few moments. So I bore our aged father in my arms, out of reach of danger. He appeared perfectly calm, said the Lord would provide, and spoke to us many words of comfort, in that trying moment. My carriage was soon in readiness, and he was taken to a neigh-

bor's house, whose kindness we shall never forget. Here, surrounded by friends and sympathizing Christians, all peaceful he met the Savior in the valley of Death, and welcomed him as his long-tried and faithful friend, with whom he had lived on the sweetest terms of communion. A few minutes before six o'clock in the evening he fell asleep in Jesus. We all felt that we witnessed the death of one who died in the Lord. After his funeral, we found ourselves stripped of every thing. The flames of our burning house had been so rapid, that almost every thing in the shape of clothing or household furniture was consumed. My watch was burned, my books were burned, except about a dozen volumes, and all my manuscripts and papers; and some of the children had no garments left, besides those which they had on when the fire occurred. But friends gathered round us, and our immediate wants were supplied. We were not permitted to suffer. In a few days, a house was provided, and we were in it, enjoying the donations of clothing and other necessities of life furnished by my people at Sharon, Portland, Prophetstown, and from Geneseo,—cooking on a stove and sleeping on bedsteads sent us from Molina. It made us feel that God had remembered us in mercy. And if we had nothing else, we could be grateful and feel humble. Our friends at Albany and Erie, on Rock river, soon heard of our calamity, and sent bountifully to our relief; and many members of Galena Presbytery remembered me, a brother in distress. At Chicago, and at Batavia, N. Y., we were not forgotten. These and others who have sent presents have our thanks. We are now living in a log house on one of the great bottoms near Rock river, two miles from Sharon, waiting the re-building of the parsonage.

Miscellaneous.

Itinerary.

The following extract is from a recent letter of one of the Agents of this Society, who has been for nearly thirty years in the missionary field. It was not designed for publication, but will be interesting, as indicating the characteristics of this kind of service.

I returned yesterday from a trip of forty miles, on horseback, in the face of one of the severest March winds I ever encountered. Perhaps you would enjoy, in the perusal, some of the incidents of missionary life.

I have taxed myself with a visit once in four weeks, to a destitute region, about forty five or fifty miles distant, and ex-

has been in stormy weather. I had my ice cars, the buggy, saddle. To take the a walk of fifteen uly of crossing swol- snow was from six deep, but was likely noniously.

orse on Thursday, at nd rode sixteen miles, ing at Zero. Friday so bruised that it was reached my place of ime; it was so warm der my overcoat and

. The snow melted I ever saw it before; und was full of water, it so well that I ap- on there on Sabbath : day brought a very nd rough roads. I s, and in the evening in a lumber wagon, twenty five in a rick- n two miles to shake cold house, and slept rning, rode two miles, miles, and preached, I preached to a large

tional churches, which are now languish- ing for want of some unambitious labor- er, who, like them, will be content to feed the Lord's flock for no other reward than the satisfaction of copying the example of the Chief Shepherd, whose life was a model for all home missionaries.

I spent an hour or two with the be- reaved family, and gathered many inter- esting facts concerning our departed brother. Like Elisha, when the great Prophet beckoned him away, he left his farm, and, late in life, entered the minis- try; and ever after, for some forty years, he continued faithful in his chosen call- ing. In the States of New York and Ohio, he labored long, a portion of the time as a settled pastor, but mainly as an evangelist, for which he possessed some rare qualifications. The last four years he spent in this State.

It serves to illustrate his devotion to the work of the Lord, that, old man as he was, (68) he went on foot to one of his appointments on that stormy Sab- bath in January, when the wind and the snow were driven across the prairies with such violence that many ministers did not go out, and many churches were not opened. Indeed, the movements of rail cars were obstructed for several

emies of God, slaves of vice, and a blight in the community. I thought—If that man of God, old and gray-headed, could come back to earth, and preach one more sermon, he would choose the young men in our churches for his auditory, and the passage—"Let the dead bury their dead!" for his text; and press the claims of Christ, and of the perishing upon those who were so charmed by the hum of business that they hear not or heed not the voice of the Master, saying, "Go preach the Gospel to every creature."

I thought—Who among them all could offer a more plausible excuse for declining the service, than the duty devolved upon him, of providing for a wife and eleven children. Therefore, he being dead, yet speaketh. God make us faithful, who survive!

They Can, because they Will.

We subjoin another extract, from a recent communication of another Agent of the Society, which suggests encouragement and an admonition to not a few of the churches now receiving missionary aid. Among these, it is morally certain that there are many who, with more of zeal and enterprise, would find themselves able to make up, from the resources of their own community, the sum which they now receive from the older, (not always richer) churches of the East. It is impossible for the Society's Agents to do for all the Western communities the work which this letter describes; they must see to it themselves. Every church that rises superior to the difficulties of its situation, and succeeds in fully developing its appropriate resources, achieves a great triumph for itself, and secures a great benefit for the entire community that surrounds it. The impulse of such an awakening of courage and hope, is an important guaranty of success in every good enterprise.

Agreeable to your request, I spent the last Sabbath with the church and people in H. At the intermission, the pastor called together some of the brethren for consultation. I then stated to them the object of my visit, viz: to see if they could not relieve the Society from aiding them in the support of their pastor, and *stated what appeared to be the universal sentiment of neighboring churches and*

clergymen. The trustees said that they had done all they could. The church had, at the commencement, made up their mind not to ask for aid; but after soliciting with earnestness for subscriptions, they fell short by the amount asked; and they had come to the conclusion that but one of two ways was left—to ask for aid, or to go without the preaching of the Gospel. They acknowledged that they were able, if *all* would do their duty; some had given beyond their ability, while others had not done as much as they ought. Under these circumstances, viz: the conceded ability of the congregation, I thought it my duty to address them upon the subject, if they were willing, and requested permission, which was granted. Accordingly, in the afternoon I laid before them the wants of the Society, its large and increasing field, with the great number of truly needy churches, and urged the duty of supporting their own pastor. I was at especial pains to say, that you did not lament giving the aid they had already received, nor were you unwilling to grant further aid, if it was needed—this would be done most cheerfully.

After the prayer-meeting in the evening, the trustees wished me to stay over the next day, and they would make an effort to fill up the deficit, and would let me know the result. The next morning was very rainy; but at noon they came to me, saying, the rain had prevented them from an extensive presentation of the subscription, but the few they had visited had made up one half of the required sum, and they would assume the responsibility of the support of their pastor, and ask no more aid. In your name I thanked them for their decision, gave back their application, and told them to keep it for their children. My interview with this people was very pleasant indeed. All of them expressed thankfulness that I had come among them and presented this subject, and were glad that they had determined to support their pastor. It put new life into them, and energy. I told them that I should return in September, for a contribution, and I would do what I could to keep the heart open, now it had expanded. The pastor warmly welcomed me on this errand, and offered, himself, to subscribe toward the amount, but they said he should not. I am persuaded we have other churches that can do likewise. They need to have their attention especially directed to the subject, and their hope and their sense of ability awakened.

THE HOME MISSIONARY.

*of the Executive Committee of the American Home Mission Society
in the month of July, 1855.*

mission last year.

to the West.
go to California.
Anamosa, Iowa.
all and Pike Grove, Wis.
Stonewoc, Wis.
Milwaukee, Wis.
Ford, Mich.
Upper Alton, Ill.
Newego, Ill.
Alexander, N. Y.
g, N. Y.
field, N. Y.
rette, N. Y.
N. Y.
Constable, N. Y.

appointed.

San Francisco, Cal.
Stonewoc, Wis.
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ena, Wis.
ton, Wis.
Genesee, Wis.
Lewton, Fredonia, and To-
nawassee and vicinity, Mich.
Port and Tompkins, Mich.
Onadilla, Mich.
White Lake, Mich.

Rev. Timothy Hill, Bremen, Mo.
Rev. D. S. Dickinson, Barrington, Ill.
Rev. A. W. Dixon, Chatham, Ill.
Rev. L. C. Gilbert, Crete, Ill.
Rev. Thomas Lippincott, Chandler, Ill.
Rev. H. D. Platt, Brighton, Ill.
Rev. S. P. Sloan, Winnebago, Ill.
Rev. Isaac C. Crane, Ligonis and Rox-
ford, O.
Rev. E. Barber, Florence, O.
Rev. W. H. Bay, Bashan, Racine, and
Rev. Xenophon Betts, Johnsonville, Ill.
Rev. J. Brecht, Luth. Ch., Upper Sag-
inaw, O.
Rev. E. Cole, Grafton and Eaton, O.
Rev. A. Cone, Brighton, O.
Rev. D. A. Grosvenor, Medina, O.
Rev. Francis Muzzy, Milton, O.
Rev. G. W. Palmer, Bath, O.
Rev. J. G. Spelman, Vermillion, O.
Rev. James R. Wright, Napoleon, O.
Rev. Daniel A. Abbey, W. Dresden, O.
Rev. P. Barbour, Mechanicsville, N. Y.
Rev. G. T. Everest, Masonville, N. Y.
Rev. Nathaniel Hammond, Wellsville, N. Y.
Rev. J. Lane, Evans Center, N. Y.
Rev. Peter Nickert, Ger. Evan, Luth-
ter, N. Y.
Rev. D. C. Osgood, North Elba and
N. Y.
Rev. M. W. Strickland, Black Creek and
son, N. Y.
Rev. S. H. Williams, Peru, N. Y.

Greenfield, legacy of Eunice Banks, by Dr. E. B. Belden, Esq.	100 00
Hartford, Fourth Cong. Ch., Mrs. Mary Patton, \$10; a Lady, \$1.	11 00
Lebanon, South Soc. Ladies' H. M. S., \$28 51; Ladies' Sew. Soc. \$20, to const.	
Miss C. E. Huntington a L. M., by L. I. Huntington.	53 51
Lebanon, First Cong. Ch. and Soc., by E. B. Potter.	3 00
Mount Carmel, Fem. Benev. Soc., to const. Mrs. Matilda W. Thayer a L. M., by Miss E. H. Dickerman.	20 00
New Haven, Mrs. Lucius W. Fitch, First Cong. Ch., by John Ritter.	3 00
College St. Ch., by E. Benjamin.	780 64
South Cong. Ch., by E. L. Miner.	190 08
New Milford, James Hine, First Cong. Ch. and Soc., by G. W. Whittlesey.	66 09
Norfolk Cong. Ch. and Soc., by Rev. J. Eldridge.	2 00
Norwich, Ladies' H. M. S. (second and fifth Chs.), by Mary B. Williams, Main St. Ch., of which \$100 is from W. A. Buckingham, to const. Miss Mary Ann Tracy, Miss Naomi H. Tiffany, and Miss Lucretia Throop, L. M's, by J. M. Buckingham.	64 56
Fourth Cong. Ch., by Rev. O. P. Bush.	51 00
Plainfield Cong. Ch. and Soc., by Rev. H. Robinson.	228 00
Rockville, First Presb. Ch., by Rev. John Peck.	210 00
Iherman, First Cong. Ch., by David D. Hoag.	21 00
Stonington, Aux. H. M. S., by Miss L. A. Sheffield.	38 00
Terryville, Cong. Ch. and Soc., by M. Blakesley.	15 00
Tolland Co., H. E. Soc., by J. W. Stickney, Treas.:	30 50
North Coventry, Cong. Ch. and Soc., by N. Root.	16 00
Rockville, First Cong. Ch. and Soc.	45 00
Tolland, Cong. Ch. and Soc.	
Washington, Cong. Ch. and Soc., by Rev. E. Lyman.	49 50
West Willington, Ladies' Benev. Soc., by Rev. D. Bancroft.	71 76
	30 50
	141 76
	186 00
	15 00
NEW YORK—	
Barryville, Cong. Ch., by Rev. F. Kyte.	2 55
Brooklyn, N. Y.	
First Presb. Ch., Mrs. W. S. Packer, \$100; Pew \$7, \$10; S. Smith, \$3; Curtis Noble, \$15; I. W. Spencer, \$10; A. A. Lewis, \$10; W. H. Boyd, \$25.	173 00
Siloam Presb. Ch., by Rev. A. N. Freeman.	90 00
South Presb. Ch., E. Hamilton, \$30; Mon. Con. Coll., by J. Milton Smith, \$108 58.	198 58
Landen, Cong. Ch., by Thomas Stone.	22 20
Castle Creek, Coll. by Rev. H. Smith.	10 00
Jatakill, Mrs. Malbone Watson, L. M., Ladies' H. M. S., by Jane E. Sayre.	80 00
Jelbt, Presb. Ch., by Rev. D. Torrey.	3 00
Quabing, First Cong. Ch., by D. S. Williams.	80 00
Greenville, Miss Martha Hickok.	50 00
Warren, Presb. Ch. Mon. Con. Coll., by E. Ketchum.	30 00
Indson, First Presb. Ch., by Charles Paul.	4 94
Jefferson, First Presb. Ch., by Rev. W. J. McCord, Coll., \$9 18; Mon. Con. Coll., \$6 75.	84 67
Jayden, on account of legacy of Euel Kimball by R. Kimball.	15 98
Lower Aquabogue, Cong. Ch., by Rev. E. H. Rice.	4 00
Lowville, Mrs. Hannah Bailey, dec., by Rev. N. Bosworth.	9 43
Lyons, a friend, by Rev. L. L. Radloff.	17 00
Maine, Cong. Ch., Mon. Con. Coll., by Rev. W. C. Boyce.	5 00
	9 50

Masonville, First Cong. Ch., Coll., \$12 50; Rev. G. T. Everest, in part, to const. Mrs. Olive C. Everest, L. M., \$12 50.	25 00
New York City.	
Mrs. James Stokes.	9 00
Madison Square Presb. Ch., J. C. Baldwin, \$200; E. R., \$50.	250 00
Mercer St. Ch., Roe Lockwood, \$50; A. H. McCurdy, \$20.	70 00
North Presb. Ch., by A. Phelps.	30 00
Church of the Puritans, by Richard Brown, Coll., \$69 57; by G. D. Phelps, \$150; H. T. Morgan, \$100; J. H. McGaw, \$30; Wm. Allen, \$25; A. P. Dwight, \$10; J. M. Camp, \$15; E. M. Kingsley, \$10; Horace Southmayd, \$50; J. Bradley, \$10; C. E. Hatch, \$25; a friend, by O. E. Wood, \$100; others, \$52.	686 57
Oswego, Mrs. Abigail H. Dwight, L. M., Port Leyden, Ladies' Benev. Soc., by Mrs. H. L. Hoag.	30 00
Randolph, Cong. Ch., by Rev. O. D. Hibbard.	10 00
Redford, Presb. Ch., by Rev. J. S. Stone.	5 00
Southold, Presb. Ch., a member.	15 00
Syracuse, legacy of Daniel Hinesdill, by Israel P. Spencer.	2 50
Trouton Village Miss. Soc., by Rev. G. W. Douglass.	500 00
Williamsburgh, A. M. M's missionary box.	10 00
Wyoming, Elbridge J. Keith, L. M., in full.	3 00
	16 00
NEW JERSEY—	
Newark, South Park Presb. Ch., by S. P. Smith.	
Orange, Rev. Samuel Fisher, D. D.,	50 00
	2 00
PENNSYLVANIA—	
Honesdale, Presb. Ch. Sab. Sch., by Stephen Torrey.	25 00
Summersville, Horace Summers,	5 00
DISTRICT COLUMBIA—	
Washington, First Presb. Ch., Junior Miss. Soc., by H. McNeil.	1 63
VIRGINIA—	
Received by Rev. J. T. Hargrave:	
Presbytery of Winchester,	25 00
Middleburgh Presb. Ch.,	15 00
	40 00
TENNESSEE—	
St. John's Presb. Ch., by Rev. J. N. Blackburn.	5 00
KENTUCKY—	
Bowling Green, Mrs. M. K. Jones,	10 00
OHIO—	
Baltimore and Cross Roads, Presb. Cha., by Rev. Jesse Schlosser.	37 50
Genoa, Presb. Ch., by Rev. D. H. Coyner.	12 00
Jackson and Scioto, Presb. Cha., by Rev. L. C. Ford.	20 00
Kington and Portage, Presb. Cha., by Rev. A. D. Chapman.	9 00
Lacon, by William Fisher.	123 11
Lebanon, John F. Gould, to const. John F. Gould and Mrs. Margaret M. Gould, L. M's.	60 00
New Hudson, Presb. Ch., by Rev. L. Lovewell.	13 50
Perrysburgh, First Presb. Ch., by Rev. J. H. Newton.	7 25
Sharonville, Presb. Ch., by Rev. J. De La Mater.	5 00
Wheelersburgh, Madison, and Franklin, Presb. Cha., by Rev. Lyander Kelsey.	24 4

THE HOME MISSIONARY.

September, 1955.

		Donations of Clothing, &c.	
Rev. T. S. Milli-	5 00	Catskill, N. Y., Ladies' H. M. S., by Jana G. Sayre, box.	
\$5; Rev. James const. James O.	10 00	Exeter, N. H., Ladies' H. M. S., by Mrs. M. W. Mann, barrel,	42 66
Mount Lebanon, Philip Bevan,	10 00	Grafton, Mass., Cong. Ch., Ladies' Sew. Circle, by Rev. T. C. Bischoe, barrel,	74 45
		New Haven, Ct., Center Ch., Ladies' H. M. S., by Miss E. North, a barrel and two packages.	
ent,		Yonkers, N. Y., Presb. Ch., Ladies' Benev. Assoc., by Rev. D. M. Seward,	60 00
	4 81		
	10 00		
	7 88		
	23 00		
by Rev. George	45 14		
Rev. H. C. Aberne-	10 00	<i>The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of June, 1855. BENJAMIN PERKINS, Treas.</i>	
	25 00		
Rev. E. G. Smith,	5 00	Abington, South. Cong. Ch. and Soc.,	16 50
Rev. S. P. Sloan,	5 00	Abol. Rev. Mr Norton's Soc. to const. Elias Bassett and Jacob Kendall L. M.'s,	63 80
mond,	1 00	Attleboro', Fem. Benev. Soc., \$41 22; Ladies' Miss. Sew. Circle, \$25,	65 22
Rev. Jacob Chap-	25 00	Barnstable, Centerville Cong. Soc.,	22 55
l., Mon. Con. Coll.,	25 00	Bedford, Trin. Ch. and Soc., Mon. Con. Coll., Belchertown, Lad. Sew. Circle,	32 40
Ch., by Rev. Asa	10 00	Berkshire and Columbia, H. M. S., L. Church, Treas.,	20 00
Ch., by Rev. C. R.	7 50	Boston, A. L. and S. S., to const. Henry Blodgett a L. M., \$30; a friend, \$0 50,	200 00
resb. Ch., by Rev.	10 00	Braintree, Rev. Dr. Storrs' Soc., Quar. Coll., Brookfield, Mut. Ast. Soc., S. W. Lane, Treas.,	20 50
Co., by Cyrus Rice,	8 00		18 00
y Rev. J. R. Dunn,	10 00		
		Hardwick, Cong. Ch. and Soc.,	77 05
		Oakham, Cong. Ch. and Soc.,	52 00
		New Braintree, Cong. Ch. and Soc.,	60 50
		Sturbridge, Cong. Ch. and Soc.,	81 85
		Meeting of Conference,	12 87
dia, Presb. Chs., by	9 00	Chatham, Rev. Mr. Dickinson's Soc., to const. Dr. Joseph Atwood a L. M.,	\$54 50
cousta, Cong. Chs.,	20 00		
ells,	15 00		20 65

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

Vol. XXVIII.

OCTOBER, 1855.

No. 6.

Home Missions, as connected with Christ's Dominion.

The following extracts are taken from the noble and stirring discourse delivered on the eve of the last anniversary of the American Home Missionary Society, by Rev. RICHARD S. STORRS, D. D., of Braintree, Mass. The text was taken from Revelation xix. 12: "*And on his head were many crowns.*"

The Claims of Christ upon the American People.

On no people under heaven hath he stronger claims. Were another prophet to arise, having his eyes open upon the land given to us, he would exclaim, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" We are made to ride upon the high places of the earth, that we may eat the increase of our fields, and suck honey out of the rock, and oil out of the flinty rock. Nations have been driven out before us, greater and mightier than we, that we might enter in, and take the land for an inheritance, as it is this day.

You hardly need to be reminded of its extent; embracing, as it does, an area larger than that held by the five controlling powers of Europe, and, excepting Russia, more than twice as large as all the European States and kingdoms combined. Nor need you be told of its rapidly increasing population; of its remoteness from the battle-field of the old world; of its mild and popular government; of its civil and religious freedom; of its wide spread intellectual privileges; of its abundant contributions to individual wealth, and to national prosperity; of its commercial advantages, and its boundless resources for promoting the moral improvement of the world—to be convinced that He, on whose head are many crowns, justly expects from it a large revenue of glory.

through the commoned learning, piety and wealth
state authority and hierarchical institutions, ask
more than civil rulers, for permission to select i
its inquiries; and the heart bows to the God of l
respective of all constraint. And where in the
perfect garden of nature—a land superior in its r
streams—a land more teeming with riches on its
prolific in animal, vegetable, and mineral produc
and skill, and more exempt from the malaria that s
cast over other regions of the earth?

Then, whether from the eminence we occupy
Southward, immense territories open on our view
of Magellan, more or less inhabited throughout,
and happy populations, whenever the Sun of Ri
tangled forests and uncultivated plains. The lof
ant intervalles, the most majestic rivers are there
fanies of superstition, degraded by stolid ignoranc
under the weight of despotism's iron arm, or t
Amid these sad influences, millions on millions
other swelling millions are to follow them in fut
radiations of a purer light, or to continue blind
determined by the pervading spirit of the Amer
arouse them to a just appreciation of their intelle
inalienable rights with which Heaven has invest
their vindication. Schlegel, a few years since, r
ders' then threatening the quiet of European
nursery of all these destructive principles, of th
and the rest of Europe, to be North America."
principles of civil and religious liberty, that h

shall remain unblessed by them! But the Gospel alone, diffused in purity over the length and breadth of the land, and permeating in its influence the whole population, will give us that character, and render us the benefactors of the world. Let our people swell to scores of millions, and be pervaded by the spirit of wisdom and piety breathing from the oracles of God, and then every ship that leaves our shores, every civil or religious embassy to foreign lands, shall carry abroad an influence grateful to oppressed humanity. Thus, in a few short years, religious and civil emancipation shall crown the aspirations of all people; the dove of peace shall spread her wings over all lands; and earth, throughout, shall bow to Heaven's authority! Abundant, then, the revenue of glory flowing in upon Him who "weareth many crowns."

The Church a Safeguard.

Moreover, the Church is man's only safeguard against exterminating judgments, this side the grave. The little Church of the old world is no sooner shut up in the ark of gopher-wood, than the wheels of nature leave their track, and plunge man and beast, mountain and field, beneath the ocean wave! So long as one heir of heaven dwells in Sodom, the city is safe; the moment he departs, the people of the curse meet their doom. And when true Religion, as incorporated in the Church, shall have finally left the habitations of men, the Angel of God, standing on the earth and on the sea, will lift his hand to heaven, and swear that time shall be no longer! Annihilate the Church, and you extinguish the light of the world. Lay her inclosures waste, let infidelity plant its foot amid the hills and vallies of a nation, and pour its streams of deadly pollution through her mountain gorges—let the dark banner of the god of this world float over the dismantled towers and down-broken walls of the Church—then the Holy Spirit no longer humbles the pride nor subdues the unbelief, that bend not beneath the thunders nor melt before the flames of Sinai; but turning tearfully away, he leaves the fearful sentence pealing upon the ear, "Let the despisers wonder and perish."

'Peace and good will' to suffering humanity, breathe only from lips that invite the weary and heavy-laden to Christ for rest. The relief of the disordered mind and the wounded spirit, supplies for the sons of want and for the stranger in distress, forgiveness to the enemy, equity to the oppressed, are promptings of the same authority that converts the sword into the plough-share, the spear into the pruning-hook, and that secures to every man the shadow of his own vine and fig-tree. Irreligion and superstition, infidelity and delusion, are equally powerless of good and prolific of evil, wherever they prevail.

Danger.

Think you there lurks no *danger* in the prevalence of such delusions and heresies among the spreading millions of our country? Is there no danger to the stability of divine institutions, and to the souls of men, when the oracles of God are unheeded? when the great commands, on which hang all the law and the prophets, are practically disavowed as the rule of life? when the national conscience is defiled by contact with oppression, and our country, as one expresses it, "still drags after it Slavery, that fatal heritage of another age, as the convict drags his chain and ball"? when this immense and enduring system of legalized oppression overshadows us with a cloud, dark and portentous as Egypt's night, pregnant with storm and tempest, and threatening righteous retribution for injuries inflicted on God's image in the form of humanity? when the pretensions of an apostate Church to the exclusive possession of Heaven's grace are treated with respect, and her schools and colleges share Protestant patronage? when the

Though we cry "peace, peace," war is kindling of Slavery are to be fought to their end, on our slumbers and delicious our dreamings, the neath us, may burst forth ere we are aware, dreams and liberties together! Well may we find the Bible an insufficient guide to heaven; who Lord Jesus Christ; and who proclaims plenary the price! Well may we fear the ecclesiastical in chains for more than a thousand years; de doms, and shedding blood enough for navies to remorseless grasp the liberties of every Christian word of God! I say, well may we fear this, so and ambition, covetousness, and a reckless discretion their ascendancy in high places.

Nor are these dangers to be successfully met opened, and the pulse of the great community spirit of prophecy, assuring the downfall of wh against God. Then will the heralds of salvation go forth to the conflict in vastly increased combined energies of Zion, their courage and high "play the man for God" against principalities ness in high places.



The Right Spirit

Fain would I see every where displayed the and her aged parents, and still, by economy, save Gospel to the perishing! Or of another, who of her childhood, for the toils of a factory, that ignorant, and sustain the missionary abroad!

Appeal in behalf of Home Missions.

No churches in the land are more ready to deny themselves, and to identify the interests of the church universal with their own, than those planted and nurtured by Missionary labor. Their piety is indeed often warmer, and their active devotedness greater, than that of churches long nursed in the lap of ease and plenty.

Well did I know a feeble church in New England, gone so far down the valley of the shadow of death a few years since, that when one of the most eminent of our foreign Missionaries, previous to leaving his country, offered them three months' service, if they would simply *board* him, they declined the overture, through inability to meet the terms. The Missionary Society, like the Good Samaritan passing by and seeing their distress, had compassion upon them, took them up, and cared for them. A few years only elapsed, when religion revived, strength returned, they rose up in the name of the Lord, disclaimed further dependence on man, and, beyond their expenditures at home, cast four hundred dollars at once into heaven's treasury for distribution abroad; and they have increased their contributions, till now no country church exceeds them in liberality! Only a specimen this, of what is in the course of accomplishment throughout the land, by the action of the American Home Missionary Society.

A large proportion of the youthful talent, directed to the ministry, and to other benevolent agencies, is drawn from Home Missionary fields. "God has blessed my labors," says one, "to the conversion of FIVE YOUNG MEN, well prepared by nature and grace to preach the Gospel. What shall I do with them?" "I have sent three young men to college to-day, who I expect will be ministers," says another; "and my church is not only giving the dew of her youth to the Lord, but has this year returned more than a hundred dollars into the treasury."

Then, if the interests of common school education, if habits of industry, the cultivation of a noble public spirit, the advance of temperance, and the maintenance of just law, and of true social order, are better sustained in one portion of Zion than in another, it is where the laborious Home Missionary is established and at work. Beyond other men, he feels the presence of "a great cloud of witnesses." Not the eyes of his people only, but of his brethren abroad, and of the churches at large, as well as the eye of Heaven, are upon him, constraining him to lay aside every weight, and to run with patience the race set before him. And many of the loveliest spots amid New England communities are those where the heart and hand of the Missionary have nurtured trees of righteousness for transplantation into the Paradise above.

And now, dear brethren, let me ask you, in the presence of Him who "weareth many crowns,"—for He is in the midst of us!—*What will ye do*, beyond what ye have already done, to raise from the dust some hundreds of feeble churches, long since planted by the hand of God? and for the younger churches, struggling against difficulties for a precarious existence? What will ye do for the planting of other churches, by scores and hundreds, to form radiating points of Immanuel's glory? and for the restoring of Sabbaths and sanctuaries to the destitute HALF of your country's population? In a word: *What will ye do*, to give "the kingdom, and the greatness of the kingdom, and the dominion under the whole heaven," into the hand of the Great God your Saviour? More effectively you cannot labor for this end, than in multiplying and sending abroad heralds of salvation, over the whole reach of our moral desolations, following them with your "prayers and alms," like the Roman centurion.

Nor is the encouragement of Providence small, to those who heartily labor

THE HOME MISSIONARY.

the Society whose anniversary we celebrate has, whose aggregate services, for twenty-nine years, whose hundred years of missionary labor; who have built the churches more than a hundred and thirty-two have established thousands of Sabbath Schools and Bible character of hundreds of thousands not yet brought of Heaven on this enterprise, and the Divine influence of righteousness, cannot be doubted. And what as they have started and sustained in their respective direct influence in the establishment of the Common the College, amid the prairies and forests so lately to buffalo, or the wolf and the Indian hunter; when we up a thousand leagues of fallow ground, gathered out into a fruitful field, and cast up a highway for the to God—have we not the marked encouragement of these labors of love?

ask again, will ye do in the future, beyond what ye have done to-day? Surely, you will not for a moment forget that the of unsurpassed extent and glory, are here being laid the lapse of a century or two to cover the broad lands of millions, who shall extend a resistless influence. And is it not wise—nay, is it not imperative on us to do it—to plant the Gospel in its purity, at the earliest opportunity? and then to sustain it, by every required sacrifice and meekness shall be firmly grounded, as the

Eternal sits for judgment! Brethren! shall they be yours? Your own hearts will decide; your deeds will tell! Let that decision and testimony be entered on the records above, in characters of light, at this auspicious hour! Then shall the full fruition of earth's labors, and of heaven's honors, be learned by you, in the presence of Him whose many crowns fill the upper world with joys that mortal eye hath not seen, nor ear heard, nor heart conceived!

And now, "Awake, O north wind, and come thou south, and blow upon this garden of the Lord, that the spices thereof may flow out!"

Incidents of Missionary Experience.

OREGON.

From Rev. George H. Atkinson, Oregon City.

Good Compound Interest.

Our church numbered, when I came, seven members; there have been added, by profession, sixteen, and by letter, twenty-three; making a total of forty-six. Twenty-five are still in communion here.

During this seven years our church and society have raised more than \$7,500 for religious and educational purposes. Of this sum, \$1,260 have been towards my support; \$1,000 have been given to educational institutions, and nearly \$1,000 for church-building; and more than \$5,000 for Home and Foreign Missions. During this period, your Society has granted us \$3,500.

Thus we have doubled upon your charities. We have raised, through your aid, twice as much as you have given us, all in furtherance of the same cause. On making a little estimate, I perceive this to have been the fact at Portland, while Rev. Mr. Lyman was there. The contributions at Salem, also, will not be much less than two-fold upon your grant for their pastor.

I know not whether a larger induction from facts would show the same results, but I am led to conjecture that the investments of the Home Missionary Society are the best paying capital in the land.

It is to be kept in mind that we, in Oregon, have been merely laying foundations, and that, too, in troublous times. We who now preach, are, we trust, only the pioneers of a better and nobler race

Profit of Home Missionary Investments.

We publish the foregoing extract quite as much for the thoughts which it suggests, as for the interest of the facts themselves. Indeed, there is nothing remarkable in the facts, nothing unusual. This very circumstance, however, is what clothes it with significance to every thoughtful and benevolent mind. The case stands thus:—Oregon is a peculiarly hard field for missionary effort. Neither the character of its original emigration, as a whole, nor the circumstances and modes of the original settlement, were favorable to the success of christian enterprises; and yet, even here, the money investment doubles itself, *in money*, within seven years. This pecuniary success is, however, but the outward sign and proof of a moral and spiritual work, which cannot be seen with the eye, or weighed in balances, but which shows itself in fruits of order, intelligence, affection, morality, piety and liberal benevolence—or, in other words, in the *success* of the colony; for the colonization of no country can be esteemed successful, unless a healthful social life is created there; and there can be no "society," worthy of the name, without the prevalence of the cardinal principles of christian virtue. But let us take another view.

What shall the Rich Man do with his Money?

The character of our wealthy men is often misappreciated. We have no doubt that very large numbers of them do most

play and dispose of my
 a, now, put the matter
 money is a "motive pow-
 ke that of waterfalls, of
 vder—is to produce ac-
 the *best ends*, when used
 lest kind of human ac-
 sely used for these ends
 as to be most certain
 atest amount and great-
 every noble, and of the
 A rich man turns the
 h in one direction, and
 ntry palace, gardens,
 ures, dinners and dan-
 it channel, and a rail-
 e, a forge, or a planta-
 slaves, is the result;
 illage round a cotton
 s a hundred students
 ; and yonder, fills a
 n Sabbath days with
 o the word of God,
 he paths of rectitude
 , clothes a community
 christian industry and
 christian character.

CALIFORNIA.

Hard at Work.

The recent accounts from this State wear a double complexion. In the first place, the pecuniary embarrassments of the country have borne very heavily upon many of the churches, so that some who had expected soon to meet their own expenses, remain on our hands; and one that had already attained the point of selfsupport, has been compelled, for a short season, to become a beneficiary of this Society again. The financial atmosphere of California is very trying to all but the most robust constitutions.

But, in the second place, it is most encouragingly manifest, that the cause of Christ has met with no serious check, notwithstanding the difficulties with which it is forced, for a season, to contend. The ministers and churches are energetically prosecuting their blessed mission; the Agent of this Society is devoting himself with praiseworthy vigor and success to that great and essential portion of Home Missionary work involved in the service.

*From Rev. William L. Jones, Camptonville,
Yuba Co.*

Are they "Mountains?"

It is so long since you heard of our safe arrival in San Francisco, and our departure for the northern mines, that you may begin to think we are lost among the mountains. However that may have been, we are at last stationed in Camptonville, where we have spent nearly two months. From San Francisco we went, according to Mr. Hunt's suggestions, to Grass Valley, where I left Mrs. Jones, and went to visit two or three places, among them this. But my brethren recommended that I take a wider circuit, and visit several destitute places, where members of their churches were scattered, and reach in each of these places—become better acquainted with the state of the country, know more of the people, and so perhaps, be better prepared to go to work in the place in which I might remain. This I did without additional expense to the Society, and visited six or eight places north-west from Nevada, traveling over the mountain trails, sometimes on horseback and sometimes on foot. I found the country wild and rough, exceedingly hilly, but not corresponding exactly to my ideas of a mountainous country. These "mountains" are high ridges or table lands, covered with heavy forests of pine, spruce, and cedar, and separated by very deep ravines. The settlements and mines are generally on the tops of these ridges or flats; to which water is brought from the streams that flow in the bottoms of the ravines, by king it out a long way above, and bringing it down, and at the same time up, to the tops of the flats, in ditches. Traveling over these regions seems to me not so much like climbing mountains and then descending, as like going down into the wells of the earth and coming up again. I always enjoyed being on the mountains, where I could look off and down, and feel that I was there; but, the naked fact that it is two or three thousand feet above the level of the sea, when he is surrounded by forests, and can see little but pine trees, is not much about it very grand, that I discovered. These remarks apply only to the first 300 miles above San Francisco; they say it is better beyond—still, I like these mountains. The air is pure and climate healthy.

The Villages and their Inhabitants.

My meetings in those villages through

short notice; but as many as thirty or forty people were generally present, and listened with attention. Among them were always found those who deeply felt the want of religious privileges, while too often were found, outside, others who had been professing Christians at home, and meant to be again when they returned, but who plainly declared they had no time for such things here; while others, again, staid away that they might be able to gratify a low vanity, by being able to say, when they returned home, that they had not been inside of a church or heard a sermon for two—three—or five years! I was gratified to find that, in the absence of churches, or even school-houses, I could occasionally discover an empty gambling saloon or drinking house. These are often the largest and best rooms in a town; but they have been doing a losing business of late, since the "Sons of Temperance" established their organization in almost every place; and, again, since the late gambling law has come in force, there are still more rooms to let.

I found Camptonville a pleasant little village, about two years old, in the midst of an extensive mining region but lately opened. There were about twenty families, and one or two thousand miners. There is a large number of Welsh people in the place, who emigrated from Ohio, Illinois, and Iowa, and who are among our most steady and enterprising citizens. Within a circle of two miles, there are three other mining villages nearly as large as this, and in none of these places had they any stated preaching. I preach twice in this place every Sabbath, and once in one of the other places, and hold a meeting during the week at a village about a mile out. This seems but a short distance, but being separated from us, as all these places are by a ravine and creek, it is not an easy walk, and quite as far as it is pleasant to walk on a California trail, when the night is dark. The usual congregation here is from forty to forty five, and in the other places about thirty five.

Sabbath Excuses.

Others would go, but cannot leave their business. They say it is impossible to trade and shut up on the Sabbath. Miners must wash up their gold when the water is shut off, and that is only on the Sabbath. Blacksmiths must sharpen the picks, which are brought in only on the Sabbath. The Shoemaker must not turn

THE HOME MISSIONARY.

lawyer must see men only on the Sabbath. A gold dust, must attend when it comes in, that is on the Sabbath. These are people here, as who can find time to see the doctor, only on the Sabbath.

Then almost every man has a concert or show, of whom we should hear; miners who have no day in which to enter; young men have no time; and young ladies no time.

After all these things taken into consideration, it is no wonder that of several thousand only forty five who are in the worship of God. Each hard, faithful and these difficulties are

should never be otherwise—people should provide for their good LITERATURE; for the workmen tools, and they are rightfully

MINNESOTA.

The exigencies of the mission are every day increasing, and, at present time, with unexampled rapid pecuniary disasters of last year, retarded the financial prospects of expensive missionary churches in Iowa and elsewhere—and the effect that prevailed then, are now effect of bringing upon us higher of ministerial support from the West. Most of the aid at the West. Most estimates the Committee are compelled to acknowledge as just; and, relying on the liberality of the Society's patrons, the Providence whose instrumentality is the privilege of us all to be, they have cases referred to, ventured upon advance on previous years. The advances must continue. The

crance.

The cause has made a quiet of the town operation of the law and when the "Maine" it undoubtedly will

From Rev. Samuel W. Pond, Shukopee, Scott Co.

Sabbath-breaking Emigrants.

Many arrive among us from the East, who seem determined to embrace the opportunity here offered to escape from the restraints formerly imposed upon them by the religious habits of those around them. Many who were esteemed strict observers of the Sabbath, at the East, become, at the West, open and habitual violators of that day. Such things, however, are to be expected, and we are more grieved than surprised by them. Though the state of society here is very far from being satisfactory to the Christian, we have reason to hope for better things hereafter. The strife and excitement in regard to land, must soon in a great measure pass away; and I hope will be succeeded by a calm, favorable to the spiritual interests of the people. Some are now found in almost every neighborhood, who "seek first the kingdom of God and his righteousness," and we trust that their example and prayers, through the supply of the spirit of Christ, will lead others to glorify our Father who is in heaven.

IOWA.

In Labors Abundant.

We have had some sickness in the family, which has interrupted my work somewhat; and much of my time since the first of May has, from absolute necessity, been taken up in manual labor on my house; since, for a part of the time, we have been exposed to the peltings of every storm, there being neither windows nor doors to our habitation. It is now comfortable, and my time in future will be wholly devoted to my appropriate work. Till now, I have had no study, or any place at all suitable for a study, since I came into this new field. My own health has been, for the most part, very good; so that, with one exception, I have preached two and three times each Sabbath during the quarter.

The Mourners Blessed.

Deaths have been unusually frequent; and God has thus spoken to many persons who would not otherwise listen to

has he been dealing with parents in this way, in taking their tender offspring to himself. In three instances, have such providences resulted in the conversion of the parents; and, what adds to the interest of two of these cases, the parents have themselves been called to their reward. One of these was a lovely sister of the church, who joined us at the previous communion, and had already greatly endeared herself to us all by her amiable and gentle deportment, and her humble and devoted piety. The death of her dear babe deeply wrought upon her mind, and arrested her attention to the importance of a personal interest in the Savior, that she might be prepared to meet her darling one in heaven. The abundant grace which God was disposed, in his infinite goodness, to bestow upon this dear sister during many weeks of her distressing sickness, and especially at the closing scene, gives ample testimony that the Savior had accepted her repentance and consecration, had adopted her into his family, and has now received her to himself.

The other instance was that of a gentleman who came into this place last fall, in search of a home for himself and family. Not long after he arrived here, he was attacked with a fever, which terminated in a spinal difficulty. From the time he was first taken till the day of his death, he was the subject of distressing pain and sickness; he was seldom able to sit up more than one hour at a time, and for weeks was wholly confined to his bed. I visited him several times, and had frequent personal conversations with him, in reference to his eternal interests. From the first, I found him very tender on the subject, but yet undecided about devoting himself at once to the Lord Jesus Christ. This I urged him to do without delay, as I felt confident he had but a short time to live. In the mean time, I advised him to send at once for his wife, who arrived some six weeks before he died. He became more deeply impressed, and began gradually to indulge a hope that his Savior had pardoned his sins, and that the Father had received the prodigal. Before he departed this life, he gave pleasing evidence of a work of grace wrought in his soul. Upon the arrival of his wife, he began at once to urge her to immediate repentance and belief in Jesus. She had previously been thoughtless and indifferent to the subject, even under God's chastisements, but promised him to make it the purpose of her life to become a Chris-

dence in the only Being who can possibly save!—a religion which alone sheds over the sepulchre of our treasured affections the rays of a glorious immortality, and assures us that we may not mourn their departure as those who have no hope. How much I felt and realized this at the funeral of that brother, as I discoursed from the words of the Apostle, addressed to his afflicted brethren in Thessalonica, "For if we believe that Jesus died and rose again, even so them also which believe in Jesus will God bring with him!" And what a noble Society is that, which seeks to bring this religion, with all its cheering hopes and consolations, to the dwellings of the destitute of this land, and to the abodes of the bereaved and afflicted, offering them to each and every soul for his free acceptance! Oh, how many, now in eternity, are happy in the fullness of God's love, having been led to embrace the Savior through the friendly warnings and entreaties of its servants! May Heaven continue to smile upon it, and give it increased facilities for enlarged operations!

From Rev. A. R. Mitchell, Salem, Washington Co.

Sabbath Desecration.

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attend

amed of the Gospel of Christ; for it the power of God unto salvation to ry one that believeth.

From another Missionary.

A little of "sunny side" has recently erred into our experience. A young ehant of this place had subscribed dollars towards my support, to be d during the year; but has already d, in cash and other things as pre- ts, what amounts to about \$18.00. is is an exception for a new country. t perhaps as the country becomes her, the exceptions may become the e. The same young man, with his e, do what is better still. They h constantly attend the Sabbath-ool, as teachers. Our churches, per- s generally, in the West, suffer for hing so much as for the want of self-ying labors on the part of the mem- s.

There are many little experiences in life t remind us of the widow's mite, which, gli, to the eye, of but trifling value, to the appreciating heart, so price'less. easy was it to bring sunny thoughts the mind of this missionary, and to him feel hopeful and cheerful in his ! The truth is, that when the sky is ist and all the earth is mourning be- its shade, a single beam of sunshine h the cloud is sufficient to break the nd to touch the whole landscape v'ness.

WISCONSIN.

*Hiram Marsh, Nienah, Win-
nebago Co.*

A Chapter.

ame to this place, last March, was small and disheartened, l, notwithstanding their res- s for a supply, entirely with- d means of grace for more ear. Their neat little brick ed by their former enter- itice, was now *vacated* and Sabbath assembly; no : no Sabbath school for

their children. Instead of weekly of praise, "their harps hung upon willows," and their prayers went t Jesus, for the Gospel.

On the last Sabbath in March, previous to my arrival, one of their n ber, interesting and beloved, was c signed to the silent grave, leaving widowed husband and two motherl children to mourn their irreparable lo and upon the minds of the communit a solemn impression of the uncertain of life; also, before the close of thi week, a mother of five children, and father of seven, were both buried in on- day. Twelve orphan mourners and two widowed companions attended at one funeral. What a solemn introduction for a missionary! The congregation at our place of worship was, at first, very small, the people having stayed away, or else gone to other places for spiritual food. Their return to our place of wor- ship has been very gradual, yet our con- gregation has been regularly and con- stantly increasing, to the present time. Now, our house is often comfortably filled, our Sabbath school prospering, our prayer meetings well sustained, and our singers meet regularly once a week, to improve themselves in their art. Our hearts have also been encouraged and gladdened, by the addition of eight to our number, by letter, an addition not only to our numbers, but apparently to our graces and spiritual strength.

In view of these returning blessings, as they come along, one by one, tears of gratitude have been often shed during the last three months.

With an increase of one half in the congregation, and one quarter in the church, and an entire Sabbath school organized, and prayer meetings doubly interesting, we thank God and take courage! As a people, we acknowledge the peculiar providences toward us; and our prayer is, for continued prosperity, for holy consecration, and for perseve- ring fidelity.

*From Dr. Horace M. Parmelee, Oak
Grove, Dodge Co.*

More of the "Sunny-side."

I have recently been cheered by a manifestation of sympathy and interest on the part of this people which I feel at liberty to mention. A valuable cow, upon which my family depended very much for support, sickness

f it, one of the mem-
was busy in making
another; and in three
her valuable cow was
most of the expense
dollar contributions
people. Thus, what
to be quite a serious
family, has resulted
to us and to the peo-
ir sympathy and in-
g me in my efforts to
in spiritual things—
the bond of union
nd people. What
e an afflictive event,
sing in disguise."

A. Niles, Watertown,
son Co.

Do Something.

sing need of an edu-
which would exert
e upon our children
er doing what I could
finding nothing done,
teacher, on my own

publisher of liberal books, No. 1, Bow-
ery, N. Y.," giving Thorburn the lie. I
have all this to look after, so far as it
may be of importance to the interests of
religion. Infidels here are very busy,
and the Age of Reason, and books of
like character are circulated freely, a
new supply having just been received
from Boston.

Inclosed, I send you a letter containing
a contribution to your Treasury. The
writer hit the nail on the head when he
says that "we ought to cast in our *might*
to aid in advancing the cause of our
blessed Master." If more *mights*, and
fewer *mites* were cast into the treasury
of the Lord, I think the Millenium would
dawn some minutes before it will.

MICHIGAN.

From Rev. George Burnum, Medina,
Lenawee Co.

A Blessed Law.

Moral feeling and sentiment is being
elevated, and is gaining strength in this

healthy upon the first administration of this vigorous and invigorating prescription. The right to do wrong is not held in very high esteem by an intelligent people; and its exercise is not found promotive of either private or public prosperity. Wise men ask for nothing more than unrestricted liberty to do right: with the best helps to find out what right is. The woes of generations have taught us, at last, our duty and our privilege, in regard to this matter of liquor-selling, and it need not be imagined that the convictions which have been burned into the mind and heart of the people by this terrible experience, are to give way before a few technical abstractions and tricks of interpretation. The Maine Law will remain the law; for it is right. Doubts may be cast upon it, and its way may be hedged up for a time, but its ultimate triumph is sure. This liquor-selling is wrong. The people have come to see this clearly, and have declared it in their law. It is not to be expected that they will either cease to see it, or will take back their declaration.

From Rev. William W. Atwater, Hudson, Lenox Co.

To the Patrons of the Society.

I write this to announce, that another monument to the worth and excellence of the American Home Missionary Society has been raised. It appears in the fact that the Hudson Congregational Church, which has been dependent for several years upon your cheerful bounty, has now taken the position of self-support. As the bird just fledged, it leaves the fostering care of its beloved parent, and depends upon its own exertions for sustenance. With the help of your Agent for this State, the church was inclined to make extra exertions, by which it was found unnecessary to ask for your annual donation, and it was remarkable how easy the \$100 needful was obtained amongst us. Besides the salary, the church has raised, since January last, about \$100 for benevolent societies, with part of which they have made me life member of your Society. They have also purchased a carpet for the sanctuary, costing about \$45. *We speak not boastfully and suppose not that we have yet*

self-denial. But the church deserves great thanks for well doing; and doubtless their giving, instead of impoverishing, has enriched them. And sure we are that it is a happy condition to be so prospered of God, as to have arrived at the condition of self-dependence. We hope now, instead of being recipients of your bounty, we shall add somewhat to your means. The church would bless God for the Home Missionary Society, and render to you many thanks for your past liberality. We rejoice that, by taking this stand, you can use the means you have devoted to us, to sustain the Gospel in "regions beyond." Surely, we have very great reason to love your Society, for by your efficient aid; thousands hear the preaching of the word, who otherwise could not, and who in the judgment day will rise up and call you blessed, for the redemption you have helped them to obtain. Would that our example, of a little extra exertion, might encourage other churches to assume their pastor's support, and thus enable your Society to send the Gospel to the more needy and the perishing!

MISSOURI.

From Rev. George A. M. Renshaw, Dowd, Greene Co.

At the Eleventh Hour.

I have gone forth bearing precious seed, almost weeping at times, and afterwards have had some cheering evidences that I have not spent my strength for naught. The unbidden tear, often seen in the sanctuary and at the prayer-meeting, professions of renewed consecration, or of penitence, or of a hope of pardon through a Savior's precious blood—these things have sometimes filled my heart with gladness.

There is one, who is expected to die in a few days, whose wife I have regarded, for years, as a very tender-hearted Christian. Oh, the hours she has spent in weeping over her husband's impenitence! On the first of this month I preached at his house, baptized him, and gave him the symbols of the Savior's body and blood, while he was on his bed. I had visited him a few days before, and heard him relate briefly the history of his life, especially the anxiety which his mother had manifested for his conver-

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to make fourteen years
d become a Christian
heaven—how he had
in sin, and how won-
had followed him un-
appeared deeply to
spent his days in the
and at the same time,
nderful grace of God
him in, at the eleventh
years he had been one
sted an interest in the
ans. He said that he
park of hope," at our
; but a few nights be-
nine, his doubts and
moved. He talked to
ren with heart-touch-
t his request I prayed
family before I left.
ink it strange that I
g, if you had seen me
erstood my fears on
t in past years.
a pillar in the church,
American Tract So-
he peace, and a highly
has been taken from
society here, to a bright-
n his death I have lost

*From Rev. John Wettle, Boone
County.*

Germans in America

An experience of ten years
me to the strong conviction
this country the German
general, would do a great
if they were more American
have, for my own part, alw
much as I could to further suc
In June last, I attended the P
Synod, and the General Ass
S.) in St. Louis, in order to f
acquaintance with the rules
of the American brethren;
saw and heard has anew co
convictions. I know that
form of a church can be esse
vation; yet the welfare of a c
depends a great deal on this
pray for such a change is our
we might see, from every co
wide world, the people com
being baptized with the spiri
and forming but one grea
American nation. No ma
a man comes from; if he is a
tian, he certainly will become
We therefore look to

From Rev. Levi R. Morrison, Cross-timbers, Hickory Co.

The Kansas Difficulties.

I think it due to all concerned to say a word in regard to the Kansas difficulties. No where are the violent proceedings, which have so seriously affected some of our beloved missionary brethren, more sincerely regretted than in Missouri. Most of the secular papers I have seen condemn all illegal and violent measures in decided terms. The whole trouble, I think, was gotten up by reports of large forces of non-resident voters from the North. The owners of slaves, of course, are jealous. Demagogues, as is their custom, seize the occasion for their own advancement, and inflame the masses, many of whom welcome the occasion, to show their devotion to wealth which they are never to possess. The friends of order must wait their time, when sober counsels will be heard. For ourselves, and in South-western Missouri, generally, we apprehend no such difficulties. We are pursuing our work in peace.

Remarks.

It is gratifying to receive such testimony as this. The testimony is needed. The violence alluded to was so remarkable, so unparalleled in American history, so subversive of justice and of freedom, such a dishonor to the nation as a whole, such a reproach upon republican institutions, and so ominous of serious domestic discord, that no disclaimers or denunciations on the part of those near the scene of wrong, can be too prompt or too strong. Already has this excitement driven two of the most useful missionaries of this Society from their fields of labor; and ministers of various denominations have been subjected to its insults and its menaces.

Upon such wickedness it becomes all good men, especially all christian ministers, to pronounce their utter condemnation; and, as proper occasion offers, to do this with public and solemn emphasis.

The course of the missionaries of this Society—so far as known to its officers—has been such as honors their good name for fidelity and wisdom, and such as their position as servants of none but the Divine

tively demanded. They have not refrained from "speaking the truth in love." Whoso doeth this, is sure of his reward.

ILLINOIS.

From Rev. C. C. Cadwell, Richmond, McHenry Co.

Progress.

It is my privilege to report a good degree of religious interest in my field of labor. There has been, during the last three months, a retrograde movement on the part of some of the members of the church, while with the most, an advance has been made in religious faith and practice, so that, on the whole, I feel safe in reporting progress.

There are indications for good among our young people. Our conference meetings are well sustained. The last one, which occurred on Thursday of this week, was of much more than ordinary interest. The feeling was very generally expressed, that it was an occasion of profit to all. I cannot speak too much in praise of these meetings. They are of unspeakable benefit to us individually, and to our churches.

Daily Concert of Prayer.

Since the first of May we have observed a concert of prayer, occurring daily, between the hours of one and two. The object is, to pray for the spiritual growth of the members of the church, and for the conversion of the children of the covenant. The effect of this arrangement has been greatly to quicken some, and to promote the spiritual interests of all who have observed the concert. I do not expect that all will come readily into the plan; yet I find it to be of great advantage to me in getting at the true state of religious feeling in the church; and I confidently hope to see great good grow out of this arrangement.

Christians are not often enough reminded, specifically, of the relation in which they stand, as members of the church. To worldly interests, our attention is definitely directed by a continuous series of events, great and small, coming up incessantly from morning to night, the year round. Of spiritual interests, and especially of

cluded, except on Sabbath of disappointment, or be well if temptations visited us, seeing there is prayer—if arrangement of our brotherhood is there is such a tendency to its duties. I have prayed three times a week say prayers five times each pray together once

Enough.

which increased at present Wheatland, which Bloomfield, the southern county of Kenosha, the institute of preaching, the Germans and the Roman Catholics I have been solicited for upon it. I am at present near the center of the union of every alternate day I shall continue to tell. I am pressed, of importance in other things as often as my I should have said

zeal, have been openly condemned for crimes too shameful for publication. Thus the visible church is made to suffer, even to being despised, by those who are inimical to its prosperity.

It is impossible but that the inquiry will be raised—Is it necessary that a church should often be dishonored by such unworthy members?—Surely if cases of this sort occur to a "considerable extent," in any "section of country," the ministers and the churches are grievously at fault. The land can never be christianized, as long as those who are accounted religious men give the world such occasion to say, that there is nothing in religion. To "keep ourselves unspotted from the world," is half the battle gained; but to fail of doing so, is the whole battle lost.

God, not the God of the Hills or the Valleys.

At the present time harvest is an absorbing consideration. The wheat crop, for abundance and quality, exceeds all expectation. A few weeks ago, the farmers and many others were full of

they are fixed, irrepensible, and unchangeable! Nothing, according to the theory of our natural philosophers, seems to be left in the hands of the Almighty; but now that he has started this "machine" of the universe, he has also lost control of it; and it persists in going alone, independent of his will! It is not quite independent of *man*, indeed; since human power is interfering perpetually, and using, managing, controlling the laws of matter, for the accomplishment of human

purposes. It is only independent of God! He alone, the Maker of it all, *he* is the only one who has nothing to do with it, and has no power over it. Verily, the observation and reflection of these men have brought them to a result quite different from that of the Psalmist. They have found the end of all perfection, above. He found it below. To him, the heavens declared the "glory of God." To them, they declare the glory of — what?

Auxiliaries.

Connecticut Missionary Society.

The last Anniversary of this Auxiliary was held at West Meriden, Wednesday evening, June 20th, 1855. The Reports of the Treasurer and Directors were presented by the Secretary, Rev. HORACE HOOKER, and addresses were made by Rev. WILLARD JONES, of Central Falls, R. I.; Rev. N. H. EGGLESTON, of Chicago, Ill.; Rev. J. GUERNSEY, of Dubuque, Iowa, and Rev. L. WHITING, of Reading, Mass.

The following extracts from the Report of the Directors, present the main features of the Society's operations the past year:

During the year ending May 1, 1855, appropriations were made to thirty six churches and congregations.

Total appropriations in Connecticut, \$3,866 66. During the year \$2,000 were remitted to the Parent Society.

An appropriation of \$500 was made at the beginning of the year to the Rhode Island Domestic Missionary Society. — In consequence of increased receipts by that Society, notice was given us some time since that not more than \$300 would be requisite. Nothing has yet been drawn towards the payment of the appropriation, and probably no part of it will be needed. These churches will have learned, from the experience of want, to sympathize with the destitute, and may be expected henceforth to enjoy in large measure the blessedness of giving for their relief.

The receipts of the society for the year ending June 1, 1855, were \$7,872.74. In addition to the donation from our

It is gratifying to be able to say that a year marked by the high price of almost all the necessities of life, has touched so lightly on the pastoral relation in the churches aided by this Society. Three pastors have been dismissed at their own request, and six have been installed. By their own self-denial, or by the liberality of their people, the pastors have sustained the increased burden. Our appropriations, the past year, were enlarged but in a single instance, while in several others, they were diminished. The trial in this respect, through which these churches have passed, furnishes pleasing evidence of present stability, and hopeful indications of permanence.

The amount of contributions to benevolent objects reported from twenty eight of the thirty six congregations, aided this year by the Society, is a fraction less than one half of what they receive from our Treasury. In account with charity — if nothing was contributed by the remaining eight — our feeble churches would be in debt for the year a trifle over \$2,000.

General View.

What this Society has accomplished within our own borders, would appear from an ocular view of the weak churches in contrast with the waste places which were the occasion of its existence. If we would, however, fully comprehend what it has done for Connecticut, we must not contrast the present with the past, but with the present, as it would have been under the unchecked causes of decline, — without the culture of this Society, some cases would doubtless still cheer our moral desert — how many or how large we are hardly left only to

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rations of the Society of Connecticut, be they will be scarcely many coming years, imate the causes of work; some of which, expected not only to use in force. The effect in manufacturing villa- in changing centers of dividing and weaken- -has been witnessed disapprehended. The ign descent, already ut 40,000, is fast in- ate, and must not be e are helping to form imilar classes in the ities, villages, and to ountry towns are, in of population, becom- is of the new settle-
ess to take possession ey out-stretching to- un, we overlook New er century it will still e east geographically t morally by the Mis- ancy created by the its own sons will ha

\$2,232 87. Contributions to the \$269 71 were forwarded dis- Parent Society, from churches in

The Report adds:—

We have thus been em- through the year without dr- the Conn. Miss. Society any \$500 which was made subj- order. Duly acknowledging- ried liberality of our brethr- Society, we take pleasure in- them that we hope and pur- forward to sustain the missio- ers in our own State, and e- come fellow-helpers with th- Parent Society in its ever-exp- vitally important work.

It is believed there can b- how we in city, village and r- shall decide the question of independence of all foreign- taining our feeble churches. there can be little hazard in p- churches to this work, it sho- the distinct understanding th- sionary churches aim at the e- sible independence of this S- our increasing contributions- pended upon new fields in or

*Appointments by the Executive Committee of the American Home Missionary Society,
in the month of August, 1855.*

Not in Commission last year.

Rev. Waldo W. Ludden, Magnolia, Iowa.
Rev. Abraham S. Avery, Metropolis, Ill.
Rev. J. W. North, Como and vicinity, Ill.
Rev. H. A. Rosster, Green Castle, Ind.
Rev. Eli B. Smith, Connersville, Ind.
Rev. Thomas Towler, Lima, Ind.
Rev. Ernest Rous, (German,) Cannelton, Ind.
Rev. S. G. Lowry, Balnbridge, Parkersburgh and Waveland, Ind.

Re-appointed.

Rev. W. W. Brier, Alameda and Eden, Cal.
Rev. J. W. Hancock, Red Wing, Min.
Rev. James J. Hill, Wapello, Iowa.
Rev. J. B. Parlin, Colesburg, Iowa.
Rev. J. W. Windsor, Maquoketa, Iowa.
Rev. D. B. Davidson, Monona, Farmersburg, Hardin, Volney and McGregor's Landing, Iowa.
Rev. J. O. Strong, Lyons, Iowa.
Rev. M. Robinson, Iowa City, Iowa.
Rev. Konrad Riese, (German,) Fort Madison, Iowa.
Rev. John Reynard, Shullsburg and Monticello, Wis.
Rev. James Jamieson, Center, Magnolia and Albany, Wis.
Rev. J. D. Stevens, La Fayette and vicinity, Wis.
Rev. Aaron Rowe, Hartford and Lawrence, Mich.
Rev. Jacob Patch, Gillespi and Bronson, Mich.

Rev. Wm. H. Osborn, Watervliet, Keeler and St. Joseph, Mich.
Rev. A. B. Pratt, Vienna and Geneseo, Mich.
Rev. W. P. Russell, Memphis, Mich.
Rev. A. D. Laughlin, Nora and Scale's Mound, Ill.
Rev. J. M. Brown, Green Valley and Sand Prairie, Ill.
Rev. C. L. Bartlett, DuPage, Ill.
Rev. Joseph Butler, Ewington, Ill.
Rev. G. C. Clark, Winchester, Ill.
Rev. A. Lyman, Sheffield, Ill.
Rev. T. H. Johnson, La Harpe, Ill.
Rev. Christopher Young, (German,) Warsaw, Ill.
Rev. William Homeler, (German,) Belleville, Ill.
Rev. William Porter, Fort Byron and Hampton, Ill.
Rev. Asa Prescott, Annawan, Ill.
Rev. Robert Stewart, Shoal Creek, Plum Creek, Pinckneyville, Vergennes and Jonesborough, Ill.
Rev. Philip Bevan, Mt. Vernon and Mt. Lebanon, Ind.
Rev. Jesse Schlusser, Baltimore, Cross Roads and Bashan, O.
Rev. G. R. Entler, Harford, N. Y.
Rev. J. H. Prentiss, Onondaga, N. Y.
Rev. J. Petrie, Volney, N. Y.
Rev. G. M. Smith, Freetown, N. Y.
Rev. J. I. Ostrom, New Windsor, N. Y.
Rev. J. S. Stone, Redfort, N. Y.
Rev. O. D. Hibbard, Randolph, N. Y.

Receipts of the American Home Missionary Society, in the month of August, 1855.

NEW HAMPSHIRE—

Received by B. P. Stone, D. D.,
Eliiz William, Dexter Whittemore to const. Mrs Caroline S. Whittemore a L. M., \$30;
Thomas W. Whittemore, \$5, 35 00
Hopkinton, Cong. Ch. and Soc., 51 50
Lyndham, Cong. Ch. and Soc., to const. Oliver Bixby a L. M., 41 60
Tamworth, Cong. Ch. and Soc., to const. Mrs. Betsey Marston a L. M., 31 49 169 58
Amherst, Ladies' Sew. Circle, by A. A. Davis, 8 00
Dublin, Abbaah Wood, 5 00
Dunbarton, John Buntin, in full to const. Lucretia B. Brown a L. M., \$5; Samuel Kimball, L. M. in full, \$5; Mrs. Hannah B. Ireland, in full to const. Mary Della Thurston, of Elmira N. Y. a L. M., \$24; others, \$16, by Jonathan Ireland, 60 00
Oswine Center, Sew. Soc., by Rev. H. Wood, 8 00
Winchester, Ladies' Benev. Soc., by Mrs. E. J. Humphrey, 8 00

VERMONT—

Newbury, First Cong. Ch. and Soc., by Rev. A. Dean, Jun., 67 88

Pawlet, Cong. Ch. and Soc., by Rev. S. M. Wood, 26 00

MASSACHUSETTS—

Barre Ladies' Benev. Soc., by Mrs. M. W. Nickels, 4 00
Bernardstown, W. Brizham, 1 00
East Cummington, Ladies' Benev. Soc., by Mrs. Julia P. Clark, 4 00
Goshen, Mrs. Deborah S. Williams, by Rev. T. H. Reed, 100 00
Hampshire Mss. Soc., by E. Williams, Treasurer,
Northampton, South Farms, 10 00
Edward's Ch., Benev. Soc., 26 15
Worthington, 6 22
Other sources, 108 68 200 00
Monson, on account of legacy of Mrs. Sarah V. Norcross, to const. Rev. T. G. Colton and Mrs. Amanda V. Everts L. M.'s, 100 00
North Becket, Cong. Ch., Mon. Con. Coll., by Rev. C. H. Norton, 25 00

CONNECTICUT—

Andover, Cong. Ch., by J. W. Stickney, Treasurer, T. C. H. E. S., 81 00
Danbury, Cong. Ch., by Rev. S. G. Case, 63 00

THE HOME MISSIONARY.

Ch. and Soc., of t Rev. Wyllie Lord, 30 is to const, Abra- ord, a L. M.	183 66	NEW JERSEY— Newark, a friend, to const. Mrs. Call Coe a L. M.,
Ch. to const. Dea. L. M., by Rev. Bur-	40 67	VIRGINIA— Received by Rev. I. N. Naff, Presbytery of New River, Jeffersonville Presb. Ch.,
Soc., by Mrs. L.	3 00	Presbytery of Winchester, by Rev. Smith,
Ch. and Soc., by H.	91 13	TENNESSEE— Benton, Presb. Ch., by Rev. J. N. J burn,
y C. C. Lyman, of d. Rev. Asa Turner, L. D.,	500 00	OHIO— E. F. C. Received by Rev. Marcus Hicks: Cincinnati, Third Presb. Ch.
Munger,	14 00	Columbus, Second Presb. Ch. bal.
s., by A. Townsend,	1 50	Third Presb. Ch. Welsh Cong. Ch.
rmel,	15 07	Dayton, Presb. Ch., \$156 75; S. S., \$25.
Jonathan	54 32	Cong. Ch., in part, Elizabeth and Berea, Presb.
Sanford, L. M., by	26 55	Ch. bal.
Ladies, by Rev. W.	95 94	Ironton, Presb. Ch.
ing. Ch., a Member,	33 00	Johnstown, Presb. Ch., in part, Kirkersville, Presb. Ch.
s. Sarah Battell, by	40 00	Legan, Mrs. Rochester, Marietta, Dr. J. Moore,
ng. Ch. and Soc., by	200 00	Newark, Presb. Ch. Coll., in part, \$58 75; Mrs. Con.
nd,	26 75	Coll., \$14 14; S. S., \$7,
i. and Soc., \$55 25; L. M., \$30 00	6 00	Punam Presb. Ch.
ng. Ch. and Soc., by	85 25	Springfield, Cong. Ch., Coll., \$19 18; Friend, \$5,
L. to const. Julius P. Baldwin L. M.;	39 40	Trenton, Presb. Ch., A. Sherwood
to const. Geo. Lang- Rev. W. B. Root,	59 23	
nd Soc., by Rev. D.	24 12	
and Soc., of which Wakeman, to const. Delia M. Wakeman		

Como, Cong. Ch., by Rev. J. W. North,	1 85
Griswille, Cong. Ch., Mon. Con. Coll., by Wm Guild,	43 29
Metropous and Murphysborough, Presb. Ch., by Rev. J. W. McCard,	4 15
Ottawa, George S. Fisher, to const. him- self and Mrs. Martha C. M. Fisher, L. M's,	60 00
First Cong. Ch., by J. G. Nutting,	92 18
Stonington, A. B. Chapin,	50
Wethersfield, Cong. Ch. Mon. Con. Coll., by Francis Loomis,	86 34

MICHIGAN—

Concord, Presb. Ch., a friend, by Rev. Justin Marsh,	1 50
Detroit, Cong. Ch., by Rev. H. D. Kit- chel,	100 00
Franklin, Circle of Industry,	7 60
Munroe, legacy of Wm. A. Boyd, by Wm. H. Boyd, \$100; Presb. Ch., \$1 75,	101 75
Plainfield, Coll. by Rev. Sylvester Cary,	4 00

MISSOURI—

Red Hill and Walnut Grove, Presb. Chs., by Rev. A. G. Taylor,	13 00
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WISCONSIN—

Beloit, Presb. Ch., by Rev. D. Cary,	18 89
Cottage Grove, Presb. Ch., by Rev. Peter Kronow,	25 00
Delafield, Welsh Cong. Ch., by Rev. R. Morris,	10 00
Fort Howard, Cong. Ch. Coll., \$9 25; Mon. Con. Coll., \$4 42, by Rev. C. W. Munroe,	15 67
Lisbon and Pewaukee, Cong. Chs., by Rev. F. Harmon,	9 51
Lowell, Cong. Ch., by Rev. W. A. Niles,	12 00
Lowville and Lodi, Presb. Chs., by Rev. J. N. Lewis,	8 00
Pleasant Hill, Richmond and Muscoda, Presb. Chs., by Rev. A. A. Overton,	6 25
Racine, First Cong. Ch., by Rev. M. P. Kinney,	18 00
Ridgeway, G. W. Hickox,	5 00
Stevens' Point, Cong. Ch., by Rev. George Turner,	4 00
Water-town, First Cong. Ch., by Rev. W. A. Niles,	8 30
Waukau, Eureka and Liberty Prairie, Presb. Chs., by Rev. Edward Brown,	11 50

IOWA—

Decorah, Cong. Chs., by Rev. W. A. Kitch,	8 50
Kokomo, Shrock and Waverly, Presb. Chs., by Rev. D. Blakeley,	10 00
Muscatine, Cong. Ch., to const. Rev. A. B. Robbins, L. D.,	100 00
Wayne and Treuton, Cong. Chs., by Rev. E. P. Smith,	9 00

MINNESOTA—

Oak Grove, Presb. Ch., by Rev. G. H. Pond,	6 33
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CALIFORNIA—

Received by Rev. T. D. Hunt:	
Crescent City, Presb. Ch.,	13 50
San Francisco, First Cong. Ch.,	100 00
	113 50

TURKEY—

Constantinople, Rev. Elias Riggs,	10 00
	\$6,428 42

Donations of Clothing, &c.

Amherst, N. H., Ladies' Sewing Circle, by Miss A. A. Davis, box,	23 72
Barre, Mass., Ladies' Benev. Soc., by Mrs. Mary W. Nichols, a box,	50 69
East Cummington, Mass., Ladies' Benev.	

Goshen, Ct., Ladies' Sew. Soc., by Mrs. L. Ferrin,	55 28
Middleborough, Mass., Misa Sew. Circle, by Betsey B. Soule, a barrel,	86 48
New Haven, Ct., Chapel St. Ch. Ladies, by Rev. W. T. East, a box,	116 00
O-sipee, N. H., Sew. Soc., by Rev. Horace Wood,	81 00
Winchester, N. H., Ladies' Benev. Soc., by Mrs. E. J. Humphrey, a box,	53 41

Receipts of the Western Agency at Geneva, N. Y.,
from June 1, to Sept. 1, 1855. W. T. SCOTT,
Treasurer.

Alexander, Cong. Ch., by Rev. Thomas Bel- lamy,	25 00
Arkport, Presb. Ch., by Rev. G. B. Cleave- land,	10 69
Attica, Presb. Ch., in part, to const. Mrs. Lalbe G. Folsom a L. M.,	18 12
Bergen, First Cong. Ch.,	15 47
Brookport, Presb. Ch., bal., by Rev. A. W. Cowles,	15 00
Brighton, Cong. Ch., Mrs. Phoebe Boardman, L. M., \$30; Elsie Miller, \$2; by Rev. James S. Barrie,	32 00
Buffalo,	
First Presb. Ch. Ladies' Miss. Soc. (340 previously reported), by Mrs. M. M. Hawley, Treas.,	7 00
North Presb. Ch., of which, \$3 is to const. H. Sellman a L. M., by H. Sellman,	450 00
German Ch., by Rev. John Lichtenstein,	12 50
Campbelltown, Presb. Ch., by Rev. B. F. Pratt,	25 00
Canandaigua, Cong. Ch., W. Antis, by Rev. O. E. Deggett D. D., \$20; bal. 66c.,	20 66
Candler Center, Mrs. A. Boos, by Rev. M. G. Gaynor,	2 00
Castleton, Ladies' Miss. Soc., by Mrs. Hart, in full, to const. Hannah Talman a L. M.,	13 58
Clarence, Presb. Ch., Sherman Kimberly, \$5; others, \$4 40,	9 40
Dryden, E. P. Healy,	5 00
Eden, Presb. Ch., by Rev. C. A. Keeler,	25 00
Elba, Presb. Ch., to const. two Life Mem- bers, by Rev. G. S. Corwin,	60 00
Elmington, Presb. Ch., by Rev. D. Powell,	8 00
Fairport, First Cong. Ch.,	12 00
Fredonia, O. E. Washburn, L. M., in full, \$20; others, by H. O. Frisbee, \$6 80; by Rev. David Clark, Jun., \$3,	59 80
Geneva, Rev. J. R. Boyd, in part to const. Miss Sophia H. Boyd a L. M., \$10; Coll., in part by A. B. Hall, \$23 30,	33 30
Hector, Presb. Ch., Ladies' H. M. S., \$10; others, \$7, by Rev. W. M. Math,	17 00
Honeoee, Mrs. Mary Herick, quarterly payment,	25 00
Presb. Ch.,	18 50
Ithaca, J. B. Williams,	50 00
Presb. Ch., Coll., \$12 45; Mon. Con. Coll., \$13 57, by R. S. Halsey,	56 35
Lakeville, Presb. Ch., to const. L. F. Dun- ley a L. M.,	80 00
Leicester, by Rev. Wm. Walth, Jun.,	100 00
Lyons, Presb. Ch., Jesse Smith, \$5; Coll., \$77 72; Ladies' H. M. S., \$31 54,	114 26
Niagara City, Cong. Ch., E. P. Graves,	5 00
Niagara Falls, A. W. Porter, \$100; others, \$41 13,	141 03
Presb. Ch.,	55 15
Philipsville, Presb. Ch., by Rev. A. M. Ball,	25 00
Pittsford, First Cong. Ch.,	10 00
Portland, Cong. Ch., by Rev. Lewis F. Laine,	24 00
Prattburgh, H. M. S., by Mrs. N. E. Hotch- kin,	25 00
Rochester, Washington St. Ch., by O. Hast- ings,	5 05
Springfield, Presb. Ch., by Rev. D. S. Morse,	23 72
Watertown, Lutheran Ch., by Rev. D. Wil- lers,	7 50

THE HOME MISSIONARY.

October, 1855

Agency, at Utica, N. Y., at 1, 1855. J. E. WARNER,	138 44	Walham, Trin. Cong. Soc., to const. Elphal- let Pearson, D. A. Kimball, and Mrs. G. Barnes L. M's, \$38; Mrs. R. Jewett, \$15,	188 00
	8 50	Westboro, Cong. Soc., Mon. Con. Coll.,	37 37
part,	13 52	Weston, Mrs. Mary A. H. Bigelow, to const.	
	6 00	Miss Adeline Rutter a L. M.,	30 00
	50 00	Worcester, a friend, by Dea. J. Washburn,	5 18
Con. Coll.,	8 00		\$2,463 27
	26 42	<i>Receipts of the Massachusetts Missionary Society, in the month of July, 1855. BENJAMIN FREEDMAN, Treasurer.</i>	
Rev. G. M. Smith,	2 00	Amherst, Mrs. Elizabeth Haven,	50 00
to is to const. Hon.	25 00	Andover, students in Phillips' Academy, to const. Charles P. Osborn a L. M.,	44 75
	87 00	Cambridgeport, First Cong. Ch. and Soc.,	254 68
	13 00	Canton, Cong. Ch. and Soc.,	16 15
	6 28	Cohasset, Second Cong. Ch. and Soc.,	64 12
	153 20	Franklin Co., H. M. S., S. S. Eastman, Treas.,	
	50 00	Ashfield, Gent. Assoc., \$13 02;	
	8 00	Ladies' Benev. Soc., \$16 95,	30 83
\$25 82; Dea. Job	82 82	Leverett, Cong. Soc.,	19 29
	8 00	Montague, Mon. Con. Coll.,	11 42
\$5; Fem. H. M. S.,	63 05	Warwick, Gent. Assoc., \$17 75;	
Levi Parsons, jun.,	44 20	Ladies, \$16; Mon. Con. Coll.,	48 75
aker, L. M's,	36 50	\$9 75; Sab. Sch., \$1 25,	165 45
	7 50	General Assoc. meeting at Northampton,	28 27
	15 83	Ipswich, Rev. Mr. Southgate's Soc.,	21 25
Ch.,	150 00	Littleton, Rev. E. Loomis,	38
	\$959 21	Lynn, legacy of Miss Susan D. Breed,	50 00
		Marblehead, First Cong. Ch. and Soc.,	359 00
		Newburyport, legacy of W. B. Banister, in part, by I. H. Boardman and N. Fol- lensbee, Exrs.,	50 00
Massachusetts Home Missionary of April, 1855. BENJAMIN		Rev. Mr. Fisk's Soc., Ladies, \$141 17;	
	10 00	Gent., 101 55, to const. Mrs. George	
Dea. Joseph Dana a	80 00	Root, Miss Frances B. Banister, Mrs.	
H. M. S. L. Church.		Joseph Coffin, James M. Morse, Thom- as Merrill, Jun., and Ezra Trumbull L. M's,	20 72
		Orleans, Cong. Ch. and Soc. to const. Mrs.	

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

Vol. XXVIII.

NOVEMBER, 1855.

No. 7.

The Position of Christianity in the United States.

THE following article is the first section in an interesting and instructive pamphlet, written by STEPHEN COLWELL, and published in Philadelphia:

Influence of the Revolution upon the Sentiment of Toleration.

Whatever of religious intolerance survived our Colonial history was nearly worn out during the period of our struggle for independence. That was the united effort of men of various christian denominations, all of whom appealed to God for the justice of their common cause and for that assistance which only divine wisdom could give, and all of whom were grateful for that divine favor which was so manifestly accorded. Their gratitude to the Great Giver of every good gift for the success of the effort was shown in very many unequivocal acts of thankfulness and praise. They felt that their success had imposed upon them not only cause of gratitude for the past, but heavy responsibilities for the future. They could not but realize that God, in giving them the victory, had made no distinction of persons, nor of denominations. The blessing was common to all; it was becoming in all that their thanksgiving should be in unison, and that the performance of the accruing duties of their position should be harmonious.

What the Men of the Revolution Intended.

It was in this spirit that our Revolutionary Fathers addressed themselves to the great task which lay before them. That task was to frame such political institutions as might secure to them, their posterity, and the strangers from all the

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THE HOME MISSIONARY.

seek a home in this favored land, all the liberty, and all the individuals can enjoy consistently with the peace, and the satisfaction. What they had won together they meant to enjoy together. They proposed that the exercise of the same virtues of self-denial, which God which had given them victory in a struggle for freedom, should bring them all the blessings of peace, liberty, and industry. The home which their efforts had redeemed should be a home to all the oppressed, whatever cause soever from their native lands. None could be denied the enjoyment of the benefits offered in a residence here, without regard to religious opinions, provided they submitted themselves to the laws and demeaned themselves in the spirit of our institutions. The world which they established; it was a benevolent and well-constructed, and in which they offered to receive every individual, and conform to its regulations. In proportion as the home was more numerous and liberal in terms, was it necessary also to be more strict. There could be no national liberty without a national home. In offering a refuge to the suffering and to the distressed, they did not mean to surrender any of the advantages they had won, nor any of the vital principles for which they had fought. It was a liberty, but it was a liberty to be enjoyed under a national legislation. They had no intention of surrendering their form or spirit, to those who might prefer a different form of government. There was a plain and a necessary limit to the home, they, nor their descendants nor successors, were to be admitted, who had offered to others, under any pretence, or the

not to subvert. The christian men of that day did not intend, in yielding to others political and religious freedom, to lessen their own privileges, nor to diminish the proper authority of Christianity in the land; they intended that the nation should continue to be a christian nation,—that christian morality should still pervade its legislation and social system, and that Christianity should continue to have a home here, at least during the life of the nation. They did not place Christianity beneath nor over their political institutions: it was rather to be the atmosphere which they breathed who administered them; it was to be the source of their inspiration who sought to make them available for human advantage. These institutions and laws were to be the instruments of christian men, for the good of the whole human family. The toleration, which was extended to all who chose to come within our borders, was christian toleration. The Christianity of that day did not disfranchise itself; it did not admit that it was inferior to any other form of religion, nor did it concede that any other was its equal; it accepted no control from any other, nor placed itself under any dominion. It was no creature of the law, nor of our constitutions; it acknowledged them, and they acknowledged it. No other religion could, by any possibility, occupy the same relations to the people and their government as Christianity. It did not, therefore, accept toleration at the hands of the men who framed our system; they would have blushed at such a sentiment. Christianity was not a suppliant for their favor, and for a residence among them; they were christian men, exercising christian toleration towards others, and preparing for its continuance in all time to come. They could not, therefore, intend, in any degree, to lessen the benefits to be derived from this association with Christianity; they regarded it, indeed, as the very bulwark of their labors, and they believed that the blessings which would flow from them would be due more to the infusion of christian sentiments than to any wisdom of their own.

No "Church and State."

The days of Church Establishments, or the union of Church and State, were then nearly numbered in this country. It was clearly perceived that Christianity claimed no secular office nor power. Its morality, as the morality of a christian people, being already an ingredient of their common law, was to be carried by them still deeper into their legal and social systems. The government and laws were to be administered by christian people: not by Christianity, not by a Church, nor by any Ecclesiastical authority of any kind. The only christian control contemplated, was, the control of christian men exercising that toleration which Christianity teaches. It was felt from the beginning that such institutions as were prepared for the United States would scarcely be safe in other than christian hands, or in hands mainly controlled by christian influences.

No Safety but in Christian Hands.

It could not have been otherwise than the intention of the founders of our Republic to perpetuate the Christianity to which they felt so deeply indebted, and to the influences of which they chiefly looked for the continuance of the political institutions they had established. They could not but anticipate that any other than christian hands would abuse the ample powers they had conferred upon officers and legislators, and they must have ardently desired that christian activity and purity should keep pace with the growth and development of our population and material prosperity. These desires could not find any shape in the legal enactments of that period. They had launched the Republic, and committed her

THE HOME MISSIONARY.

skill of those who were to be the navigators in
and learned in reference to the wise management

Christian Liberty, not License.

ct, if not wholly new, was presented in an entirely
ts demanded on this voyage is one which to this day
atched: that is, the precise position of Christianity
This subject should have been studied and carefully
of our system. The neglect has been so great and
on to it have taken deep hold of many truth-loving
y such, though they may not actually so express th
merely tolerated by our laws, and that it has no mo
any other form of religion. It so happens, accord
ople of this country are Christians, but their politi
e nothing to do with that fact—being equally applic
loos or Parsees. They exalt the idea of religious
ty; and hold that a plea of the rights of conscience
her consideration. If this plea had any such inter
d overturn it when carried rigidly to its logical re
ed in any opinion or any religious belief simply be
nsience, he may set up doctrines subversive alike
anity, and claim exemption from all accountability
erty. Such is neither the spirit nor the fact of our l
ut limit or restraint neither political or religious lib

We are not a nation of Christians; but this is a christian nation. Christianity has all the authority and control over our legislation, our institutions and their administrations, which, according to its true spirit, it can or ever will claim,—that which is exercised through the wisdom, energy, and influence of individual Christians. Will the Christians of this country abdicate this right, and concede the principle that heathens, idolators, or Buddhists are entitled to an equal participation in all the benefits of our government?

Missionary Intelligence.

CALIFORNIA.

A Tour of Exploration.

We give up an unusual space, the present month, to the following letters from Rev. T. DWIGHT HUNT, the Society's Agent for the great Pacific State. Mr. Hunt gives a very animated and graphic account of an *exploring tour*, which the duties of his office have led him to make, among the valleys and mountains of the North. We commend his narrative, with its reflections and appeal, as worthy of the very particular attention of all our readers.

It seems proper, also, to call attention, here, to the fact, that the American Home Missionary Society is not wont to omit that examination of its field, which the faithful and intelligent performance of its duties demands. To the older friends and patrons of the Society, and to those who have duly studied its history, it is no news that from its first day it has been engaged in the "exploration," as much as in the *occupation* of new fields; and all who comprehend its principles perceive that this must continue, until its work be ended. It cannot make investigations in the interest of a sect; but for Christ and his Church, its ability to "explore" is limited only by the men and means which Divine Providence condescends to put at its disposal.

The last mail took you no letter. I have, therefore, a whole month to report to you. It has been a month of hard traveling, mostly in regions hitherto un-

explored. Rev. Mr. Hamilton was the companion of my journey, as far as Yreka. From all that I had learned of this place and its surroundings, I should have been willing to have advised that brother and his wife to enter this field without delay. But as her strength was not adequate to so tedious a journey, and as they both felt a reluctance to going, they knew not whither, to settle among a people wholly unprepared for their coming, I deemed it best, on the whole, that he should first visit the place, leaving Mrs. H. at her boarding place in the city to recruit; and as it was my duty, agreeably to your request, to visit that region and the districts beyond, I made my arrangements to accompany him. I did this the more gladly, because of my belief that my presence and help would be of essential service in the result.

Generosity of Steamboat Companies.

We reached Yreka on the morning of the 4th of this month, having left here nine days before, and spent one Sabbath at Shasta, on the way. By steamboats, our fare was nothing—meals and lodgings excepted. This generosity on the part of our steamboat companies on inland waters, is only their usual courtesy to clergymen of all denominations. It is an act of great convenience and kindness to us, and has saved your Treasury hundreds of dollars. It is an unsolicited favor, the only condition on which we could comfortably accept it. Seldom, however, has the same favor been extended on the stages. But a seat in the stage is a very different thing from standing room on a boat, and the courtesy cannot there be expected.

at Yreka.

on "Independence place filled with peo-
nd mines in the im-
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the strange woman,
ious forms was most

But these are only
are prevalent in all
along all our rivers
ne sight would prob-
in any other town
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culiar to California,
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presented this hard
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diminutive, and with
and tin weapons,
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e tinge that brandy
l of music, playing a

most directly on religion and reform,
proved how thoroughly the people of
the State are awaking to the evils that
abound, and to the remedies and appli-
ances that can alone correct them. On
the whole, therefore, the impressions of
even a Fourth of July, in the most dis-
tant northern town in the State, were
favorable to the moral progress of our
population. Of one thing we were
convinced—that in the town and its en-
virons, there were people enough for the
labors of more than the one clergyman
who is there now, and who, during the
last year, has done great good.

Yreka a Missionary Field.

After a day or two, the strangers had
left town, and we could better judge of
the size and importance of the place, as
a missionary field. We went through
and through the village, looked at it from
the hill-sides around it, made acquaint-
ances in it, met the people on week days
and on the Sabbath, conversed with
them, and preached to them; and from
every view we could take ourselves, and
from all we could learn from others, we
both judged the place to be amply large
and important to warrant its occupation

commencement of a new enterprise would necessarily be small.

Situation. Prices.

It became evident, however, that the cost of a mission there would be greater than at almost any other place in the State. It is isolated and distant, shut in from other places by mountains, over which the snow makes traveling sometimes impossible, and which only horses and mules can at any time pass. Yet, over these rocky trails, all merchandize must be "packed;" so that, however cheap on this side, the cost of transportation necessarily renders it expensive on that side. Lumber and provisions, however, are not so costly. There is an ample farming country, both north and south; and, indeed, in every direction, beautiful and fruitful valleys extend, whose surrounding hills and mountains are densely wooded. From these, food, and fuel, and shelter, are readily and abundantly supplied. Yet for nearly all other commodities, I found prices fifty and one hundred per cent. higher than in most mountain towns.

Relative Position.

The place is the largest and most important north of Marysville. It is the center of an extensive farming and mining region, and is on the great natural highway reaching from Portland, in Oregon, to Sacramento, in this State. From Yreka, even from 40 miles south of Yreka, from the foot of Scott Mt.—where wagons and stages connect with the mule trains—there is a good wagon road (more or less good) all the way to Portland. And, recently, a road has been surveyed through Shasta Valley to the Sacramento Valley, and a wagon has actually passed over the route. This would open a feasible route, at all seasons of the year, and, by the better facilities offered, greatly decrease the cost of transportation. A new trail has also recently been opened from Crescent City, across the Siskiyou Mts., by which the distance between the two places is reduced from 170 to 100 miles. Thus Yreka is brought nearer to us, coastwise, by that difference; and the journey inland will be rendered much easier and shorter. Moreover, in the event of a division of this State, and the erection of a new one out of the northern portion of California and the southern portion of Oregon, its location marks Yreka as the probable capital. But, of

course, this is too much a matter of speculation to base any present action upon.

The present population of Yreka is variously estimated from 1,000 to 2,500 souls. Probably 1,500 would more nearly hit the mark. The town is better built than most others in the mountains. I counted more than forty brick stores—far more than any other mountain town in the State can boast of. It is the county seat. It has an active and intelligent population. It is improving in its morals, as its Sabbath blessings are appreciated, and its families are multiplied. I pronounce it decidedly the most important unoccupied town in the State.

To Jacksonville, Oregon.

In a second letter Mr. Hunt resumes his narrative, and gives a history of his journey to the valley of the Rogue River in Oregon, and thence, across the coast range, to Crescent City, on the north-western frontier of California.

Before leaving for Jacksonville, I explored the country to the west of Yreka, on Scott River, and down the Klamath some fifteen miles below the junction of the former with the latter. In this tour, as in the whole tour to the coast, I was alone, Brother Hamilton having returned to San Francisco by the same way we had previously traveled.

Some forty miles to the west of Yreka, I found a rich mining section, commencing at "Scott's Bar," and continuing through "French Bar," a half mile distant, and stretching on down Scott River to Hamburg, on the Klamath, about two miles below the junction. Beyond this point I found but little mining, and scarcely a settlement of any kind, until I reached the crossing on the Klamath, at "Happy Camp," where a few farmers and miners have settled upon a small rich valley at the mouth of a tributary creek.

A Happy Meeting.

At this last place, in a small log cabin, I found, to my great joy, a member of my own church in the city, who had joined her husband but recently, and who was the only lady, in that wild country, within fifteen miles. The meeting was unexpected by her, and tears of joy were shed, when her pastor

THE HOME MISSIONARY.

er humble and iso-
sars of sorrow were
y, when he left her
and and child on the

For, besides con-
religious themes, as
before leaving, bap-
tism, and, at the
nded the mother and
ther also, to the care
and Protector of the
s not a professor of
ed to the dedication
and stood and knelt
s we solemnly made
The scene was the
all that region, and
sted in the event will
h day of July.

Under the Stars.

er I experienced a
e trail down the Kla-
ough, and in places
-except to mules—
and rocks, and the
r by five miles than
as benighted, and in
y way. The horse
both strangers on
easily deceived till

awoke. The day was just
From thanks to him who had
my thoughts first turned to
but lo! he was *gone*! On go-
spot where I had tied him, I
a vestige of the rope, and conce-
Indians must have loosed him
him away. Considering, how
he was worth looking for, I sea-
found him, not far from the sp-
browsing—having broken, not
but the tree itself, dragging it b-
him, an incumbrance which
prevented his escape. Doubt-
for this further token of divi-
set out cheerfully on the lost tr-
without difficulty, I found n-
rods from where I slept. It
this little adventure that I
house of the above-mentione-
member, about two miles below

Settlement in Scott's Valley

On the afternoon of the same
returned to "French Camp,"
the day before, I had left a
ment to preach. But, though
number were assembling for w-
were disappointed, as the only
able for the purpose was un-
occupied by the "Know Noth-

center of about three hundred miners and farmers.

Rogue River Valley, I found to be one of the most beautiful in Oregon. It is about forty miles in length, of a crescent shape, varying in width, from a narrow point at either end, to about six miles at the center. At least, such appeared to me to be the shape of the valley, as from Jacksonville, the county seat of Jackson Co., I looked both north and east. The valley is all "located" by settlers, whose grain fields were already white for the harvest. The farming population is set down at 1,500. *Five thousand acres* of wheat alone, were ready for the reapers. Three flouring mills are on the ground to grind it. In the valley are many religious families of various denominations. The Methodists have the only church edifice.

Jacksonville.

Jacksonville contains from 300 to 500 inhabitants, and is the trading center for the valley. Here I preached all day on the Sabbath, July 8th, to congregations of thirty and eighty. The desire was expressed by two or three Presbyterians and Congregationalists, that a minister of either order should be sent thither—satisfied that in Jacksonville and the valley, a church could be gathered of members already on the ground. I was impressed with the importance of the occupation of that beautiful valley by your Society. Your missionary would make his home in Jacksonville, with one out-station in the valley, and one at Sterlingville, about six or eight miles south, among the hills—a small mining town, containing about 500 miners.

A Wild Journey.

From Jacksonville I proceeded, on mule-back, across the coast mountains to Crescent City. The journey occupied nearly three days. Part of the time I was alone and on a dangerous road. I passed the graves of three Americans, who had recently been murdered by the Indians. The weather, as it had been before, was exceedingly hot, the thermometer standing at over 100 degrees. The trail led through dry, dusty valleys, and over high and jagged mountains, now along a rapid mountain torrent, now, as I approached the coast, through giant and tangled forests. From some of the elevations the scene was frequently grand, *sometimes sublime, and always*

were few and scattered. At Sailor Diggings, there may be 100 miners and traders, more or less; and at Althouse, 500. These towns, or rather mining centers, are in Illinois Valley, in which is also a farming population of perhaps 200. As many more miners on Josephine Creek, adjoining, with 100 at Applegate, and 200 farmers and miners on Smith's River, give a population of about 1,100, between Jacksonville and Crescent City—a distance of about 100 miles.

The Work and the Men.

Persons sometimes adopt mistaken views of the ministerial work in California. The following paragraphs may set them right. Whoso, upon reading this description and appeal, does not feel his heart thrilled, and eager for this inheritance of toil, is not called of God to be his ambassador in California.

I have yet to see *one* laborer, who has not his trials peculiar to the country, arising out of the extraordinary circumstances under which it has been peopled, and by which it has thus far been so rapidly developed. We have no missionary work to offer to any young men coming hither, but that of the most self-denying, laborious, trying to faith and patience, and often soul-depressing, and sometimes soul-sickening kind. For we deal not with an ignorant people, whom we can pity for their follies, but with a people who know their duty, but *will not* do it—the hardest of whom are often the degenerate sons and daughters of promise, whom prayers have followed hither, and over whose departure from truth, honor, and piety, tears of anguish have plentifully fallen.

Let no young man come hither for preferment or ease; they are not wanted; nor would they find what they seek. Let those come who, in the midst of wickedness in high and low places, earnestly desire to lift up the standard of purity and truth. Let those come, who wish to work hard, work alone, if need be, and work against hope; who can work long without fruits, without thanks, perhaps, and often among those with whom they can have little sympathy, and who, failing to appreciate their labors, would soon forget them, should they leave. Let those come who *will* labor cheerfully on the foggy and chilly shore, or in the dry, dusty, and parch-

arers, hard to please, in mining towns, among weakers and practical and there one to sympathize in their holy callings. Let those come who are pioneers, and sacrifice those who are to breaking the forest—are to see ripening and sowing the seed which will gather into the harvest. There may be a few exceptions, but most of those on that I have but

The only ambitious are to realize their hopes, ambitious of shining in enduring hardness as long as to wait for God's promise to be a small seed of greatness and immortality in the future.

Those who can take to a cheerful heart, fell a ruined hand, trench a well, and wait patiently and continuously—perhaps a comfortable place for them as pioneers. out of sight, under

self with the church and people. A Sabbath intervened, which I improved in two public services, both well attended, and in administering the sacrament to the few communicants. Two excellent men, one an elder in a Presbyterian church, were admitted by letter. The member suspended by Rev. Mr. Lacy, just before his departure, was received back to fellowship by the unanimous vote of the church, the evidence of penitence being satisfactory to all. It was an occasion of joy to the shepherdless flock, to be permitted again at the communion table, to sit together "in heavenly places in Christ Jesus," to witness an accession of two beloved brethren to their number, and the restoration of the once loved and useful one who had fallen. Tears were shed as she was welcomed back, and commended to their charitable sympathy and prayerful encouragement and help; but they were not such tears as were shed when her own most sad confession shut her from this communion. The day will long be remembered; and I felt, at its close, that in the revival of public worship, suspended for four months, in the administration of the Lord's Supper, and in the restoration and addition to the church, I had indeed been

are rare, while the society of young people would afford him a fine field of usefulness. No other religious society at present divides either the community or the support of the ministry. The town is a trading post for packers into the mines of Northern California and Southern Oregon, and is situated directly on the coast, twelve miles south of the Oregon line, presenting an attractive appearance on the "crescent" shore, looking southward upon the ocean, with the dark green and dense forest of red wood crowding it closely on the rear. I felt like staying there, had I been at liberty so to do.

IOWA.

From Rev. William L. Coleman, Bellevue, Jackson Co.

Retrospection.

With the close of summer, comes the close of the last quarter in the eighth year of my missionary service on this field. During these years, the churches I have endeavored to serve have been continually nurtured by the fostering care of the American Home Missionary Society; and your ever prompt remittances and kind regards, dear brethren, have often relieved from embarrassment, and furnished encouragement, just when your missionary needed such aid most. How we love to cherish the memory of God's great goodness in these things! How pleasant to associate kind christian friends and donors, with our warmest thanksgiving and praise to God! And when our hearts are lifted up in prayer for the great cause in which we are employed, how sweet the thought that you and the many portions of this Society are engaged in the same blessed work of prayer!

Bellevue Eight Years Ago.

It may be proper to take a brief review of what God has wrought on this field, during the eight years now just closed; in part, at least—and a large part too—through the instrumentality of the American Home Missionary Society.

"The Bellevue War" of April 1st, 1840—in which the band of horse-thieves and counterfeiters, who had made this town their principal center of operations, were routed and scattered—had left a

bad name upon the place, and it had rather dwindled away than grown, up to June 9th, 1847, when the writer and his companion landed here. We found a village of some 185 or 190 inhabitants, of little enterprise, and containing but three persons who had made a public profession of religion—two Roman Catholics and one Methodist. Then, with the exception of three or four families, there were none who regarded the Sabbath more than other days. Intoxication, profanity, open gambling, hunting, and other sports, were the order of the day.

There was no preaching in town, save an occasional sermon from a Methodist minister, who traveled twenty miles to reach this place. The usual audience on the Sabbath was not over twenty five, and most of these came from the farming neighborhood lying to the south of Bellevue. The place of worship was a poor old house, called a school-house, or, a room in the tavern, or, any other place of like character that could for the time be obtained.

Progress.

After two or three years of missionary labor, the writer was permitted to see the town improving and growing in population. In January, 1851, we enjoyed a precious revival of religion, not reaching a large number, but adding most valuable help to our little, feeble church, which had been formed with only five members, all females but one, and which had been hitherto composed almost wholly of females. Last winter, another precious outpouring of the Holy Spirit brought several into the church, and quickened the whole body.

But the moral and religious influence of these eight years of missionary labor is not to be measured by the number who have been led thereby to profess Christ, and dedicate their lives to his service. We have a convenient sanctuary, which, with the ground on which it stands, its bell, and other furniture, has cost some \$1,500, and is an inviting place for worship, to the children of God and their families. Besides, intemperance, Sabbath desecration, and kindred vices, have diminished very greatly, and open gambling has ceased altogether, and it is thought that secret gambling has become a rare thing. Education has steadily gained upon the affections of the people, and our schools are improving.

Your missionary rejoices in witnessing two vigorous Sabbath schools in Bellevue, the existence of one of which can

THE HOME MISSIONARY.

sustained by your Sounding neighborhoods reaching of the Gospel, ion of Sabbath school ous periodicals; and ears a moral aspect, ery succeeding year. good influence, going l increase, from the also, its sanctuary, shed there. ive been as good duer, in both places, as d; and a recent For- lection shows a grow- cause of christian be-

"a den of thieves." hat it is becoming a od! Many towns in ally settled by bad re surely do savage ore the march of civili- quity, before the lift- of the Lord. At the eg, the wicked disap- rence, in its fullness, of all those that are

I should like to board with family, where I could quietly the hour of death. Where have no place where I could kneels before God, and seek the forgiving of my sins. much cursing and swearing a mindedness all over the house to comply with his desire, an the christian head of a famil the young man into his which he readily did. This is very thankful. He is now He told me: "I doubted if ever to be found a practical but now I have been permit by experience, that *not all* ch such only in their sayings; desire better to improve the t allotted to me."

The Prisoner.

I also observe, on my v penitentiary, that the word proved its power in the case of prisoners. I am visiting him can manage it, every Sunday fessed: "Since I have been prison, I have got acquainted word of God, which I despise

WISCONSIN.

to Rev. A. C. Lathrop, New London,
Wapau Co.

"Lambs among Wolves."

I am in one of the newest and most
cult fields in the great West. Boring
on the vast pinery, and at the
of steam navigation on the Wolf
er, this place is often flooded with
bermen, speculators, and adven-
ers passing to and fro. Drinking,
bling, swearing, Sabbath-breaking,
dry, and riot, are so prevalent at
es, as to be alarming. Gangs of
huddled together through the win-
in their camps, become corrupted,
exceedingly coarse and brutal in
r manners and morals. When the
son for "driving lumber" comes, at
breaking up of winter, they come
rming down the Wolf and Embarrass
rs (whose confluence is at this point),
their "wongums," or floating cabins.
y are often obliged to "boom their
es," as shepherds fold their flocks,
wait until the gangs gone down to
oom Island," have formed their drives
rafts to be tugged through the lakes.
ie of the gangs and drives are de-
ed here for days and even weeks,
n they make nights and Sabbaths
ous with their loud revels.

ere, settlers on the upper streams
passing up and down, or those who
in the regions intermediate, meet
ther. Some hold their horrid orgies
the small hours of morning pass-
y. Here, speculators in land, town
s, or lumber, Indian traders, pros-
tors of village and city sites on the
er streams, or water-powers, often
regate. Here, boatmen, wild Indians,
breeds, French and Yankee traders,
squaws for their reputed wives,
ce a brief sojourn.

he few "people of God" here, are
lambs among wolves." We trust
grace will keep these sheep from
g torn in pieces or transformed into
ves, and, that the wolves along these
ams will be changed into lambs.
little flock, gathered in an upper
n, often exhibit signs of timidity,
le the howling and prowling pack
passing by, or gathered near. It is
omfort to know that "it is the
her's good pleasure to give us the
dom," when "the wolf and the
b shall lie down together."

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Pioneer Labors.

Being well supplied with tracts, I
have distributed them on steamers, won-
gums, scows, barges, row-boats, canoes,
and from house to house. I have al-
ways been treated with kindness and
respect. I have been invited to hold ser-
vice in the saloons of steamers, and often
welcome boatmen, captains of steamers,
and crews, and lumbermen from their
gangs and wongums, at our meetings.
There has been a change for the better,
among the citizens of this young town.
When I came here to reside, nine
months ago, every store was open, and
more business done on the Sabbath than
on any other day. Now they are all
uniformly closed. Our congregations
are increasing. We hope to be able to
organize a Congregational Church soon,
but wish not to be precipitate. I preach
here one half of the time; the remainder
I spend at Hortonville, and in the
vicinity, encouraging Sabbath schools
and looking up the children of God.
Four weeks since, I walked eighteen
miles and preached, on a week day, at
Ogdensburg, in the heart of this coun-
try, a little village on the Little Wolf.
I walk through woods and marshes, on
trails and stringers, among clouds of large,
black, hungry mosquitos. Not long
since a lady heard me at Moore's Mills,
and being deeply convicted of sin, she
sought and found the Savior. Being
consumptive, she soon sickened and
died. On her death-bed, she desired
me to preach at her funeral, and as I
generally lead the music of my congre-
gations, having been formerly a teacher
of choirs, she requested that I should
sing "Mount Vernon" at her grave. I
complied, and it was a solemn and affect-
ing occasion.

Moving.

I am just about moving into a log
cabin on the south side of the river, at
the head of the beautiful spring that
supplies water for cooking and family
use, to this village. I have gone into
the dense forest, and cleared of stumps a
lot for a place of residence. My roof is
of boards, that will let in water when the
rains fall, but I must put up with it. I
remove from the loft of a warehouse,
where we are cramped very much for
room. Had I not a strong constitution,
sustained by providential aid, I should
certainly sink under my burdens. But
I never was happier, or more content
with my lot. I only mourn that I can

Savior's cause. Of From Rev. W. W. Whipple, Le
remain. Lewis Co.

Incorrect Views of Revival

OURI.

H. Smith, Calhoun,
y Co.

vival.

nicate joyful tidings!
ed the little church
ted us a glorious re-
presence. On the
h ult, a protracted
enced, and continued
s assisted by Rev. Mr.
and Rev Mr. Morrison
Rev. Mr. Harlan, of
was prevented by sick-
ing much assistance.
was unable to preach.
ie out. On the Sab-
crowded, and several
. The sacrament of
r was administered.
vailed over the con-
ttention was paid to
lience seemed to feel

My congregation at La Gr
summer, has been larger than
fore; and at times, it has been
attentive, and evidently intere
vine truth, as to excite my mos
expectation that God was abor
out his Spirit, and add his mos
blessing to my humble labors
the present time, these hopes
awakened, only to be succede
disappointment.

These people, from long-e
habit, have ceased to listen to
small voice," the whispering
Spirit; they wait for the "str
the earthquake and the fire,"
will not believe God is present,
see the smoke, and hear the t
his presence. Hence, in addi
usual worldliness and coldne
church, and the wickedness o
penitent, religion has here to
an amazing amount of unbel
the professed people of God,—
expect a revival, perhaps neve
one, except in conjunction wit
ed meetings, and other en

ILLINOIS.

*From Rev. Joseph Gordon, Vandalia,
Fayette Co.*

"Church Extension" and "Home Missions."

It is eight years, to-day, since I first took pen in hand for the purpose of reporting to your Board the result of my labors as their missionary. I can assure you, I feel rejoiced as I write this meagre report, that it is my privilege once more to renew the connection, that I so long enjoyed with a Society which has so much befriended me as an individual, and which has done so much for the cause of Christ and the salvation of souls, in the region where I am permitted to labor.

Much has been said about plans for Church Extension, and the better way to reach the masses with the word of life; but I have yet to see a plan or hear of an agency which, to my mind, is better adapted to effect this great and much to be desired end, than is the American Home Missionary Society: that is, if we judge the tree by its fruits.

My convictions with regard to this matter are not founded on testimony merely imaginary; but on the efficient practical workings of the Society, as they are spread out before me, over the length and breadth of the country, in the reports of its missionaries, and as I have seen them, and known them, in my own observation and experience.

Having resided in Illinois during the last thirty three years, I may say I have "grown up with its growth"—if I have not "strengthened with its strength." During this time, I have not been an entirely careless observer of the changes, physical and moral, through which the country has passed. Whole regions, that then presented to the eye of the stranger an uncultivated wilderness, now "bud and blossom as the rose." Places that were then unknown to the white man, except in imagination, now present thriving villages and cities in embryo, teeming with the activities of busy life. The untrodden, uncultivated prairies now feel from east to west, and from north to south, the heavy tread of the iron horse, dragging in his train the enterprising business men of the East, with their valuable merchandize, going to supply the wants of a vast and growing population. While, sitting by his side, you may see the industrious farmer, having in charge his pork, and beef, wheat, corn, flour, and oats, destined to a market at some point where, a few years

ago, the man of trade was not known. In the same company, too, you may often find the missionary, passing from point to point, bearing the bread of eternal life to the congregating masses. Such changes are a matter of wonder even to the individual under whose observation they have been steadily progressing. And yet they are not more wonderful than are the changes that have been progressing in a moral point of view.

When I first came to Illinois, morality and religion were almost unknown to the people that then inhabited it. Sabbath-breaking, gambling, drinking, horse racing, and all manner of wickedness seemed to be the order of the day. But a moral change has since passed over this fertile and beautiful land, keeping pace, in some good degree, with physical changes as they are moving to the development of the resources of the country. It would seem almost unnecessary for me here to avow my conviction that the American Home Missionary Society, in its catholic spirit, and its faithful and efficient management, has been mainly instrumental in bringing about most of the changes that are permanently good. The reports of its missionaries, spread out before the country in the pages of the Home Missionary, tell the story.

I well remember that the first good common sense gospel sermon, that attracted my attention, was preached by a missionary sent out by your Society. At that time there were very few, if any, organized churches of the Congregational or Presbyterian order, in the State. The church to which I minister was probably among the first in its organization. Respecting its organization, I find this record, as the book lies open before me:

"On Saturday, the 5th day of July, 1828, a church was constituted at Vandalia, Illinois, by Rev. Solomon Hardy, a missionary sent out by the American Home Missionary Society, Rev. Thomas H. Spilman being at the time stated supply. Mr. Spilman was succeeded by Rev. Theron Baldwin." In the belfry of this church, hangs the first bell used in Illinois for the purpose of calling a Protestant congregation together, to the worship of Almighty God. This bell was donated to the church, as a missionary church, by a young lady in Philadelphia, and is still sending forth its clear tones, for the noble purpose for which it was given. Since the organization of this church, what has God wrought in Illinois, through the agency of the Society! Let the Congregational and Pres-

throughout the length
State, organized and
as auspices, answer
about Zion, and go
tell the towers there.

bulwarks, consider
they may tell it to the
ng, that all this has
led through the effi-
the AMERICAN HOME

. Let not the hands
iff sectarianism with
nt to church policy,
nt influence of such
as souls are perishing
ge. Let not the con-
enter a particular
first a particular de-
ard; but, with holy
t go forth into the
n, with every power
in deepest sympathy
ers. Then shall we
p out of the wilder-
breast of her beloved,
lear as the sun, and
with banners."

* * *

anges through which
assed, there is yet

left an efficient organization. Its con-
tributions have been gradually increas-
ing, as well with regard to self-sus-
port, as the benevolent objects of the
day. We have a weekly prayer meeting,
monthly concert, and Sabbath school,
all well sustained. For all this, the
hearts and the gratitude of the people
are turned to the Home Missionary So-
ciety as their efficient aid in what has
been done.

To this church, my time and ministra-
tions have been principally devoted since
the date of my last commission. I super-
intend the Sabbath school, and preach
twice every Sabbath. Every alternate
Sabbath, I preach at two different points
in the country, each seven miles from
town, at four o'clock in the afternoon.

I find it very laborious and fatiguing
work, especially when the thermometer
stands 95° in the shade, to superintend
the Sabbath school at nine o'clock in the
morning, preach at eleven, ride seven
miles in the country and preach at four,
and then return and preach again at
night. But so it is. The work seems ne-
cessary, and I feel willing to perform it to
the best of my ability, as long as bodily
strength will permit me to endure it.

churches, and eight, who for twelve months or more had been stated supplies, have relinquished their several charges; of whom seven are still laboring in the State as pastors or stated supplies of other churches. Over three of our missionary churches, pastors have been ordained, and one, having the pastoral care of a missionary church, has been ordained as an evangelist. The aggregate of labor performed has been equal to that of sixty seven years; and that portion of it, for which remuneration has been received from this Society, to about twenty four years.

The number added to the several churches, the past year, has been, by profession 107, by letter 47, in all 154. The whole number of members, including many non-residents, is 4,334. The whole number of hopeful conversions reported is 196, nearly double the number of the year preceding. The amount contributed to the Maine Missionary Society by the churches receiving its aid, has been \$1,508.24; to other objects of benevolence, \$878.61; making in all \$2,386.85—more than 20 per cent. upon the amount which they have received.

"No pent up Utica."

Our Home Missionary cause may well be regarded as embracing the *whole land*. In what part of it are not the sons and daughters of Maine to be found? Were this Society to deposit a portion of its annual receipts in the Treasury in New York, for the benefit of the mighty West, it would go to the support of missionaries from Maine, in preaching the Gospel to hearers from Maine. In the Territory of Kansas, there are emigrants from Maine, of sturdy frames, and bold hearts, ready to do their part, at the ballot-box and elsewhere—whatever dangers may threaten, or enemies assail—on the side of order, law, liberty; and we would esteem it a privilege, there to aid the three good missionaries already sent, and others who are yet to be commissioned, in proclaiming "amidst the din of political and national excitement" the unsearchable riches of Christ.

Obituary of Rev. Thomas D. Hudson.

Died, on Sabbath morning, the 15th of July, the Rev. Thomas D. Hudson. He had left the home of his parents on the 29th of June, to attend a sacramental meeting, in Wythe county, Va., distant about 24 miles. On the day following, he was so unwell as to decline sharing,

to any extent, in its labors. Sabbath morning found him still more indisposed; and, except in the administration of the Supper, he took no part in the services of the occasion. This was his last day in the church on earth. On Monday, he took his bed; and it soon became evident, that his sickness, if not unto death, would nevertheless prove a serious matter. In its more prominent features, his attack was bilious fever; yet it was so complicated in its character, that the ordinary remedies in such cases could not be resorted to. His lungs became deeply involved, and hemorrhage ensued. Defying all medical skill and the unwearied attention of sympathizing friends, his disease made steady progress, and on the 14th day of his confinement, its dreadful work was done.

In the history of those who have suffered unto death, it is confidently believed comparatively few instances have occurred of submission so entire to the will of God, and of sufferings so patiently endured, as that of our deceased brother. So quiet was he, and so uncomplaining, that to not a few of those who stood by his bedside, and were ready to minister to his wants, it would have been a matter of gratification to have caught from his lips some expression of uneasiness, or perhaps even of complaint. His sickness and death were altogether such as honor religion, and magnify the riches of redeeming grace.

The wisdom and the goodness of God we dare not doubt; yet in this dispensation of his providence, there is much that is painful and mysterious. Mr. Hudson was the youngest member in the Presbytery of New River. His missionary life had just commenced. He had entered upon his work with a mind well disciplined, and inured to close consecutive thinking; he was emphatically a man of thought. His sermons were well prepared, and many of them of a high order. Modest as he was, and constitutionally timid, his self-possession in the pulpit, and growing improvement in the manner of his delivery furnished evidence sufficient, that the time was not distant, should his life be spared, when he would prove himself an able and effective speaker. But all that qualified him for his work, and all the growing hopes entertained in regard to him, are now buried in the grave. And while the heart is filled with sorrow, and the hands are weakened, the question naturally arises, why was he taken, and others of us, already groaning under a weight of years permitted to remain? These are among

the ways of God; we
them.—*Presb. Wit-*

very.

asserted that—"The
missionary Society sup-
churches who are in
help to sustain it." A
that should devote its
k of hunting down
s, would have less
d, for its own work.
e the answer which
greater part of the
are uttered against
acquainted with the
of this Society would
nt, suspect them of
comfort to a system
and abhor. And those,
e themselves familiar
case, know perfectly
tion mentioned above
have thought it worth

and thus become a safe place for aboli-
tionists and a harbor for fugitive slaves.
This is considered of sufficient importance
to warrant the sacrifice of every republi-
can principle of the nation, and perpe-
trate acts that would shame a pope or
an autocrat. The fact that a man's con-
science is on the side of truth, does not
prove that his acts will be so. Slavery
exists in the selfishness and pride of the
depraved heart. Wicked men love slave-
ry because it pampers their pride and
selfishness. It is therefore at war with
an enlightened conscience. Hence slave-
holders seldom argue the civil or moral
rights of the slave. Mobs and pistols are
the best arguments they have, or, as was
said in one of their mob meetings, "A
hemp rope or the Missouri river is all the
argument we have for abolitionists."

* * * * *

But suppose that every Northern
tongue was hushed in the most friendly
silence—would the South go on to abolish
slavery? would those who sacrifice every
moral and political principle of the coun-
try for its support be likely to favor
emancipation? would the world be healed
without this?

But Southern ministers think that

Correspondence between the American Home Missionary Society and the General Assembly.

The substance of the following paper has already appeared in print. It is important, however, that the facts and the principles elucidated in this document should be in the possession of all the friends of the Society. We therefore give it a place in the columns of the Home Missionary.

The General Assembly of the Presbyterian Church, at Buffalo, 1853, adopted the following order, viz :

"Resolved, That a Committee of Conference be raised to confer with the Executive Committees of the American Home Missionary Society, and of the Philadelphia Home Missionary Society, for the purpose of ascertaining what arrangements can be made for the relief of feeble churches at the West, and in other destitute places, which may not be provided for by any existing rules of the American Home Missionary Society."—*Minutes of the Assembly*, 1853, page 341.

The Assembly's Committee submitted to the Executive Committee of the American Home Missionary Society, the following

INQUIRIES.

1. "Will it be consistent for them to make such an alteration in the rules of the Society, as will allow appropriations to congregations in large towns and cities?"

2. "Will they consent to make appropriations to a church or churches, in places where there is already a church aided by the Society?"

3. "Will it be consistent with the rules of the Society to assist a Missionary laboring under the direction of a Presbytery or Synod?"

To these Inquiries the Executive Committee of the American Home Missionary Society made the following

REPLY.

The Executive Committee of the American Home Missionary Society have carefully considered the questions proposed to them by the Committee of the General Assembly, and in reply respectfully submit the following statement :

The *First* Inquiry is as follows: "*Will it be consistent for them to make such an alteration in the rules of the Society, as will allow appropriations to Congregations in large towns and cities?*"

The rule to which reference is made in this inquiry was adopted in the year 1844, and is as follows :

"Whereas, The American Home Missionary Society was originally formed, and is now patronized by the christian public, as a provision for supplying the means of grace to those who are specially destitute, and who cannot reasonably be expected to obtain the blessings of the Gospel in any other way,—and *whereas*, in times past a few cases of Congregations in large towns have been regarded as so far extraordinary in their claims as to justify appropriations in their behalf, but recently cases thus situated are becoming so numerous as to require the adoption of a general rule; *Therefore*,

is inexpedient for this Committee hereafter to make appropriations in this city and its vicinity, or in other similar situations may enjoy religious privileges in congregations connected without greater inconvenience than those who live in smaller towns."

It is held that this rule applies to those towns and cities only, in which no churches already exist in connection with one or more of the denominations of this Society. In places, however populous, where it appears that gospel institutions cannot be sustained by these denominations, and are obviously needed, without missionary aid, this rule is not enforced. It is also in favor of congregations of colored people, and those who speak a foreign language. But the design of the patrons of this Institution in establishing it is, to send the Gospel to that portion of our population to whom it otherwise be inaccessible. The support of missions in such communities contemplates is indeed an important, but is properly regarded as a part of benevolent effort, and is more economically and successfully carried on by local organizations.

When the accommodations of a large town or city become insufficient for the population, the natural and healthful process of extension is colonization from the surrounding churches, and the local sympathy excited in this way only, is often essential to the growth and prosperity of the churches.

It is the policy of this Society, therefore, to conduct City Missions of this character, and to be regarded by its patrons with disapprobation, and would

missionary aid. Their organization into a separate church under such circumstances, is in most cases premature, resulting, as it usually does and must, in the injury and dissatisfaction of the existing church, and in the long-continued dependence of both. By assisting two churches, on the same ground, the Society would not only, in effect, be divided against itself, but would in many cases be required to appropriate double the amount to each church, or four times the amount in all that would be requisite if all were united in one church. Experience has shown, moreover, that churches of this character are apt to originate in personal or denominational differences, which the aid of the Society would have the effect to perpetuate and to increase, while the Institution itself would of course incur the censure of one or both of the parties concerned. For these reasons, the Committee believe that it would be highly injurious to the Society, and to the cause of religion in our new settlements, to encourage the multiplication of such organizations by the general pledge of missionary aid, which would be involved in an affirmative answer to this inquiry.

In respect to cases which may arise, forming exceptions to these remarks, the Committee agree in the opinion expressed by the General Assembly's Committee on Church Extension, that rather than adapt to these exceptional cases, rules of the Society, "which are undoubtedly wise and beneficial in their general working," they should be provided for by such local arrangements as will not divert collections from the Treasury of the American Home Missionary Society.

The *Third Inquiry* is,—"*Will it be consistent with the Rules of the Society to assist a missionary laboring under the direction of a Presbytery or Synod?*"

The Committee would state, in reply to this inquiry, that the Constitution of the Society (Art. 4) makes it their duty to "appoint missionaries, and instruct them in regard to the field and manner of their labors." While, therefore, they cannot, without violating this provision, pledge assistance to missionaries in whose appointment and direction they have no voice, yet they desire in all cases to consult the views and wishes of the ecclesiastical bodies in regard to all matters pertaining to the missionary work within their bounds. Accordingly, the various Presbyteries, Associations, &c., are invited (See 27th Annual Report, p. 101) to appoint each a "*Committee of Missions*" from its own members, to receive applications from its churches, and suggest to the Society the proper action in each case.

These bodies are also expected to represent to the Society the condition of the destitute within their bounds, especially in places where no churches exist, and to recommend the appropriate action for their relief; and no obstacles exist to making appointments for these destitute fields, to such an extent as their necessities require and the funds of the Society allow, provided each missionary confine himself strictly to missionary labor, at definite points, within such territorial limits, not embraced in the field of another missionary, as are consistent with the greatest efficiency of his ministry.

These arrangements, adopted in accordance with the wishes of the ecclesiastical bodies themselves, have, with rare exceptions, proved entirely satisfactory, and have secured, in a remarkable degree, harmony of views and action between them and the Society; and it is the opinion of the Committee that, in accordance with these provisions, the Society will be enabled, as it will be disposed, to carry out the wishes of these bodies to an extent limited only by its principles of action and its pecuniary means.

The Assembly's Committee made their report to the Assembly, at Philadelphia, 1854. This was referred to the Standing Committee on Church Extension, whose Report adopted by the Assembly, was as follows, viz.:

o the Report of the Committee of Conference with the American Society, and the Philadelphia Home Missionary Society, your recommend as follows, viz. :—That the Assembly design and societies should continue to co-operate with the American Home and the Philadelphia Home Missionary Society; that the difficulty being all happily adjusted, they see no occasion to create any ty." *Minutes of the Assembly, 1854, page 514.*

*Executive Committee of the American Home Missionary Society,
in the month of September, 1855.*

Session last year.

bor in California.
go and Concord, Iowa.
Fayette, Iowa.
Ield, Mich.
becatur, Mich.
olored), St. Louis, Mo.
Chemung, Ill.
Kewanee, Ill.
Plymouth, Ind.
airfax Co., Va.
hester, N. Y.
er, N. Y.
appointed.
Ilevne, Iowa.
rab, Iowa.
rnavillo and Elksader, Iowa.
iasqueton, Iowa.

Rev. William P. Esler, Eagle, Delta, Wisconsin, and
Grand Lodge, Mich.
Rev. Andrew Goyan, Oxford and Brandon, Mich.
Rev. Daniel Jones, Raisin, Mich.
Rev. Charles Nestel (German), Hermann, Mo.
Rev. John Wettle (German), Booneville, Mo.
Rev. W. W. Whipple, La Grange, Mo.
Rev. J. D. Baker, Cambridge, Ill.
Rev. J. Ballard, Brooklyn, Versailles and vicinity,
Ill.
Rev. Adam Johnston, Semonauk and South Semonauk, Ill.
Rev. J. W. McCord, Murphysboro and Marietta, Ill.
Rev. D. H. Coyner, Genoa, O.
Rev. Samuel D. Smith, Yellow Springs, O.
Rev. E. E. Tucker, Defiance, O.
Rev. S. Cowles, Olean, N. Y.
Rev. H. Kittredge, Red Creek, N. Y.
Rev. Foster Lilly, Andover, N. Y.

New Haven, on account of legacy of Wm. Canada, by Hawley Olmsted,	500 00
North Cornwall, Ladies' Benev. Soc., by Sabra Baldwin,	8 00
North Haven, Cong. Ch. and Soc., to const. Rev. Orson Cowles a L. M., by F. T. Jarman,	39 00
Norwich, Second Cong. Ch., of which \$10 is from Charles Johnson, in full to const. Mrs. Jane Tyler, of Jewett's City, a L. M., by Charles Colt,	194 00
Plymouth Hollow, Cong. Ch. and Soc., by Rev. J. Averill,	51 00
Orange, Eliza M. Lawson,	5 00
Plainville, Cong. Soc., to const. Dea. John Wiard and Chauncey Morse, L. M's,	60 00
Ridgebury, Cong. Ch., by Rev. P. Canfield,	28 00
Somers, Cong. Ch., by J. W. Stickney, Treas., T. C. H. E. S.,	56 13
Southington, 10th District Ladies' Benev. Assoc., by Mrs. E. L. Upson,	4 00
South Woodstock, Ladies' H. M. S., by Caroline A. Perry, to const. Rev. Sidney Dean a L. M.,	30 00
Stonington, Aux. H. M. S., by Miss L. A. Sheffield,	16 00
Thompson, Ladies' Sew. Soc., by Hope B. Gay,	3 00
Vernon, Char. Soc., by J. S. Kellogg,	2 00
Young Ladies' Benev. Soc., by Mrs. C. D. Talcott,	8 00
Wallingford, Cong. Ch. and Soc., by Rev. E. R. Gilbert,	57 00
Washington, Ladies' Sew. Soc., by Mary E. Logan,	5 00
Westchester, Cong. Ch. and Soc., by Samuel Brown,	25 00
West Cornwall, Benev. Soc., by Mrs. Eliza Wheaton,	3 00
West Meriden, Mrs. Lucy H. Murdock, to const. Miss Lucy W. Thatcher a L. M., by Rev. G. Thatcher,	80 00
Woodbury, North Cong. Ch., Ladies, by J. G. Miner,	4 75

NEW YORK—

Albany, Mrs. Richard Winslow,	5 00
Brooklyn,	
Bedford Cong. Ch., Mon. Con. Coll., by D. O. Calkins,	9 09
First Presb. Ch., Mon. Con. Coll., by H. Reddell, \$18; A. Fisher, \$10,	23 00
Warren St. Mission Ch., Mon. Con. Coll., by A. D. Wheelock,	2 52
Brownville, Presb. Ch., in part to const. Wm. P. Mussey, M. D., a L. M., by F. W. Andrews,	21 00
Catskill, a friend, in part to const. J. Edwards Graham a L. M., \$25; Mrs. W. Austin, by Dr. John Doane, \$5,	80 00
Harlem, Presb. Ch., Mon. Con. Coll., by E. Ketchum,	4 07
Ithaca, Rev. Wm. Wisnor, D. D., by Rev. E. R. Fairchild, D. D.,	5 00
Lowville, Ladies' Miss. Soc., by Miss M. S. Wilbur,	1 00
New York City,	
A friend, \$150; Mrs. Elizabeth Baley, \$10; a friend, \$5,	165 00
Mercer St. Presb. Ch., A. Smith,	10 00
Prince St. Presb. Ch., Coll., \$5; Rev. J. W. C. Pennington, D. D., \$2,	7 00
Tabernacle Cong. Ch., H. H. Raymond,	1 00
Rochester, Mrs. Theda Garrett, by Louis Chapin,	10 00
Volney, Ladies' Sew. Soc., by Rev. J. Petrie,	1 75

NEW JERSEY

Elizabethtown, Third Presb. Ch., by Rev. R. Aikman,	16 00
Morris Plains, Ladies' Benev. Soc., by A. H. Condict,	4 00

PENNSYLVANIA—

Philadelphia, Young Ladies of Miss Gill's School,	5 00
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OHIO—

Ellsworth, Lynds Lord, by D. N. Lord,	13 00
Lower Liberty and Little Mill Creek, Presb. Ch., Rev. E. Kuhna,	12 40
Mount Healthy, Presb. Ch., by Rev. E. Scofield,	15 00
Perryburgh, First Presb. Ch., by Rev. J. H. Newton,	29 29
Sandusky, N. J. Wallace,	3 00
Sandy Spring and Rome, Presb. Ch., by Rev. J. E. Vance,	19 00
Warren, Presb. Ch., by Rev. J. S. Walton,	75 00

INDIANA—

Adams Co., on account of legacy of Robert C. Webster, by W. G. Spencer,	100 00
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ILLINOIS—

Belleville, Ger. Evan. Ch., by Rev. Wm. Homeier,	7 50
Fulton City, Rev. S. N. Grout,	1 00
Greenville, Cong. Ch., by Rev. G. C. Wood,	16 00
Joliet, First Cong. Soc., by Rev. L. H. Loe,	15 00
Mortlands, Coll. by Rev. J. E. McMurray,	4 00
Naperville, First Cong. Ch., by Rev. Hope Brown,	21 44
Northville, Second Presb. Ch., by Rev. R. Floto,	5 23
Plum Creek and Elizabeth, Presb. Ch., by Rev. J. K. Smith,	15 00
St. Charles, Cong. Ch., by Rev. G. S. F. Savage,	16 00
Sycamore, Cong. Ch., by Rev. D. Gora,	20 00
Warsaw, Ger. Ch. Coll., \$2 55; Gent, \$5; Ladies, \$5, by Rev. C. Young,	12 55

MICHIGAN—

Received by Rev. H. A. Read:	
Allegan, Hon. J. R. Kellogg, to const. Rev. A. C. Van Raaltie a L. M., \$30; a friend in part to const. Rev. J. A. Ranney a L. M., \$10,	40 00
Presb. Ch., to const. Mrs. Joseph A. Ranney, and in part to const. Hon. H. H. Booth L. M's,	42 02
Augusta Cong. Ch.,	20 40
Battle Creek, C. B. Hubbard, Presb. Ch.,	50
Edwardsburgh, W. H. Bacon, to const. Alfred Bacon a L. M., \$30; Presb. Ch., to const. Rev. L. C. Rouse a L. M.,	32 87
Kalamazoo,	
Presb. Ch., to const. Mrs. Frances Huggins a L. M.,	76 28
Cong. Ch.,	18 40
Lawrence, Cong. Ch.,	4 50
Marshall, Presb. Ch.,	10 00
Niles, Presb. Ch.,	35 75
Port Huron, Cong. Ch., to const. Rev. W. P. Wastell a L. M.,	30 00
Richland, Presb. Ch.,	69 00
St. Clair, Cong. Ch., in part,	44 58
St. Joseph, Cong. Ch.,	4 50
Detroit, Ger. Ref. Ch., by Rev. W. Spies,	11 00
Hillsdale, Presb. Ch., Mon. Con. Coll., by Rev. C. Clark,	10 00
Lapeer, Presb. and Cong. Chs., in part to const. Mrs. Mary M. Smith a L. M., by Rev. W. C. Smith,	17 00
Paw Paw, Rev. E. Whitney,	5 00
Sharon, Cong. Ch., by Rev. Jas. Howell,	1 00
Utica, Cong. Ch., by Rev. Wm. Platt,	13 48

MISSOURI—

La Grange, Presb. Ch., by Rev. W. W. Whipple,	16 00
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WISCONSIN—

Barton, Presb. Ch., by Rev. O. E. French,	7 00
Dodgeville, Welsh Cong. Ch., by Rev. Evan Owens,	15 00

THE HOME MISSIONARY.

November, 1855.

by Rev. O. W.	6 84
London, Cong. Ch.,	10 00
op,	30 00
Rev. George Ben-	16 00
by Rev. Josephus	5 00
th. Ch., by Rev. A.	
Reed:	
Ch., Mon.	23 20
	5 90
Coleman,	25 20
miners,	2 50
by Rev. Asa Mar-	10 00
by Rev. J. T. Cook,	5 00
	6 55
sh. Ch., by Rev. J.	
Ch., by Rev. Rich-	15 00
ig. Ch., by Rev. C.	8 40
	32 50
in, Mon. Con. Coll.,	
mon,	7 00
	\$6,020 38

f Clothing, &c.

West Cornwall, Ct., Beney. Soc., by Mrs.
Ella Wheaton, a box.
Woodbury, Ct., North Cong. Ch. and Soc.,
Ladies, by J. G. Miner, a barrel.
A box, source unknown.

*Receipts of the Massachusetts Home Missionary
Society, in the month of August, 1855. BENJAMIN
PARKINS, Treasurer.*

Belford, Fem. Chr. Soc.,	6 00
Braintree, First Parish, Ladies' H. M. Soc.,	64 00
to const. Mrs. Ann W. Bowditch a L. M.,	55 50
Bridgewater, East, Trinitarian Ch. and Soc.,	2 10
Eastham, Literary Society,	
Fair Haven, Ephraim Pope, to const. Wil-	30 00
liam H. Pope, of Oregon, a L. M.,	10 00
Framingham, a Friend,	7 50
Gloucester, Laneyville, Ch. and Soc.,	
Hadley, Third Ch. Benev. Soc., to const. Ol-	
iver E. Bonney and Miss H. Sophia Dick-	60 00
inson L. M.'s,	
Haverhill, Center Cong. Ch. and Soc., to	
const. Mrs. Simeon Coburn, Mrs. Elias T.	
Ingalls, Mrs. Elizabeth Ayer, Benjamin	244 38
Kimball, 2d, and Charles Bradley, L. M.'s,	
Hubbardston, legacy of Miss Jernsha Cle-	201 00
mons, by Wm. Barrett, Jr., Ex'r,	87 00
Marlboro, Rev. Mr. Field's Soc.,	8 11
Newton, Elliot Soc., bal.,	
Newtonville, Samuel Stanton, to const. Mrs.	30 00
Comfort Stanton a L. M.,	45 21
Randolph, West, Rev. Mr. Cordley's Soc.,	18 00
Stoughton, First Cong. Ch. and Soc.,	2 50
Truro, North, individual,	

\$1,092 68

*Receipts of the Philadelphia Home Missionary
Society for the quarter ending August 31, 1855.
HENRY PARKINS, Treasurer.*

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXVIII.

DECEMBER, 1855.

No. 8.

Scope of the American Home Missionary Society.

As the American Home Missionary Society was instituted for the purpose of combining the resources, and entering into the labors, of the various local organizations previously existing, their several plans of action were, to some extent, comprehended in the principles adopted by the National Institution.

History of Principles.

The earliest missionary operations in the new settlements were little more than a series of *missionary tours*. This system did not contemplate the permanent supply of churches with the stated ministry. Many of the laborers employed were pastors of churches in the older settlements, and were commissioned for the whole or a part of a year, to "itinerate" over large districts, ascertaining their spiritual condition, visiting families and schools, distributing Bibles and tracts, organizing churches, administering the word and ordinances, and then passing on to other destitute regions.

Experience, however, soon proved that this system was inadequate and defective. So general and thorough was this conviction, that when, in 1822, the United Domestic Missionary Society was formed, by delegates from nine other Societies, this system was laid aside, and the Executive Committee, in their first Report, expressed the earnest hope "that the practice of employing missionaries to travel from place to place, preaching here and there a sermon, consuming a great portion of their time in journeying, and remaining at no point long enough to accomplish any thing likely to be permanent, will be universally abandoned."

In 1826, that Society was merged in the American Home Missionary Society;

operations the two systems above referred to were combined. "Address to the Christian Public," issued one month after this the Committee announced their proposed mode of procedure

ries which have been most recently settled, where religious aid, it may be necessary to allow to each missionary a *consolidary, as his circuit*. Ultimately, however, it is believed that, in town or parish will afford ample scope for the labors of a

ort of the Society the Committee say,—

ingly, from the beginning been a prominent object with the out well-qualified ministers to our frontier settlements, with er new congregations, and labor as they may find opportunity, ice and coöperation of the people, they may become permanent the pastoral office."

ad Fifth Reports, the Committee state that the same policy in latter Report they give special prominence to their efforts in oying the frontier settlements. They say,—

s the only method by which the preaching of the Gospel can ured in those sections of the country which are most destitute. them, or they will remain destitute; and, in sending the is, the Committee have found it necessary to commission their t regular applications from the people, and to assume their iding such sums as they may derive from the fields on which s than thirty four of the missionaries named in this Report have

period, 178. This proportion is determined by no fixed law of the Society, but by the circumstances of the missionary field.

Method of Exploring and Occupying New Fields.

In most of the Western States, this Society sustains *Local Agents*, whose special duty it is, "by correspondence and personal visitation, to ascertain the wants of the destitute, and assist them to obtain the preaching of the Gospel." Their particular attention is directed to new and frontier settlements, which they are expected frequently to traverse, and carefully to explore, thus keeping themselves and the Committee informed of all openings for missionary labor. In respect to frontier regions not within the field of an Agent, this information is obtained by direct correspondence between the officers of the Society and christian laymen residing on the ground; or the Committee employ a temporary Agent, or neighboring missionary to examine and report in regard to the necessities and promise of a given field. As soon as the facts ascertained seem to warrant it, a laborer is sent forth, with a pledge, from the Society, of entire support. He surveys the ground, and fixes upon the most eligible points as centers of his operations. They may be four, six, eight, or more in number, comprising as many townships, or, perhaps, the destitutions of a county, or larger district. He gathers the scattered sheep of the wilderness into separate congregations, organizes churches at some or all of his posts of labor, and supplies them steadily, though perhaps infrequently, with the bread of life. As the population increases, and his labors multiply, another laborer is sent to occupy a portion of his field, and thus furnish to each congregation a more adequate supply of gospel ministrations.

Meanwhile the tide of emigration has flowed into the region beyond him. Thither he extends his observations and occasional labors, makes known its wants to the Committee, and, through them, to the christian public; and thus opens the way for other laborers in the remoter wilderness. It is not easy to see how, by any other method, the Society could better secure, at the same time, the thorough exploration, the early occupancy, and the permanent cultivation of the frontier districts of our country. This system of operations has been regarded with general approbation for nearly thirty years, and has been closely copied by the Boards, both ecclesiastical and voluntary, of other evangelical denominations.

Of late, however, it has been asserted that the American Home Missionary Society, by its rules and relations, is greatly embarrassed with

Limitations and Restrictions.

It has been stated that there are important departments of missionary service from which the Society is necessarily excluded. What are its limitations, and in what do they originate?

1. *The want of laborers and funds.*

Owing to these causes—especially to the scarcity of *laborers*—the Executive Committee have often been unable to occupy fields whose urgent necessities they have known and represented to the public; and, in many instances, these fields have been supplied by transferring laborers from important posts of usefulness at the East. This difficulty, however, does not arise from the structure or relations of the Society, and will not be obviated by any measure or organization that does not replenish the ranks of the ministry.

of expediency.

must exercise their best judgment, and, in so doing, may differ as to the qualifications of laborers, the relative claims of different amount of appropriations, the expediency of employing non-sectarian or those engaged in secular pursuits; but these, and other like considerations, are determined by considerations of propriety, not by any organic limitations of the Institution itself. If the Committee decline to send out a single missionary, a whole State or Territory, or other extent, their action turns upon the fact that they already have a field in those limits; or they judge that, in occupying such a field, they are themselves beyond their measure; or he may interfere with others already assigned, or may wish to assign, to some portion of the same field, or may wish to employ exploring agents, in such numbers, or in such a manner, as suggested, it is because they have the necessary information that it is not in accordance with their estimate of the relative merits of the particular field and mode of labor. If they do not multiply the number of missionaries, or of any order, as rapidly as may be desired, it is for want of materials to constitute them, or of ministers to watch over them, or for any organic defect or limitation. All these forms of missionary work are in their appropriate sphere, and no difficulty is experienced, in the execution of which would not be felt equally by any other missionary organi-

of the denominations for which the Society acts.

coöperate in the missionary work, those denominations consent to the exercise of their rights in fields already occupied, and to consult the denomi-

and interest respecting the West, has been developed by the research of the officers, agents, and missionaries of this Society. This information has been wrought into appeals both to the ministry and to the churches. And the success of these efforts is seen in the annually increasing list of missionaries and missionary congregations. By far the larger part of the permanent work accomplished in the newer sections, by planting churches, sending out and sustaining ministers, and thus establishing religious institutions on some stable basis, has been done by the agency of this Society, and in the natural and appropriate operation of its plan and policy."

At its organization, it assumed the support of the only Presbyterian minister then laboring in Michigan, which contained at that time about 15,000 souls. Nearly every Presbyterian and Congregational minister who subsequently entered that Territory, was sent forth by this Society. By its agency the spiritual condition of the people was early ascertained, and published to the world; and more than 200 churches, comprising all but seven or eight connected with these denominations, are the trophies of its labors.

This Society commenced its operations in Illinois, when four men constituted the whole ministerial force of these denominations in that State. Though it contained 100,000 souls, its evangelization had hardly been attempted, and its moral condition was unknown. Its thorough exploration was early undertaken by this Institution. Under its direction Ellis, Hale, Baldwin, and Kent, traversed its wild forests and prairies, searching out the scattered sheep of the wilderness, and sending back, through the columns of the Home Missionary, thrilling appeals for help. Through the same medium, the Eastern public were first acquainted with the appalling condition of the mining population in the Northwest; and by the same agency, in 1829, the standard of the cross was erected at Galena, 200 miles beyond any other missionary station. The first congregation that assembled for worship, and the first church that was planted, on the western shore of Lake Michigan, were gathered by a missionary of this Society, in 1833, at Fort Dearborn, now Chicago; and seven eighths of the N. S. Presbyterian and Congregational churches in that State owe their origin and early training to the timely care of this Society. A similar statement might be made respecting the churches of Missouri.

In 1835, before Wisconsin had received a Territorial government, before a single church had been planted within its borders, the solitary voice of a missionary of this Society was heard crying in the wilderness, "Prepare ye the way of the Lord!" Other laborers, in rapid succession, were sent forth in the front rank of emigration, as it advanced westward and northward through the wilderness. The Rev. Stephen Peet was early commissioned to make a careful exploration of the Territory. The valuable results of his survey, accompanied by a map prepared for the purpose, were spread before the public on the pages of the Home Missionary. They awakened much attention, called forth liberal contributions, and the number of missionaries in that Territory was more than doubled in a single year. These vigorous efforts have continued to the present time; and of nearly 200 churches in that State, in sympathy with this Institution, about three fourths have been gathered, and the remainder, with scarcely an exception, have been sustained by its efforts.

The first evangelical labors performed in Iowa were undertaken by this Society in 1835. A map of the Territory, and the affecting story of its moral condition, were published in the periodical of the Society. As the result of its efforts and appeals, twelve young men were induced to enter that field in one year. By its

d the advancing frontier, from the banks of the Mississippi
ouri, and about 100 churches in that State already stand as
r labors.

ie first, and, so far as we are informed, the only churches in
Society were organized by its missionaries. The work, which
tarded by the rush of emigration to the Pacific coast, is now
ward; and the Committee are making arrangements for the
nd early occupancy of those portions of the Territory which,
is, have received their first white inhabitants. The same pro-
en commenced in Kansas, and before this page is seen by our
unenced in Nebraska.

he adaptations of the Society for pioneer labor been more fully
Pacific borders. Before the first gold hunter had left our
nissionaries were on their way to erect the gospel standard on
to their labors, almost wholly, we must ascribe the foremost
ice which have been attained by the denominations cooperating
ir researches, reported to the public in the columns of the
embody an amount of information respecting the religious
on of that region, which exists nowhere else. During the pre-
mplete reconnoissance of the whole country—from the Mexican
s Sound—has been undertaken by the Society's agents, and
are contained in the Home Missionary for November.

eded, therefore, not only that this Society is competent to en-
ment of missionary effort which is described above, but that it

Missionary Intelligence.

OREGON.

Rev. George H. Atkinson, Oregon City, Clackamas Co.

The Missionary's Work.

ninth month since, I gave a brief report of my labors. It is proper for me now to speak more definitely in reference to the work of the last quarter. They illustrate the character of all my labors during the year, and during all the years which I have spent in Oregon.

The first object is to sustain the worship of the sanctuary at this place, morning and evening, every Sabbath. This has been done through the year, with one or two exceptions. I have had only a few times, perhaps three or four, when I preached elsewhere. This kind of two new sermons a week has what limited my number of out-stations. I cannot ride all the time, prepare food for my little flock.

The congregation has been small, averaging, in the morning, from forty to one hundred, and from ten to fifty in the evening. We have had a steadier number of hearers than formerly; and now, whom to expect at meetings. We can usually assign reasons for our small numbers.

Reprove, Rebuke, Exhort.

My brethren have been cordially aided in my support. The same is true of several men not connected with the church. Some, however, who would not attend our meetings, avoid us when I preach against the extension of slavery, and pray for the oppressed; and avoid us because I have steadily taken a position in favor of the Maine law, and have not spared the opposites. Demagogues and dram-shop men sometimes display a remarkable anxiety to keep the pulpit pure!

One man, a frequenter of the dram-shop, heard me last year speak of the wrong of the Nebraska law, and very gravely remarked to a friend from the country, that "Mr. Atkinson ought not to preach any more." "Why so?" "Oh, he is preaching politics." "What does he say?" "I heard him last Sabbath, speak against the Nebraska bill." "Well, if that is all, I

respect him all the more for it. Every man ought to preach against it, in the pulpit as well as out of it."

Office-seekers, of course, denounce me. You would seldom find one of that class in my congregation. The church do not object to my preaching. I have not designed to give these subjects an undue place. My chief themes have been drawn from the prophecies, and from the narratives of our Savior's life. I have sought to know more of Christ, to have his power rest upon my own soul, and to make him savingly known to others. I have sought to ennoble the faith of Christians, so that they would consecrate themselves to high and holy services in the cause of our Redeemer. I have aimed to make parents feel their duty to give up their children to God; and to make our children and youth feel that they had something to live for beyond all personal interests.

The Sabbath school and Bible class have been sustained here by the deacon, with the assistance of several other members of the church, and has numbered from forty to fifty steadily.

The monthly contribution for home and foreign missions has been regularly sustained, and a small collection taken up. Two weekly prayer meetings have been maintained through the year—attended, however, only by a few, from four to ten persons. More than half of our members live two miles off; only ten live in town. We have thirty-nine on the roll, but only twenty-five near enough to attend any of our services. The town has depreciated in population and business one third during the last year.

2. I have had two out-stations to fill on two Sabbath afternoons in each month. The average attendance is twenty-five. Some of these are members of our church who cannot be often at meeting here. Three of those members keep up a good Sabbath school. I have two stations for week-day preaching; and visit one every fortnight, and the other every month.

3. Besides these regular labors, I act as Secretary and Depositary of the Oregon Tract Society, and endeavor to keep this work in vigorous progress. We have a good colporteur in the field. I usually keep on hand a supply of Sabbath school libraries, for which I receive frequent application.

THE HOME MISSIONARY.

much to do in promoting our institutions of moment, however, the Female Seminary, for I received aid in the passing from my care, *pay*; and the creditors, having means in which to raise it for ourselves, is the Methodist Conference member that it was as the Methodists were contributors. They in a Female Seminary. I received the immediate establishment, in saving from a Papal school. I hope, and will fulfill the purpose for which it was fitting many of the men for the stations to them. The Tualac University are

There is a growing use of education in the are demanding free publishing them at all times are freely paid to indeed, in one or two I begin to compete

questions of the day, often at public odium. Still, our position secured the respect of most have no means of adding to the of our ministers. In this respect continually crippled. We because we cannot occupy the a greater work, for want of means. Our deficiency in this renders us less influential to people. Men will court and sustain the greater power, will accumulate, while ours unless they have a very strong sive power, will constantly effort is, to perfect this combination, until we can secure the greater accretions; to edit the highest degree, the churches among whom we labor now. I doubt that we have fallen short of christian privileges. When much other denominations have feel ashamed for ourselves.

We have asked for helpers. I plead with the churches at times send us men to fill churches neglected, and to occupy new fields. The church at Portland has been waiting for a year without a pastor. The church at Eugene City has been as long without a regular pa

selves. Christian parents prefer to have their children around them. It is permitted them to build up the Church of God and beautify it, but they prefer to build up their own dwellings and to adorn them. Never was so high and sacred a trust committed to the Church as now; and yet we are refusing to accept it. We pray for Zion but refuse to give ourselves to the work of God. O my dear brethren in the churches! I beg you to consecrate yourselves and your children afresh to your Savior. Be willing that he should take you and them, and employ you all. Dear brethren in the institutions of learning, we beg you to hear the call of your Master, Son, go work to-day in my vineyard, and whatsoever is right, I will give you!

The recent attempts to supply this great want have not altogether failed; and a missionary is already on his way to Oregon. Yet it cannot be too strongly impressed upon the churches, that the great exigency of the Home Missionary work at the present time is, the want of MEN! Some have said that the fields have not been "explored." Nay, brethren, the trouble is, they cannot be supplied. The churches must furnish a greater number of able, earnest, sagacious, enterprising, devoted ministers of the Gospel; and then the work will make more satisfactory progress. Not but that it is progressing now; but it is not advancing with that rapidity and power which the welfare of souls, and the glory of God imperatively demand. We want more MEN, men fitted by nature and by grace, to become, each one of them, a moral nucleus to a rapidly crystalizing community; men who can stand in their place and exemplify, as well as preach, the wonderful power of God; men who can stand! and when all is done, and the hosts of iniquity—the blasphemers, the rumsellers, the demagogues, the Sabbath-breakers, the unbelievers—have retired baffled and shattered from the conflict, shall be found "standing" in the midst of a church enlarged, invigorated, and purified by its fiery trials. These are the men that the country needs. Are there no hearts whom a holy ardor impels to such a work? Is the "Pilgrim spirit" dying? When will the churches rouse themselves to efforts that shall worthily respond to the call of God's providence!

From Rev. Obed Dickinson, Salem, Marion Co.

A Misfortune.

I am under the necessity of making my first report for this year to you, from a bed of suffering. Fourteen days ago, I was thrown from my horse by his taking fright, and my leg broken in the thigh about six inches below the joint. It was immediately set, and appears to be doing well. The doctor thinks that I shall be able to resume my duties as a minister, in about six weeks from the time it was broken.

This accident interferes with my plans very much. I had made my arrangements for beginning a series of meetings, in each of my five places of preaching; and had engaged Rev. Messrs. Starr and Lyman to assist me. We should have held the first on last Sabbath, had I not been laid aside by this providential stroke. Such is the uncertainty of our plans. A man's heart deviseth his way, but the Lord directeth his steps. His ways are not as our ways. Instead of saving souls, as I had hoped, I am doing nothing.

Spiritualism, Phrenology, Tom Paine.

I have been laboring as usual in the four places around Salem, of which I have before spoken. My congregations are good, and they listen to my sermons with much apparent interest. I am still hoping to see the salvation of the Gospel embraced by the people; but yet there are many things discouraging. Worldliness, thoughtlessness, and almost perfect recklessness of the future, seem to be the order of the day here in Oregon. Almost every bar which Satan ever invented wherewith to shut the heart, is here found in its strength. In conversing with the people I find that some have barred out the truth, because "the revelations of modern spiritualism have proved the Bible untrue. 'There is no future punishment for sin.'" Some have such large "bumps" of benevolence that it is not in their nature to believe that God will punish sin for ever. "I could not do it; and I do not believe God will do it, for he is more benevolent than I am." In short, their phrenological development is such that they can not believe the Bible. Emanuel Swedenborg is here, and Andrew Jackson Davis. Tom Paine is also going his round among the miners from camp to camp, busy everywhere in his work of

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Valley of Death.

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for him.

and half-bloods, English, French, and
Americans. Two churches were organ-
ized; one at Oregon City and one at
Tualatin Plains. The latter being much
the largest, I gave more attention to it
than to the other. The church at the
city suffered much for want of preach-
ing; and, as every year brought many
to this coast, and some of course wished
to find a home in our churches, the
question would often force itself on the
mind, who shall gather, counsel, and
feed them? After a year and a half of
prosperity, the church in the Tualatin
Plains, at a wedding after the Scotch
custom, had a dance which almost
broke it up. At this time the church
numbered twenty-five members, mostly
half-bloods. I felt most sensibly the
need of aid and counsel. It seemed that
if God in his providence did not send
help from some quarter, I must myself
soon leave the field. True, a number of
ministers belonging to other denomina-
tions came, but they were not able to do
all that was urgently demanded.

One Effort More.

After a few months' labor, in doing
all I could to reclaim those who had

our aid. I can truly say, that the results of the labors and prayers of these, and of other brethren who followed them, under the commission of the Society, have been the means, under Providence, of sustaining, and organizing, and perpetuating our churches in Oregon. I may speak of the fact also, that the *Tract Society*, the *Bible Society*, and the temperance movement have either been brought into existence, or greatly aided by the labors of your missionaries.

Appeal.

Could I speak to my brethren and sisters in the States. I would say: Be not discouraged! Give your benefactions and your prayers for the HOME MISSIONARY SOCIETY. I have been in Oregon now almost fifteen years; and was two years in the West. I have *seen* the necessity for the labors of the home missionaries; and I have seen also the blessed results of their labors. Think of the interest Christ has in his scattered people. Think of our struggling, feeble churches. Think of your neighbors, and your own children, that have gone from you. Think of the joy of the solitary missionaries at the coming of their brethren and sisters. Above all, think of the glory of God, which you have already promoted, and may still promote by sustaining the HOME MISSIONARY SOCIETY.

CALIFORNIA.

From Rev. William W. Brier, Alameda, Alameda Co.

Ill Health.

I have preached regularly at two places, every Sabbath except two, and on those Sabbaths at one place. My health has been good; but that of my wife has very much declined. She has labored during the long night which hung so darkly over our prospects, while I was afflicted, and exhibited that fortitude for which woman is so distinguished. I shudder at the thought that now, when I feel the life tide returning, and she might be permitted to rest from anxiety, she should be called to bodily affliction. Yet we have a Father who in the darkest hour has given us a place in his bosom.

Ministerial Life in California.

My labors in this field are of a peculiar character. The churches are small and poor; so that I am not so much the minister of the churches as of the people. From outsiders comes most of my support, with the money to build a house of worship. According to the custom in California, I am now collecting funds to erect a church. My labor does not consist in going to men with families and homes alone; no, it is a pleasure to "beg" from such. Much of the money must be squeezed out of the hard fists of men who have but one idea and purpose, and that—to get money enough to make them comfortable or rich when they return to their families. Often, very often, am I repulsed by the sons of New England; and the coarsest thrusts are made at the Bible and the Church. "Free thinking," as it is termed, prevails to an alarming extent in this country. Yet I try humbly to bear testimony to the truth and blessedness of our holy religion, and to show the benefits conferred upon this land by the Gospel. A Division of the Sons of Temperance has recently been organized at my house.

I can see a great improvement in this community, and yet the discouragements, here and elsewhere in California, are numerous. Our ministers are called to struggle with many cares, in building up the outer walls of the Temple. This is a necessary policy. We are expected to establish self-supporting churches. How is this to be done? The answer is, "Get up houses of worship?" How is this to be accomplished? "Go out and collect money from every man you meet, and superintend the erection of the church. Preach in the meantime in a school-house, or under a tree; and keep up your courage and spirituality." *This is ministerial life in California!* And woe be to the man, who cannot count dollars, and drive sharp bargains with men of the world, all the week, and on the Sabbath preach learned and eloquent sermons, and gain, besides, the reputation of a good pastor! For while all this labor is performed he must live on the hope of a future settlement.

Let these statements be seriously considered by all young men who have begun to look forward to a minister's work on the Pacific shore. Let them store it in their hearts, that the work to be done there is difficult, trying, and sometimes humiliating.

THE HOME MISSIONARY.

MSAS.

*Flood, Shannon, Wild
Creek.*

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Cincinnati came up
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d go no higher. They
the site of Boston,
n arrangement with
ation, landed their
and laid out a city to

work, and soldiers, labore-
zens fled in every direction.
appointment to preach there,
but such is the panic, and
the desertion of the place, th-
less to go. There is a vast
drinking there.

Rains.

Our rains commenced on t
of May. Since then we hav-
sonable showers, and the
crops is at present quite ex-
So late however was the se-
comparatively little was pla-
timber being scarce, but lit-
was done. For the next tw-
teen months the people of th-
will have to purchase the gr-
of what they consume. Th-
of provisions a hundred a-
miles, by land, makes living

House of Worship at Law

Rev. S. Y. LUM, of Lawren-
visited the East, at great incon-
himself and his people, for the
obtaining funds for the ere-
church. The association

IOWA.

From Rev. George B. Hitchcock, Lewis,
Cass Co.

Mormonism Declining.

It is a matter of encouragement to us, that our congregations are becoming more regular, and apparently more attentive. Another encouraging fact is, that the Prohibitory Liquor Law is exerting a happy influence upon public morals; and last but not least, *Mormon* rule is finally overthrown. They have up to the present time held the offices of the county, and of course the debasing effects of their system have been felt by the community generally. Indeed, we have felt that this was our most serious obstacle in building the walls of Zion. But we trust that their time is past, and that henceforth we shall see their influence more and more impaired, until their monstrous fooleries shall be forgotten forever. At the last election the question was, *Mormon* and *Anti-Mormon*. The latter were entirely successful; so that none of the county officers now are *Mormons*. We regard this as a great triumph of truth over error, and would devoutly and thankfully recognize the interposition of the Head of the Church, in bringing to naught the councils of the wicked. May we not hope that this is but the beginning of victory over all the powers of the enemy; and that henceforth the work of Christ shall prosper without let or hinderance.

Destitutions.

Permit me to say a word in relation to the destitutions of Western Iowa. The Council Bluffs Association embraces thirty five counties on the western slope of the State. It covers an area of about twenty one thousand square miles, with a population of about twenty thousand souls. In these thirty five counties there are four ministers who sympathize with your Society. These are able to preach stately in eight counties, and to about one thousand souls; so that nineteen twentieths of the population are destitute, so far as our faith is concerned, of the means of grace. Several of the counties in the above statement have no settlements yet, but there are many points where there is an immediate demand for a minister. The present is an important time, and we earnestly desire that it may be improved

to the *utmost extent* of your ability. Of course, very little can be done without your aid. We know that you will do all that you can.

Appeal for Ministers.

But cannot ministers suited to a pioneer missionary work be found who, for the sake of *Christ* and for the sake of *souls*, will be glad to come over and help us to lay the foundations of many generations? And what christian heart or hand would not be opened to sustain them in so great a work? Who would not covet the pleasure of looking down from the seats of glory, and seeing all this beautiful land subject to the Prince of Peace, while every morning and evening should witness the incense of true devotion ascending from the myriad family altars scattered over the breadth of this land?

How long would Paul have staid away from such a field? Nothing, certainly, but an express refusal of permission by the Holy Ghost, would have held him back. Where is his spirit? Where his devotion to the great work of human salvation? Oh that his mantle might fall on many of the sons of the Church; that they might hasten to enter this waste, and with an energy and zeal like his, transform it into the garden of the Lord!

Peril of Delay.

But if this field is left a little longer to grow up to noxious weeds of Infidelity, *Mormonism*, and—to use a Western phrase—*Nothingism*, then much labor must be expended, and many valuable lives must be worn out, to do what would require but little money and few men *now*. Now is the time. We shall pray for and expect at least *three* ministers to be sent to Western Iowa, and two to Nebraska, the coming Fall.

We trust that the extensive revivals in the East will give new impulse and vigor to missionary operations; and that hereafter you will not be prevented by lack of money or of men, from filling all the opening fields of the West without delay.

WISCONSIN.

Dead Christians.

We find here two classes of those who once had a connection with the church,

none. The first
to get away from
and have wandered
but few, however, in
position of open in-
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gious things. And
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on. It is one of the
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n to his labors.

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dea of the numerical

those dead in trespasses and sins? Oh,
for the spirit of the Lord to breathe up-
on these dry bones, that they may re-
ceive life, and stand up! There would
appear an exceeding great army.

In view of facts like these, another
thought oppresses me. I tremble for
the christian character of the professors
of religion in our Eastern churches. I
tremble for myself. What! have we not
enough of religion, enough of steadfast-
ness in the faith, to stand a few new
temptations, a few changes of outward
circumstance? Who is sure that he
standeth? Who is built upon the rock
of ages? To all in all our churches,
both East and West, examples like these
say—Beware! "Let him that thinketh
he standeth take heed lest he fall."

Individual Examples.

Number one, was a man of some po-
sition, and desirous of more. He had
left a church in the East, before he came
to the West; it was not good enough for
him, and he came out of it. Nor is the
one which he finds here spiced up to
his taste, upon the moral questions of
the day. He hangs around the gate,
and talks much, but shows no spirit of

built, and the village must have a name abroad. He attempts to trade in schools, churches, teachers, and ministers, to-day favoring one denomination, and to-morrow another; making arrangements and bargains, and then repudiating them, as his interest seems to dictate—declaring that he will destroy all that do not subserve his own ends.

Number five, has become a confirmed infidel, of the quiet character, who disturb none but themselves and their own families. I could go on and portray young men, now ruined by intemperance or licentiousness, who were once the hope of their friends and of the church,—but enough!

To the credit of the sex that was last at the cross, I think that it wanders less. I have found instances, and bright instances, of those who, deprived of all religious privileges, have yet kept the flame of piety burning upon the altar. Thanks be to God, there are a few that do not bow the knee to Baal. The Lord knoweth them that are his.

From Rev. Eilward Brown, Waukau, Winnebago Co.

The very next letter on which we chanced to lay our hands, was upon the same theme. It is no wonder that imbecility and faithlessness abound as they do in the field of politics, when, in the very home of religion, in the very family of Christ, such lukewarmness, such guilty negligence and unfaithfulness are found.

Withering Branches.

One of the trying things that a missionary has to meet with, all over the West is, to find so many professors of religion who, when most needed, will not "come up to the help of the Lord." Oh, if we had more missionary laymen, how much could be done! But such are the very rare exceptions among those who emigrate westward. The prominent idea is, to make money. The minister is expected to go into his field, with a single eye to the glory of God; but the lay member comes to better his circumstances; and if he does anything for the cause of religion, it is not done as though this were his great aim, but only incidentally. Oh, that emigrants from the East could realize how large a proportion of them only weaken the hands and afflict the heart of the missionary,

example against his labors! As far as my own observations extend, I am led to think that a large *majority* of church members who emigrate to the West, known when they settle to be professors of religion, remain for many years without connecting themselves with any church; and as long as they do so, they are *worse* than useless. Their influence counts on the side of irreligion. One has a dislike to some member of the church, and so will do nothing because of the mote in his brother's eye. Another finds that the minister, and the church, and the Sabbath school, are of the Western type, and not "according to the pattern shown" in the Green or the White Mountains, and so has all that he can do, for two or three years, in finding fault. Another is not quite satisfied with the articles of faith—they are either too rigid or too lax. Another has become disgusted with sectarianism, and so intends to set up to serve God independently, and become a sect of his own. Another thinks the church is not anti-slavery enough; and his neighbor thinks it too *ultra* anti slavery. Another came from a church where, in his opinion, the minister and people did not take a proper stand in favor of the philanthropic objects of the day, and so he has renounced the church and forsaken Christ. I have learned the lesson so well, that when a church member with his letter with him, says—"I think I will not unite with the church at present," I feel that I must give him up as lost to all usefulness, at least, till a revival of religion occurs, when, if a real Christian, he comes forward with a humble confession of the fact, which the minister has long known and mourned over, that his influence had *all* gone against the cause of Christ.

Since I have been a missionary, I have met with but one emigrant whose inquiry was, "Where can I do the most good?" And that one was called home to heaven two weeks afterward. The inquiry is, "Where is the best and cheapest land?" "Where can I sell the most goods?" "Where can I make the most money?"

When will church members emigrate for the purpose of propagating the Gospel, and building up churches in the West? Can you not, through the Home Missionary, say to the members of Eastern churches who intend to remove westward—If you do not intend to identify yourselves with the infant churches when you go, we entreat you

THE HOME MISSIONARY.

, work without you; here, will hinder our fer to the numerous but the equally null-backs,—those who best opportunity of e to the help of the ighty." I may seem do complain; but I

last night she did not know on this bright day was to call I and take her to his own home

From Another Missionary

How Hard for them that have

We earnestly hope that the extract may fall beneath the person to whom it refers. The many rich men at the West—who are totally unconscionable the real state of their hearts, and the real influence of their example they but see themselves even neighbors see them, could they appreciate the fact that they are as a dead weight upon all around them, lowering the tone of and the standard of nobility in the community, really debasing the heart, and perpetuating its misdeeds, they would fling themselves as one flings a poisoned Read this *bad example*.

MISSOURI.

Wilson, Charleston, S. C.

on Afflictions.

Importance demands his time, save the very now prevailing. This, three weeks, has sent a number in attendance at schools, and on my mind.

of the state of things thoughts have dwelt its present effects,—evous,"—the necessa-

puted honest, and neighborly, and unambitious of distinction among us, he is a hindrance to our whole community in every general enterprise undertaken. If he should give \$250 a year, it would not, in the judgment of the community, be more for him than \$5, or \$10, or \$15, for others. Such a man, you perceive is a monopolist of the most injurious kind, and a false representative of christian character and enterprise. I say this much concerning this man, that you may know what a mountain is to be overcome before this people pay for preaching, even for half of the time.

From another Missionary.

Ecclesiastical Divisions.

The press, recently, has been teeming with threats of the division of the Con-

gregationalists, and the Presbyterians. How does the practical operator, the Home Missionary on the field, look upon this discussion, this whole subject of division? One of his greatest difficulties is the present division—the sects of conflicting interests. Should a separation between these two denominations, which are essentially *one*, take place, it would be the creating of another sect in the field, to cripple the Home Missionary still more, and to create a demand for a third more money to accomplish the same good. We weep in secret places when we think of it. We pray that the day when another sect shall be launched may be far distant, since the enemy are now saying: “Ah ha! who is right? Look at your divisions!—Do you ask us to embrace such a religion!” What shall we say to such taunts, when this division occurs?

Auxiliaries.

Massachusetts Home Missionary Society.

This Auxiliary held its public anniversary, the present year, on the evening of the 29th of May. The President, Rev. RICHARD S. STORRS, D. D., occupied the chair. Prayer was offered by Rev. JOEL HAWES, D. D., of Hartford, Conn. A brief abstract of the Report of the Executive Committee was read by the Secretary, Rev. JOSEPH S. CLARK, D. D., and was followed by animated and appropriate addresses from Rev. D. B. COZ, Secretary of the Parent Society, Rev. GEORGE W. BLAGDEN, D. D., of Boston, and Rev. JOSHUA T. TUCKER, of Holliston, Mass.

The receipts into the Treasury of this Auxiliary, during the past year, were \$38,408 46, which, with \$9,695 96, contributed from the same State directly to the treasury at New York, makes the total contribution of Massachusetts, for the year ending in last May, \$48,104 42, an advance

upon the preceding year of \$2,631 31. The disbursements, during the same time, in aid of feeble churches within the State, were \$4,901 67, a diminution from those of the year before of \$344 16. “This two-fold advance is the more worthy of our grateful recognition, on account of the financial embarrassments which the country has suffered since the last anniversary.” A considerable proportion of this increase was in the legacies, though there was some improvement in the regular contributions, the collections in Boston exceeding those of any preceding year by nearly *two thousand dollars*.

We make room for the following extracts from the Annual Report.

Summary.

The whole number of churches that have received assistance from this Society the past year, is 38. Out of 469 Orthodox Congregational churches in Massachusetts, only 38 are now leaning

Home Missionary which is about 8 years ago, when we had all, 80 of them, or were unable to stand. Thus is the Lord from the sanctuary, as out of Zion; refreshing and accepting; granting us a heart, and fulfilling and it would but ex-

of every christian view of these facts, quotation one verse *rejoice in thy salvation of our God will we*

these 88 churches are whom 97 were added to, 46 by profession. These are generally cities which, without our influence, nearly all are gathered into Sabbath, and more over into the Sabbath 1,094 families, which report as under their

deed, the falling off of receipts of the American Home Missionary Society to the amount of \$11,000, as compared with the previous year, has compelled the society to make whatever advances made in those new and needy areas of the field, by transferring labor from the older and better supplied places.

The Present Emergency.—K

Is this the time to take a step, after all that God has done now doing to open our way and enlarge our hopes? No. It is children of Israel disheartened, tasting the clusters of Eschol, going back on a forty years' march into wilderness after having come to the promised land. It is like a bandman who should till through all the spring and summer, then sluggishly give up the harvest to be wasted by the winter, or buried beneath the snow. Look at the triumphs of Home Missions all over North America and throughout the great West, at the doors continually opening

iety, but that which can only be wrought by the churches. The "wastes" are now very few. The feeble churches are reduced almost to the minimum—for we always have the poor with us; but moral desolations of the most deplorable character are yet to be found within her borders. While the 469 orthodox Congregational churches of Massachusetts contain nearly half as many communicants as the whole Presbyterian Church, and while the religious and benevolent institutions, the benefactions, and the christian literature of this State prove that her Christendom possesses an unsurpassed exuberance of vital power, and although there is no other State, out of New England, that has not more of irreligious unbelief and stupidity than this, there are places still to be found within its limits, where various immoralities, unbeliefs, and superstitions are most sadly prevalent. One of the missionaries says of his field, "Almost every error which has been baptised into the name of our holy religion, finds believers and advocates here." He adds, "One thing is clear, the Gospel must be carried literally from house to house among these families, or they will perish." Many of these communities, it is true, are largely made up of foreigners; but, nevertheless, there exist among those portions of the native population that hold themselves aloof from christian influences, very grave departures from the simplicity of christian truth, and from the purity of the christian life. It would seem that Christians in Massachusetts might now feel their hands free to grapple more vigorously than ever, with these errors and iniquities which still infest their own neighborhoods. Are they not at liberty now to propose to themselves the *complete* christianization of their State? The cause of the country leans on her as one of the very ablest of its supporters, and looks to her for greater things yet hereafter. In order to meet the demands of that mighty West which is every day enlarging, she must not only increase her already liberal benefactions, but—what is of absolutely priceless value—must contribute *the example of a great christian conquest*. This is not the day when intemperance can be permitted,

with impunity, to defy the law and trample righteousness in the dust. Indeed of all the older and more religious communities in our land, the country rightly expects and demands a sure and permanent triumph in the interest of morals and religion. Above all, the cause of Home Missions needs this, and without it cannot continue to achieve an honorable progress.

Vermont Domestic Missionary Society.

This Society held its last Anniversary at Brattleboro, June 20th, 1855. Hon. ERASTUS FAIRBANKS, the President, was in the Chair. Prayer was offered by Rev. W. CHILD, D. D. The Annual Report of the Directors was read by Rev. J. F. STONE, Corresponding Secretary, and addresses were made by Rev. Messrs. BOUTELLE, C. B. DRAKE, M. B. BRADFORD, and by the President.

The Society mourn the decease of one of its missionaries, Rev. J. WELLMAN, a good man, and an able and faithful laborer; of J. P. FAIRBANKS, Esq., one of its life-members, and most liberal contributors; Rev. AUSTIN HAZEN, for twenty seven years a Director, and a member of the Executive Committee; and of Rev. THOMAS A. MERRILL, D. D., in whose study the Society was organized, and who had served on its Board of Directors and in its Executive Committee from the beginning—who was also one of the Vice Presidents and firm supporters of the Parent Society, and whose intelligence, sound judgment, catholicity of spirit, faith in the divine promises, and untiring assiduity in every good work, have embalmed his memory in all the churches of the State, and in very many christian hearts and christian institutions over the land.

The amount received into the Treasury of this Auxiliary, during the year, was \$4,003 06, which, with \$968 05 sent directly to the Parent Society, makes the total contribution of Vermont to Home Missions, \$4,971 72—or \$4,360 12 less than the year before.

is not wholly in the nations. The receipts and legacies have been more than last." This fall may be taken as indicative of the state in the cause, but is not of the financial embarrassments which have been felt through-

Summary.

Number of missionaries, in-creased, which have been whole or some portion of forty two. The number under the patronage of the society is thirty three. The number of churches of Essex County, is two of these have been added in the year. Six others have been added for a constant of these were not of the year had expired, by the missionaries of the year. Seven each alternate Sab-

ness, but, by rendering it impossible to remain in their fields without going in debt, to induce them to accept invitations to places without the State, where more just compensation was proffered, and where they might hope to be equally useful. The churches and communities of Vermont, did not awake to the necessity of increasing the support of ministers, so early, as did those in some other parts of the land. And the result has been, as intimated in the last report, the transfer of ministers in large numbers to other States. Many vacancies in sister States have been supplied at the expense of increasing the number of destitute fields in ours.

From the admirable "Remarks" with which the Report closes, we are able to make only meager extracts. But we commend the entire document to the careful and devout consideration of all Christians in Vermont. It is full of instruction and admonition.

If some other States have been bountiful in their contributions of money, for the West, this State has been liberal of her children. Her sons and daughters have

West, and of other parts;—that to establish and sustain a church here, is often, in effect, to provide the germs, and in some instances nearly all the original elements, of one or more churches at the West; and, in numerous instances, to provide ministers for those churches.

Cure for Emigration.

This debilitating drain of emigration must continue, until, through the benign influence of Christian institutions, such superior security and stability has been given to property and to business, that both have largely increased; and such intellectual privileges have been gathered in numerous centers, and such a charm and delight has been thrown over social life, that the *homes* of Vermont have stronger attractions for her youth than Western prairies, or the warehouses of the metropolis. There can be no hope of enabling the soil and the climate of this State to compete with those of more favored regions. The true remedy for this *marasmus* of her population, is to be found in the general tonic influences of a superior intellectual culture, and a loftier christian devotion. Let the kingdom of God grow strong, and all human interests will feel the might of the divine presence. The money that is consecrated to the cause of Home Missions in Vermont, is invested where it will bring to the citizens of that commonwealth a higher rate of interest, *in money*, than is paid by any bank or railroad in the land.

The Expense.

The expense necessarily involved in prosecuting this work in a proper manner, and to the needful extent, seems to have been very generally underrated. The receipts have never been more than half equal to the real and imperious demands. And this deficiency, it is charitably believed, has arisen, not so much from the want of benevolence in the churches, as from the want of a just and full conviction of the necessity in the case. For to this day, individuals are found, who give one hundred dollars annually to some other department of benevolence, and only five or ten dollars to Home Missions,—and churches, some of them aided churches, which do not give one-half as much for this as for some other objects. It is not assumed that they give too much for other ob-

jects, but it is plain that too little is given for this.

Appeal.

The Board believe that the time has now fully come, when the cause of Domestic Missions must receive a new impulse,—must take stronger hold upon the sympathies of God's people within our bounds, and receive from them a more earnest and liberal support, and be prosecuted with far greater zeal and energy than ever before, or, not only cannot the borders of our Zion be farther enlarged, but the number and strength of our churches must rapidly diminish.

Already, several once flourishing churches have become extinct. And there are many others, which, with only the present rate of receipts, it is impossible to aid; and which, if suffered much longer to remain destitute, will, in all probability become extinct.

Will not the friends of Christ in Vermont give this subject their serious and prayerful consideration; and henceforth graduate their efforts and their contributions in a manner to meet its imperious demands? This we must do, or make up our minds to see the borders of our Zion contracted to narrower limits from year to year, and our destitutions greatly increased,—to see fields where have been flourishing churches, and which have been fruitful in contributions for benevolence, and which have furnished large numbers of christian families, pious teachers, and some ministers for the West, and missionaries for heathen lands, become worse than barren wastes. Such must certainly be the result, unless the zeal and liberality of our churches and congregations in this behalf, shall be greatly increased, and attended by the blessings of God, who only can crown our efforts with success.

Remember Kansas.

This Territory deserves at this time the special attention of those interested in its religious welfare. It is impossible to predict in what manner circumstances will affect the churches which have there been organized. They may be standing upon the verge of a solemn trial. These churches and the precious interests involved in them, claim an interest in our prayers. LET US REMEMBER KANSAS IN THE MONTHLY CONCERT.

THE HOME MISSIONARY.

*the Executive Committee of the American Home Mission
in the month of October, 1855.*

mission last year.

Welsh, South Bend, Min.

West Alto, Wis.

Prairie du Sac, Wis.

in Rapids, Mich.

enton, Mich.

lle, Ill.

uckneyville and Vergennes,

Wesley and Concord, Ind.

Sharon, O.

appointed,

allas and vicinity, Oregon.

nce, Kansas.

Water, Min.

neapolis, Min.

skoon, Iowa.

Spring Grove, Iowa.

Rev. J. G. Kanouse, Cottage Grove.

Rev. A. C. Lathrop, Hortonville, Wis.

Rev. R. Floto (German), Joliet, Ill.

Rev. G. C. Wood, Greenville, Ill.

Rev. Henry Bushnell, Marysville, O.

Rev. A. C. Chapman, Kingston and I.

Rev. David Davies (Welsh), Paris and

Rev. Edward Scofield, Mount Pleasant

Rev. B. F. Sharp, Independence, O.

Rev. Isaac N. Naff, Jeffersonville, Va.

Rev. Samuel R. Stewart, Fairfax Co.

Rev. T. A. Gale, Randolph and Steut

Rev. I. P. Stryker, Hoboken, N. J.

Rev. G. B. Cleaveland, Oramel, N. Y.

Rev. L. F. Laine, Portland, N. Y.

Rev. L. S. Morgan, North Collins and

N. Y.

Rev. D. S. Morse, Springbrook, N. Y.

Rev. Henry Toeke (German), New

of the American Home Missionary Society, in October, 1

RHODE ISLAND—

Rev. James E. W. Fletcher, Treas.

Torrington, Ladies, by Mrs. M. E. M. McKinstry, 2 00
 Trumbull, Ladies' Sew. Soc., by L. S. Edwards, 3 00
 Waterbury, First Cong. Ch., Sab. Sch., by E. L. Bronson, 40 00
 Yantic, C. E. E., 2 00

NEW YORK—

Brooklyn,
 First Presb. Ch., Fisher Howe, 50 00
 Clinton Av. Cong. Ch., by George Hicks, 76 55
 South Presb. Ch., Mon. Con. Coll., by J. Milton Smith, 127 28
 Berkshire, by F. B. Dessac, 5 40
 Buffalo, "A Thank-offering," 10 00
 Cairo, Presb. Ch., by Rev. S. W. Roe, in full to const. Peter Naylor a L. M., 7 50
 Canterbury, a friend, 5 00
 Catskill, on account of legacy of Henry Whittlesey, by J. M. Donnelly, Exr., 357 14
 Durham, Ladies' Char. Soc., by Z. Whittlesey, 7 50
 Greensburgh, Irvington Presb. Ch., by Rev. C. K. McHarg, of which \$100 is to const. Jeremiah Wilbur a L. D., and \$50 is in full to const. D. W. Ingersoll a L. D., 284 51
 Harlem, Presb. Ch., Mon. Con. Coll., by E. Ketchum, 5 43
 Jefferson, Presb. Ch., by Rev. W. J. McCord, 8 46
 Kinderhook, on account of legacy of Sarah H. Beale, by H. Blanchard, 20 00
 Lumberland, Cong. Ch., by Rev. F. Kyte, 2 77
 Middletown, Mrs. Dr. Shaw, by Rev. D. T. Wood, 15 00
 New Haven, Job Dowd, 60 00
 New Rochelle, a friend, 2 00
 New York City,
 J. D. Dix, to const. G. W. Gerard and E. A. Ludlow, L. M.'s, 60 00
 Allen St. Ch., Mon. Con. Coll., by J. P. Prall, 14 00
 Mercer St. Ch., Mon. Con. Coll., by R. Lockwood, \$26 72; John P. Crosby, \$30, 56 72
 North Presb. Ch., Miss. Soc., by A. Phelps, 30 00
 Church of the Puritans, Mon. Con. Coll., by O. E. Wood, \$4 48; D. H. Kellogg, in full to const. David H. Kellogg, Jr. a L. D., \$70; Richard M. Jessup, \$20, 94 48
 Spring St. Ch., Youth's Miss. Soc., by J. H. Sahler, 180 00
 Northport, Presb. Ch., by Rev. I. B. Smith, 20 00
 Norwich, Isaac Foote, 10 00
 River Head, Cong. Ch., by Rev. C. Lockwood, 25 00
 Sherburn, Ladies, by Mrs. C. J. Rexford, 3 00
 Windham Center, Young People's Benev. Soc., 18 00

NEW JERSEY—

Madison, Presb. Ch., 55 25
 Morristown, Martha Whitehead, 10 00
 A friend, 3 00

PENNSYLVANIA—

Lanesboro', Brandt & Blager, 3 00
 Meadville, Jabez B. Sackett, 10 00

VIRGINIA—

Winchester, Presbytery, by Rev. J. T. Hargrave, \$26; by Rev. S. B. Stewart, \$50, 75 00

LABAMA—

Eulaw, Mrs. A. M. Heath, to const. Miss Ann Getty, of Geneseo, Ill., a L. M., 30 00

KENTUCKY—

Newport, Second Presb. Ch., by Rev. E. Black, 15 00

OHIO—

Berlin, Presb. Ch., by Rev. J. W. Thompson, 30 00
 Elsworth, United Presb. and Cong. Ch., by Rev. L. Chandler, Joseph Coult, \$10; Martin Allen, \$10; others, \$10, 30 00
 Fulton, First Presb. Ch., by Rev. J. B. Fowler, 6 00
 Roseville, Presb. Ch., by Rev. W. Nichols, 9 33
 Stansbury and Frankfurt, Presb. Cha., by Rev. W. H. Brinckerhoff, 5 75
 Talmadge, Benev. Assoc., to const. James O. Wolcott a L. D., and in full to const. L. C. Walton a L. M., by Clement Wright, 114 25

INDIANA—

Green Castle, Presb. Ch., by Rev. H. A. Russell, Coll., \$25 10; Mon. Con., Coll., \$1 94, 27 04
 Hopewell and Rochester, Presb. Cha., by Rev. N. L. Lord, 15 00
 Pisgah and Concord, Presb. Cha., by Rev. J. A. Veale, 15 32

ILLINOIS—

Elk Grove, Cong. Ch., by Rev. G. G. Sill, 25 00
 Elkhorn Grove, Presb. Ch., by Rev. G. Butterfield, 15 42
 Melugin's Grove, by Rev. Spencer Baker, L. C. Butler, \$12; Presb. Ch., \$2, 15 00
 Otter Creek, Cong. Ch., by Rev. James Hodges, 10 00
 Rockville, Presb. Ch., by Rev. John Peck, in full to const. Mrs. Sarah N. Peck a L. M., 15 00

MICHIGAN—

Belford, Cong. Ch., by Rev. E. W. Shaw, 5 00
 Detroit, First Cong. Ch., by Rev. H. D. Kitchel, avails of Mon. Con. Coll. equally divided between Home and Foreign Missions, 34 00
 Matherton, Cong. Ch., by Rev. H. Gratian, 11 00
 Otisco, Coll., by Rev. C. Spooner, 3 55

MISSOURI—

St. Louis, French Presb. Ch., by Rev. F. Michel, 6 25
 Troy and High Hill, Presb. Cha., by Rev. E. P. Noel, 11 25

WISCONSIN—

Blake's Prairie, Cong. Ch., by Rev. Ira Tracy, 15 00
 East Troy, Presb. Ch., by Rev. C. Morgan, 15 75
 Fairplay, Presb. Ch., Mon. Con. Coll., by Rev. R. Hassell, 2 75
 La Crosse, Cong. Ch., by Rev. J. C. Sherwin, 30 00
 Oak Grove, Cong. Ch., by Rev. H. M. Parmelee, 10 00
 Oconomowoc, Cong. Ch., by Rev. S. H. Barreau, 24 00
 Potosi, Presb. Ch., by Rev. E. Morris, 4 45
 Sun Prairie, Cong. Ch., by Rev. C. W. Matthews, 4 50

IOWA—

Maquoketa, Rev. J. W. Windsor, 2 00
 Marango, Presb. Ch., by Rev. Joseph Lowry, 5 00
 Summit, Cong. Ch., by Rev. L. R. White, 6 30
 Troy and Channah, Presb. Cha., by Rev. M. H. Dysart, 12 70

THE HOME MISSIONARY.

December, 1855.

by Rev. H. M.	26 00	Franklin Co., H. M. S., S. S. Eastman, Treas.,	
	\$7,061 81	Bernardston, Orthodox Soc.,	21 50
		Colerain, Cong. Soc.,	9 00
		Deerfield,	
		First Cong. Soc.,	20 84
		Orthodox Soc.,	20 15
		Gill, Cong. Soc.,	13 80
		Rowe, Cong. Soc., \$3; A. & A.	
		Burnap, \$10,	13 00
		Shutesbury,	50
		South Deerfield, Monument Soc., to const. Miss Harriet D. Palmer a L. M.,	80 00
		Sunderland, William Hunt,	4 00 182 27
		Freetown, Rev. Mr. Corey's Soc.,	2 00
		Hampden Co., H. M. S., H. Brewer, Treas., of which \$368 is legacy of William Freetland, late of Feeding Hills, and \$50 is legacy of Mary Burt, late of Long Meadow,	665 00
		Hingham, Rev. Mr. Dyer's Soc.,	5 00
		London, England, Miss E. H. Watson,	10 00
		Lynfield Center, Cong. Soc., in full to const. Rev. U. W. Condit a L. M.,	20 00
		Medford, Second Cong. Ch. and Soc., to const. George S. Wheelwright and Roland Jacobs, L. M.'s,	50 84
		Middleboro', Central Cong. Ch. and Soc.,	34 85
		Newton,	
		First Cong. Ch. and Soc.,	83 87
		Elliot Ch. and Soc.,	44 67
		Newton Center, Henry Wanzel,	20 00
		Newton West, Mrs. E. M. Babcock,	20 00
		South Hadley, Mrs. E. F. Hawkes,	4 00
		South Reading, Cong. Ch. and Soc., to const. Mrs. Charlotte C. Hull, Mrs. M. E. Carpenter, Mrs. C. R. Nichols, and Miss L. Hartshorne, L. M.'s,	120 05
		Wayland, Cong. Ch. and Soc.,	25 26
		Weatherfield, Vt., Isaac Brown,	5 00
			\$1,710 99

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

Vol. XXVIII.

JANUARY, 1856.

No. 9.

Religious Liberty in America.

It is as important, in a republic, that the people should distinctly apprehend the nature and the limits of their rights, as that the chief of a monarchy should not hold exaggerated views of his prerogative. The exercise of sovereignty, which is the proper function of a free people, is one of those acts whose solemnity seems to bring man peculiarly into the presence of God; for it is an act which palpably lays hold upon the remotest future, upon most precious interests, and upon broadest national consequences. These acts need, therefore, to be in strict accordance with right principles; and if not profoundly reasonable and just, are in danger of working the direst injuries.

The present time is one in which it is especially, demanded, that the people have correct views of the essence and the proper limits of that religious liberty which is so often our boast. There is but too much evidence that in many minds the subject is involved in confusion; and that there is danger, on the one hand of license, on the other of an intolerance that may amount to oppression. It were well if the people in general could be induced to study the provisions of our constitution and laws in regard to this matter, until they had secured a clear and just apprehension of the principles which constitute—and, in constituting, limit—our American liberty; but it is absolutely essential, that christian ministers should be familiar with these principles, and especially those ministers who live in new and unstable communities, and who are often, of necessity, counselors, or even leaders in public movements, and in the organization of society. The following extracts, from the pamphlet quoted in the Home Missionary for November

sidations, within a limited space, which will be of value to those
ning this subject.

Rights Guaranteed by the Constitutions.

itions, emanating from christian people, guarantee to each indi-
r hereafter to live under them, that he shall enjoy the right of
cording to the dictates of his conscience, without restraint or
e shall not be compelled to attend, build, or repair any church,
tax, tithe, or rate; that his civil rights shall not be abridged
eligious opinions; that no religious test shall be interposed to
office, and that he shall not be incompetent as a witness by
ous opinions; but they provide that the privileges thus granted
by any immoral or licentious act, or any attack upon Chris-
urbance of its worship, or any act against the peace or safety
ler these constitutional guarantees which a christian people
rn security and peace, they invite all who are inclined to come,
disabilities in which they acquiesce themselves.
tion exists as the work of a christian people: it neither alters,
nor abridges Christianity. It provides against all spiritual
cures full personal religious liberty. The liberty of worship
s the liberty to worship God, the God of Christianity, and not
al or imaginary. Christianity is not displaced but expressly
not defined. Its exercise is left with the people, its liberty is
stitution.
nstitutional provisions had been made, our judicial tribunals

ablished church, and tithes, and spiritual courts, but Christianity with liberty of conscience to all men.'

"Judge Duncan examines the English decisions in reference to Christianity, and shows that a man is not punished in England for holding erroneous opinions, but for so uttering them as to insult or attack Christianity. He quotes the words of Lord Mansfield, in *Evans vs. the Chamberlain of London* :

"The true principles of natural religion are part of the common law; the essential principles of revealed religion are part of the common law; so that a person subverting, vilifying, or ridiculing them, may be prosecuted at common law; but temporal punishment ought not to be inflicted for mere opinions.'

"Judge Duncan proceeds to quote, at some length, from the great statute of toleration, passed in Pennsylvania in the days of William Penn, in which it is provided that men shall not be compelled to conform to any religious observances of their own; but which also expressly provides against the creeping in of any senseness, irreligion, and atheism, under the pretence of rights of conscience. And thus it is irrefragably proved,' he remarks, 'that the laws and institutions of a State are built on the foundation of reverence for Christianity.'

"He cites Judge Smith, of Connecticut:—'To prohibit the open, public, and explicit denial of the popular religion of a country, is a necessary measure to preserve the tranquility of a government. Of this no person in a christian country can complain; for, admitting him to be an infidel, he must acknowledge that no benefit can be derived from the subversion of a religion which enforces the purest morality.' He cites, also, a decision in the Supreme Court of New York, in which 'was solemnly determined that Christianity was a part of the law of the land; and that to revile the Holy Scriptures was an indictable offense.' An attempt to pervert the law of this case was made in a subsequent Convention in New York, at the formation of a new Constitution, but it was repelled by a vote of 74 to 41."

Malicious Assaults and Revilings Unlawful.

"Judge Duncan proceeds to say:—'No society can tolerate a willful and spiteful attempt to subvert its religion no more than it would to break down its own—a general, malicious, and deliberate attempt to overthrow Christianity—universal Christianity. This is the line of indication, where crime commences, and an offense becomes the subject of penal visitation. These offenses may be classed under the following heads:—1. Denying the being and providence of God. 2. Contumelious reproaches of Jesus Christ; profane and malevolent scoffing at the scriptures, or exposing any part of them to ridicule. 3. Certain immoralities, tending to subvert all religion and morality, which are the foundation of all governments. Without these restraints, no free government could long exist.'

"It is impossible to administer the laws without taking the religion which the defendant in error has scoffed at, that Scripture which he has reviled, as their basis. To lay this aside is, at least, to weaken the confidence in human veracity, essential to the purposes of society, and without which no question of property could be decided, and no criminal brought to justice. An oath in the common law, on a discredited book, would be a most idle ceremony.'

"No preference is given, by law, to any particular religious persuasion. Protection is given to all by our laws. It is only the malicious reviler of Christianity who is punished. By general Christianity is not intended the doctrine of worship any particular sect.'

"While our own free Constitution secures liberty of conscience and freedom of religious worship to all, it is not necessary to maintain that any man should

licly, to vilify the religion of his neighbors and of the country. as are directly opposed. It is open, public vilification of the try that is punished, not to force conscience by punishment, peace of the country by an outward respect to the religion of

bristianity, which is the law of our land, and I do not think it of any man's right of private judgment, or of the most ex- f propagating his sentiments with regard to religion in the most conclusive. If from a regard to decency and the good ofane swearing, breach of the Sabbath, and blasphemy, are magistrates, these are not punished as sins or offenses against injurious to and having a malignant influence on society; for it these practices, no one pretends to prove any supposed truths, l error, or advance any sentiment whatever."

Opinions of Webster and Story.

in connection with his reference to the Girard case, has the

Referring to certain great features in the Constitution and ia, he says: 'These great principles have always been recog- : no more part and parcel of the public law of Pennsylvania, : religion. We have in the Charter of Pennsylvania, as pre- founder, William Penn, we have in his 'great law,' as it was : servation of Christianity is one of the great and leading ends' : his is declared in the Charter of the State. Then the laws of

and truth are admitted, and therefore it is not to be maliciously and openly and blasphemed against, to the annoyance of believers or the injury of the

Chancellor Kent.

A man was indicted in Washington County, New York, in 1810, for blasphemy against the name of Christ. The offense was charged as against the common law, which is derived from England. The prisoner was found guilty, and sentenced to pay a fine of five hundred dollars and to be imprisoned for three months. The case was removed to the Supreme Court, the opinion of which was given by Chief Justice Kent, among the first, if not the very first jurist, which country has produced. Judge Kent, after having noticed that the jury had formed the evil intent with which the words were spoken, proceeds to state the law on this subject in England, and quotes the Court of King's Bench, as saying in a case, 'that Christianity was parcel of the law, and to cast contumelious reproaches upon it tended to weaken the foundation of moral obligation and the force of oaths.' And in another case, as saying, 'they would not suffer it to be decided whether defaming Christianity in general was not an offense at common law, whatever strikes at the root of Christianity, tends manifestly to the dishonor of civil government. But the Court were careful to say, they did not decide upon disputes among learned men upon particular controverted points. Such offenses have always been considered independent of any religious establishment or the rights of the church. They are treated as affecting the essential interests of civil society.'

Chief Justice Kent then proceeds to remark:—'And why should not the same be contained in this indictment be still an offense with us? There is nothing in our manners or institutions which has prevented the application or the necessity of the common law. We stand equally in need now, as formerly, of all moral discipline and those principles of virtue which help to bind society together. The people of this State, in common with the people of this country, profess the general doctrines of Christianity as the rule of their faith and practice. To scandalize the author of these doctrines, is not only in a religious view, extremely impious, but even in respect to the obligations due to society, is a gross violation of decency and good order. Nothing could be more injurious to the virtuous part of the community, or more injurious to the tender feelings of the young, than to declare such profanity lawful. It would go to destroy all distinction between things sacred and profane.'

No government among any of the polished nations of antiquity, and none of the institutions of modern Europe (a single monitory case excepted), ever hazarded such a bold experiment upon the solidity of public morals, as to permit with impunity and under the sanction of their tribunals, the general religion of the country to be openly insulted and defamed. The very idea of jurisprudence with its scientific law-givers and philosophers, embraced the religion of the country. *Religio est divinarum atque humanarum rerum notitia.*

The free, equal, and undisturbed enjoyment of religious opinion, whatever it may be, and free and decent discussions on any religious subject, is granted and secured; but to revile, with malicious and blasphemous contempt, the religion established by almost the whole community, is an abuse of that right. Nor are we restrained by any expressions in the Constitution, as some have strangely supposed, not to punish at all, or to punish indiscriminately, the like attacks upon the religion of Mahomet or of the *Grand Lama*; and for this plain reason, that we

ple, and the morality of the country is drawn from Christianity, doctrines or worship of those impostors.'

The Constitution has discarded religious establishments, it does not recognize those offenses against religion and morality which attach to any such establishment, or to any particular form of government, unchangeable because they strike at the root of moral obligations, and the security of the social ties. The object of the thirty eighth article was to 'guard against spiritual oppression and intolerance,' by the free exercise and enjoyment of religious profession and worship, without discrimination or preference, should for ever thereafter be allowed to all mankind.' This declaration (noble and magnanimous as it is understood) never meant to withdraw religion in general, and with it the sense of moral and social obligation, from all consideration and notice. It will be fully satisfied by a free and universal toleration, without disabilities, or discriminations incident to a religious establishment. To construe it as breaking down the common law barrier against and impious attacks upon Christianity itself, would be an error in its meaning.

The exposition of the Constitution is conformable to this view of its enlarged sense, as a religion revealed and taught in the law, and its own to our law. The statute for preventing immorality consecrates the Sabbath as holy time, and considers the violation of it as only the continuation, in substance, of a law of the Colony, and the profanation of the Lord's day was 'the great scandal of the law.'

The act concerning oaths recognizes the common law mode

4. Our laws and institutions are built on the foundation of a reverence for Christianity.

5. Christianity is the standard of good morals.

6. Whatever strikes at the root of Christianity tends manifestly to the dissolution of civil government.

7. The free, equal, and undisturbed enjoyment of religious opinion, and free and decent discussions on any religious subject are secured to all; but malicious and blasphemous reviling is an abuse of that right.

8. A willful and despiteful attempt to break down religion can no more be tolerated, than an attempt to break down the laws.

9. A person assailing and vilifying the essential principles of natural or revealed religion may be prosecuted under the Common Law.

10. To revile the Holy Scriptures is an indictable offense.

To deny the being and providence of God; to bring contumelious reproaches against Jesus Christ; to practise immoralities that tend to the subversion of religion and morality—are offenses subject to penal visitation. The crimes already mentioned, together with profane swearing, breach of the Sabbath, and blasphemy are punishable—not as sins against God, but as crimes having a malignant influence on society. They strike at the root of moral obligation, and weaken the security of social ties.

11. All contracts contrary to good morals are illegal and void.

12. We are not bound to punish attacks upon the religion of Mahomet or the Grand Lama, because we are A CHRISTIAN PEOPLE, and the morality of the country is drawn from Christianity, and not from the doctrines of these imposters.

These principles secure (1) entire freedom of opinion and of worship; (2) entire freedom of sober and decent discussion; (3) immunity from ecclesiastical oppression, and religious tests of office; (4) protection from malicious and sacriligious attacks upon things recognized as sacred; and (5) from the inculcation through the community of principles and usages openly subversive of religion, morality, law, and society.

Americans can never be sufficiently grateful for their free, christian ancestry; and they should be grateful, not for themselves alone, but in behalf of the world. Every year is making more manifest the greatness of the boon that was yielded to our race when this North American continent received the precious seed of the Protestant Christian Faith; and as every New Year brings its anniversary of joy to our homes, new vows should rise to Heaven, that, by God's grace, while we live, we will keep inviolate the liberal, but strict principles of this sacred religious freedom; that we will endeavor to teach them to our children, and to the stranger who seeks a home by our side; and so to fortify them by precept and by observance, that they shall go down, with undiminished authority, to remotest generations. Most of all will we remember, that these principles have their home and their citadel in *christian hearts*, and that no people can retain their substance, except as it is filled with the spirit of Christ. When we pray for this freedom, we pray for religion; and the vows which we lay on Liberty's altar, we lay at the foot of the Cross. The labors wherein we most efficiently and directly promote the world's deliverance from religious bondage, are those in which we are building up CHURCHES OF JESUS CHRIST.

THE HOME MISSIONARY.

Missionary Intelligence.

GON.

*B. Starr, Albany,
Co.*

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must fail to remove the spiritual
that envelops this people, without
of the living ministry. Where
church or neighborhood are left
the regular systematic *preaching*
truth, then every variety of he-
distract the one, and infidelity
dark mantle over the other. In
tire absence, *all* these secondaries
will fail; and the light of re-
down in the night of error.

How then are Christ's minist-
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begun it, and will complete it
foolishness of preaching." As
are here, one of two things is
ble; either they must labor three
week with their hands and the
support their families and de-

congregations, until able to support themselves. And who can object? By this instrumentality God has raised up his Church from her weakness in many other places. And by this, his Church, though small, and fallen in the midst of enemies, will yet rise in Oregon. If the people who receive our stated preaching are indifferent, why we must try to make them feel their obligations. There is too much disposition, among both ministers and churches receiving aid, to feel that "The Society will help us at all events." Hence it often happens that comparatively little or no exertion is made to help themselves. It is to be feared that some have neglected their duty too long, and have permitted their churches to live beggars in religion, when they ought to have been independent. It is our right, it is our duty, to make our way of supporting the Gospel appreciated and popular, as far as possible, among those who receive it. The church thus instructed will shortly say, "They who preach the Gospel, shall live of the Gospel."

From Rev. George H. Atkinson, Oregon City, Clackamas Co.

Additions to the Church.

Three persons were received into the church on profession of faith, at our last communion. They lived eight and ten miles distant. The lady who lived most distant came on an ox-wagon, her husband kindly driving the team. They have both been among my most attentive hearers at the Tuesday meeting, at this out-station, for four years, coming with their mules or oxen, and bringing all their children. My heart yearns for the husband, when I think of the change that faith in Christ would make in him, for time and eternity. I sometimes feel that I cannot give him up. Oh, that he may see and believe! The other family have been regular hearers, for about eighteen months. As soon as the husband believed, he began to work in the cause of Christ. He commenced a Sabbath school, and with the help of his wife and one or two others, has continued it for six months. At that station I have usually more children than adults. They listen as attentively as older persons, and I endeavor so to speak, that they may understand. Had I the whole panoply of the Gospel on, and all the graces of the Spirit in ex-

ercise, it seems to me that numbers would then be drawn into the fold.

Success.

A little leaven leaveneth the whole lump. The process is not a noisy or a brilliant one, and yet it is effective. The only essential circumstance is—that there be leaven.

All around us large meetings have been held, with the usual excitements. Some from that neighborhood have made profession of their faith, and been immersed; some have joined "the class;" and we began to think that our quiet and steady labors might not be the best way; and indeed, that they might be superseded altogether by others of a more sympathetic and moving kind. We felt prepared to give them up, unwilling to be in the way of a more vigorous and mighty mode of salvation. We would not for a moment deter our brethren of other denominations from saving speedily those for whom we had so long prayed. But as yet, no wish has been expressed for us to leave; but on the contrary, rather more signs have been given, of confidence and regard.

Embarrassments Peculiar to a New Country.

The Sabbath services in town are steadily attended by a few, but so few that I often feel disheartened. We have only twenty-four members—in and near town. An unusual number of these have been kept from the sanctuary, during the last six months, by sickness, and by absence from home. Our young men have been away at the mines. Families that moved to Oregon, either on account of duties connected with the government, or to make fortunes rapidly, have been steadily returning to the States, and we have lost our share of this class. The failure of a large milling company had disappointed others and turned them away to claims, to the mines, or to other towns. No new business attractions have arisen to retain these residents, or to call others here, and thus, from all these causes, we have lost in population, and the loss has been such as to reduce our congregations.

I relate these things to show you, to how small a residuum the church congregation may be speedily reduced here, by causes which hardly affect older churches in the East. Families are few here, more than individuals. Still, there is an increasing set*

Oregon their home. Men are growing up Sabbath school in town more than the average morning and evening than the morning.

association.

Meeting of the Oregon held early in September with a little church in Linn county. An excellent. The brethren edified. Rev. T. D. for California, was invited much to the meeting, by his discourses. great value to us all, general.

ORNIA.

unt, the indefatigable for California, has the Annual Meeting association, to which he Delegate to make a

Before leaving, however, I made an appointment for the Sabbath next succeeding, to preach in the church at Portland, which had been for some time closed for want of a pastor. Mr. Atkinson made me at once at home, and was glad of the unexpected help on the Sabbath. His congregation is not large, nor his church, but of good material. He has had much to contend with; but the growth of his enterprise, though slow, has been sure. His influence in Oregon City and vicinity is not to be measured by the numbers who attend his ministry, or the amount given annually for his support. It is not confined to one place or to an occasional effort, but it is felt all over Oregon in the many and unwearied and every day labors of a devoted life.

* * * *

Here is a good instance of the benefit conferred by the Society in enabling ministers from year to year to keep at their proper calling, undistressed by want, and undiverted from their chosen pursuits by necessary labors on the farm, or in other employments for the maintenance of their families. Your yearly help has enabled his little church to keep him wholly in their service and in the

administered the sacrament to nine or ten of the shepherdless flock, whom I encouraged to hope for a pastor soon. I visited the church and congregation to some extent, from house to house; and was gratified with the interest they still felt in the enterprise. I was particularly pleased with the high esteem in which Rev. Mr. Lyman is universally held by all classes.

The Association.

On the 6th of September, the Association met. All your missionaries were present, also your Agent, Rev. Mr. Clark, and others. It was held in the country school house on Grand Prairie, quite apart from any city or village. Considerable interest was created by the meeting, the house being densely filled on the Sabbath following. There were six sermons preached during the course of the meetings. Various matters were discussed by the brethren, and appropriate resolutions were adopted on questions of vital importance to the churches, the schools, and the people of Oregon. My estimate of the ministers of that association was raised by seeing and hearing them. I assure you that your money is not wasted on men of such intelligence and piety.

The brethren returned from the meeting of the Association greatly encouraged and strengthened. Rev. Mr. Atkinson was appointed Delegate to our bodies next April, and will endeavor to be present. He will be most welcome. From conversations with him, as well as from my own observations, I was impressed with the peculiar trials of that field. The people are widely scattered, i. e., in the country districts. The towns are small, and divided into several religious societies, all of which are poor.

The limited extracts which we are able to give from this communication, are sufficient to remind us, that while there is no more faithful band of ministers in any State than in Oregon, we must yet be content to await a slow development of the fruits of their fidelity. The land law, under which this Territory has thus far been settled, could not have been originated by men whose greatest anxiety was for the religious and intellectual character of the colonists. Portions of New England were settled under conditions compelling the people to live near enough together, to be within reach of the school-

house and the meeting-house; and the children were expected to frequent the one, and *all* the people to be seen every Sabbath within the other. The eagerness of our politicians for peopling Oregon, led them to offer claims to actual settlers containing, from half a square mile to a square mile of land. The consequence is likely to be, that the Territory will be settled more numerous than wisely; and a large portion of the population scattered at wide intervals through valleys and forests, will rear their children remote from the dearest privileges of civilization, and the most essential instrumentalities of religion.—Seek first the kingdom of this world, and *nothing else* shall be added unto you.

These facts, however, are no discouragement. They counsel the greater care, diligence, patience, self-denial, that the errors of the State may be overruled by the wisdom and fidelity of the Church.

*From Rev. J. S. Zelig, Mokenumns Hill,
Calaveras Co.*

A Parsonage.

Soon after coming here, the people of this place made a "move" to build me a house, there being none in town suitable for us, that could be procured. A subscription paper was circulated and about \$600 has been subscribed. The house has been built, and nearly finished off, at an expense of \$800. It is a very neat and comfortable cottage structure, 21 by 24 feet. We moved into it on the 22d of August. The house is located in a central position and stands upon the finest building spot in town. On a part of the lot a church was built for Mr. Henry, which was destroyed one year ago by fire. The ground was retained by the church, and through the exertions of Mr. Henry three other lots have been secured, and all fenced in one lot containing about half an acre. Sufficient room is left for a good church edifice, which we hope ere long to see erected upon it.

Schools.

My audience averages about fifty and most of these are attentive hearers of the word. We have organized a Sabbath school within a few weeks, and have about thirty scholars. We have

t a dozen members. My regular Sabbath service: I preach twice, and ride ten miles on a hilly road. The service has got up mainly from Mrs. Zelig; my wife taken up with other

sermon a short time ago of children. It is making a new inter-common schools, and an effort to build a church which is very much needed. There has never been one in the neighborhood. The prayer meeting is held at the parsonage. Jackson numbers nearly 100. It is steadily increasing. On Sabbath there were about 100. A good share of them are converts. It is hoped that steps will soon be taken to build a church there. The church is growing rapidly, and bids fair to be a flourishing one.

test Trial.

enumerate the trials of those who preach the gospel. I am frank to confess

little enterprise, I returned hither. I have preached once a Sabbath since, for three Sabbaths, and each effort has been attended by hemorrhage of the throat and much pain. My physician says, that I must stop, for the present; and my own judgment agrees with his. When it was known that I was to give up, the Yuloumne County Water Company offered me the office of secretary, which, after consultation with my brethren, and much anxiety and prayer, I have accepted, and have sent to Rev. L. Hamilton an invitation from my trustees, to come up and supply their pulpit. He has signified to me that he is willing to undertake the enterprise.

The church is in a flourishing condition; the congregation is large; and in the six months we have been organized, we have raised a third part of the cost of our house of worship, and the interest on the whole up to date. Our Sabbath school numbers from twenty five to thirty five. We have about twelve persons who attend the weekly prayer meeting. Last week, when I proposed that they build on a kitchen to the house that I occupy, so that it might be suitable for a minister with a wife, one man gave the material, and three others put it up.

spirit of a Christian; and turns his hand to such employment as Providence offers him. We will all hope that the time of his exile may be short; and that he may soon, with new vigor, resume the sacred calling to which he had so cordially devoted his life. We are sure, however, that wherever he is, and whatever business may engage his attention, he will yet find a way to fulfill the great command—Go, preach the Gospel.

KANSAS.

From Rev. C. E. Blood, Juniatta.

Labors and Prospects.

When I arrived here one year ago, the field was entirely new. The settlers were comparatively few, and had but recently arrived. A few rough cabins had been erected, but there was not one in the whole settlement that was at all comfortable for winter quarters. All were busy in providing themselves with shelter. This is the first work of emigrants, the missionary not excepted; and I can assure you, it is no small undertaking here, to provide a comfortable house. Saw-mills we have none; timber is scarce, and of a poor quality, and at every step we labor under great disadvantages. I commenced preaching, however, on the first Sabbath, and have continued to preach every Sabbath since, when not prevented by sickness or other circumstances. I have already informed you that I have preached at Juniatta, at Manhattan, five miles distant, and at Pawnee, one and a half miles from Fort Riley, and eighteen miles from Manhattan, my place of residence. The neighborhood of the fort is a great place for drinking and Sabbath-breaking. Fort Riley is now an important military station; it is a regular dragoon post; the dragoons from the western prairies come in there for winter quarters. It thus furnishes a fine market for this part of the Territory. They purchased twelve hundred tons of hay, at \$12 per ton, and are giving \$1.50 for all corn delivered there.

We have not had a great emigration to this place, yet our population has steadily increased. You can judge something of its amount by the number of votes cast in our recent election. At Pawnee, there were twenty eight for

Whitfield, the pro-slavery candidate, and seventy six for Reeder; at Juniatta, eighty two for Reeder, and one for Whitfield; at Rock Creek, sixteen miles east of Juniatta, sixty five for Reeder, and none for Whitfield. At Juniatta an interesting Sabbath school and Bible-class have been kept up, to the present time; but those interested in a prayer-meeting are so scattered, living some of them seven miles distant, that as yet we have not been able to maintain one.

I hoped at this time, to be able to report a church organized. The 20th of October was set for that purpose; as also for the meeting of an Association of ministers; but the prevailing sickness, and the threatening aspect of the weather, prevented the meetings in both cases. We purpose, however, to organize a church soon; but it will be small and feeble, and able to do *very* little for my support, for the coming year. Most of those who emigrate to Kansas are men of limited means; and for a year or two, there is a constant demand upon that little; there is a constant outgo, and no income.

Be Liberal to Kansas.

The churches can well afford to be patient and liberal toward those who are laying foundations in Kansas. It is not possible to overrate the importance of christian institutions in that central and commanding position. The progress of the Gospel over wide regions of our land will be determined by its success here; and there is need, in the communities that are rising there, of that mingling of moderation and courageous enterprise, of zeal, prudence, and devotion, which is found in no communities save those that are deeply impressed with the spirit of christ. If once a good and strong basis of missionary operations can be established in Kansas, if pure and vigorous churches shall gather its population beneath their influence, we may expect to see the great central region of this continent occupied by similar institutions, and those wastes shall blossom with christian homes, and shall be made glad with the voices of the free, and the good. In the fear of God, must the foundations of Society be laid there, and in the love of man, or the structures that shall be built upon them will not stand.

THE HOME MISSIONARY.

MINNESOTA.

St. Le Duc, Hastings,
Le Duc Co.

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regation, and I hope that in two or years more we shall become self-organizing.

We need the Maine Law very much. There are seventeen places where intoxicating liquors are sold, and these all in violation of a license law. Twice a year Grand Jury indict the sellers, and are fined \$25 each, pay their fines, go on the same as before. But we hope that our next election will bring a revolution in our Territory, and we shall have some good laws another year.

Additional laborers are needed in this Territory. Emigrants have been coming into it—its wants are known, where are the men? Applications come to us; but too often the only answer that can be given is, "We know of no one to send." All the North Westerners are in want of ministers, of men who shall plant themselves in the young communities that are forming, and gather the elements of future religious progress. It is not sufficient to have a bird's-eye view taken of each district; this were easy, and, a fruitless work. The district must be occupied, and by men of energy and devotion; the ground must be cleared and cultivated, with patient industry, self-denial and skill. This were a great work, but the laborers are few.

WISCONSIN.

Rev. Caleb W. Matthews, Sun Prairie, Dane Co.

The Death-Bed of the Righteous.

His church has been called to mourn the loss of one of its most efficient members.

A pillar of the church has fallen. He fell at his post, and with his arms girded upon him.

Mr. Benjamin Knight was among the settlers of this town, we might almost say of the State, having emigrated from Vermont in 1841. He was a man of much prayer, and his walk of conversation was such as to adorn the profession that he had made. He had a deep interest for the salvation of sinners; hence he was accustomed frequently to visit his neighbors, and converse with them on the subject of religion, and to urge them to become reconciled unto God. He also felt deeply

interested for the children and youth around him; and delighted, so long as his health permitted, to be engaged in the Sabbath school, either as learner, or teacher, or superintendent. Often has very much of the burden of the Sabbath school devolved upon him, although another might fill the office of superintendent. He manifested also a deep interest for the prosperity of the church, and for the success of Christ's cause in the earth. Hence he was very seldom absent from church, conference, or prayer-meetings. He felt he must be there, though others might neglect them. He loved the prayer-meeting; and it made no difference with him, whether those meetings belonged to his own denomination or to another, provided they were conducted by the friends of the Redeemer; he loved praying souls, wherever found. He delighted also to sit under the droppings of the sanctuary. His place, with rare exceptions, was always filled; and whether it rained or shined it made but little difference. He delighted also to unite his voice with those who sung the songs of Zion; and this part of divine worship depended very much upon him. The Sabbath before he died, he attended meeting, and led the singing as usual, and on the next, was called to join the choir above. Though death came upon him suddenly, it did not find him unprepared. He was taken sick on Wednesday night and died Sunday noon. His death was peaceful and happy, I might almost say, triumphant. He had his reason perfectly until the last, and could converse until within fifteen or twenty minutes before he breathed his last. Many of his neighbors called to see him during the last hours of his life; and to each individual he gave some advice, exhorting those who had made a profession of religion to be faithful and steadfast; and those who did not, he urged to make their peace with God, and prepare themselves to die; remarking that we were prepared to live only when prepared to die. He repeated passages of Scripture; and also the following verse:—

"Jesus can make a dying bed,
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

His death was like going to sleep. Not a groan, not a struggle, scarcely the moving of a muscle, to tell that death was there. About the last words that he spoke were, "I have not strength to tell of all the goodness of God to me."

As a church we feel that our loss is

THE HOME MISSIONARY.

stor of the church, I though my right hand ath was a triumphant power of religion to a dying hour. It was who saw him breathe needed no stronger y of religion, than to id; in the full posses- sulties, trusting con- deemer, leaning upon oved. We shall miss in the prayer-meet- n school, in the choir st every place. n be sanctified to the those who remain. bers of our church to feel the need of a ration of themselves cause'

*R. French, Barton,
ugton Co.*

ong the Germans.

portion of this com- as, speaking the Ger- ry few of them are

ceived this year. My wife a join me in making their s ments with abounding th I would speak especially of received from abroad, in tl clothing, books,* &c. These from friends whom we neve done very much to relieve c wants, and have bound us : Christ and his cause, that w than ever like saying : Wo we preach not the Gospel. reach the ears of the many societies of ladies, who are r gaged in this work, I woul implore, in their behalf, the of Heaven's grace, and the choicest smiles, but I would press them with views of th ness of their gifts, drawn fro experience and observation, s had the honor, from Christ, o his Gospel.

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co. *Walter Mitchell, Boonville,
Warrick Co.*

Westward Still!

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service somewhat novel means to sustain
its crumbling citadel. "Clairvoyant
lecturers" will mount a stand in the open
air, and then, surrounded by hundreds of
gaping listeners, mesmerize themselves,
professedly, into clairvoyance, when,
with closed eyes, and avowed insensi-
bility as to what is passing in this mun-
dane sphere, they proceed to harangue
their auditory into the belief that the
Bible is not the word of God, except in
so far as their reason approves of its
teachings that the ministers of the Gos-
pel are all, either deluded or impostors,
deceiving the people; that a new order
of things is to be introduced by the Cre-
ator, which the "priests" and the
Churches are opposing; in short, a ter-
rible revolution is at hand, which is to
explode the so-called ministers of the
Gospel, and the creeds of all present or-
ganized churches. The glorious age of
a new inspiration is dawning, which is to
give us a revelation according to the dic-
tates of reason.

Now, strange as it may seem, there
is a population sprinkled all through the
land, who are either perverse enough, or
silly enough, to receive the ravings and
fantasies of these sleeping lecturers as
oracles; and when they make a grand
rally, they seem to be numerous. Among
them you will find judges, and justices,
and pettifoggers, and some men of influ-
ence and good standing both in the
church and out of it, but so far as I have
been successful in getting information,
they are all persons who believe, or wish
to believe, that there is no hell. There
has recently been a grand rally four
miles north of this place. Lecturers,
both male and female, were there.
Crowds were attracted out of curiosity
to hear a woman talk in her sleep, from
a wagon in the open air, unfolding the
mysteries of God's real kingdom. Alas,
for the sanity of unbelief! I am fully
convinced that unbelief in the Gospel in
these days does in a peculiar manner
jeopardize the sanity of the mind, and
that every person well informed in the
scriptures, who willfully runs after these
things, greatly perils the permanent ex-
ercise of his right reason on any subject.
Yet, notwithstanding all the novel move-
ments of the foes of truth, and the va-
rious expedients used to collect a crowd,
their influence has waned among all the
members of the Presbyterian church in
this region. They have not as yet suc-
ceeded in leading a single individual se-
riously astray.

OHIO.

*Rev. A. D. Chapman, Porter,
Delaware Co.*

the Credulity of Unbelievers.

ility is springing up under new
nd phases, and presses into its

Miscellaneous.

in Cities.

ionary for November
 tement of the princi-
 in regard to mission-
 ties and large towns.
 originally elicited this
 Committee, led them
 icularly of what they
 n of what they were
 in principles, to undertake.
 ave been entertained,
 ally and publicly ex-
 ociety declines all ap-
 ionary aid, "within
 s of cities and large
 congregations of co-
 foreigners. We deem
 this misapprehension

is true, stated, as a
 at "city missions" are
 are a distinct depart-

greater inconvenience than those who
 live in smaller towns are subject to."

In explanation of this language, the
 Committee say, in the article referred to
 above:

"It will be observed that this rule ap-
 plies to those towns and cities only, in
 which the means of grace already exist
 in connection with one or more of the
 denominations acting through this So-
 ciety. In places, however populous,
 where it appears to this Committee that
 gospel institutions cannot be sustained
 by these denominations to an extent ob-
 viously needed, without missionary aid,
 this rule is not enforced."

In places where that portion of the com-
 munity, sympathizing with these de-
 nominations, have not the *ability* to sustain
 the means of grace, unaided, they are en-
 titled to the assistance of this Society. Jer-
 sey City, N. J., Watertown, Wis., Newport,

nity should require, and its resources should become sufficient to sustain, a second church. Of late, however, those whose denominational preferences were not accommodated in such churches, have been encouraged to detach themselves, at an earlier period, and appeal to the Executive Committee to sustain them in a separate organization. Such a movement could not fail to result in the injury and dissatisfaction of the original church, and in the long-continued feebleness of both. The Society has been solicited to aid in pulling down the work of its own hands, in order to procure materials for another structure, to be reared at its own expense, and on the same ground. In some instances a second church has been organized, on denominational grounds solely, while the first was dependent upon *missionary aid*; and so two starvelings, biting and devouring one another, have stood at the door of the Society, asking for the means of subsistence. To encourage this procedure by the general proffer of missionary support, from any source, is to send division and distraction over the whole missionary field. Scores of efficient and peaceful churches will be rent in twain, and the feeble and hostile fragments will remain to be pensioners upon denominational bounty. Shall the wide wilderness remain uncultivated, that such work may be done? Shall the *charities* of the churches be dispensed for such purposes? *Ought* they to be? It is evident that co-operation between these two denominations, on such principles, is impossible.

We are, of course, familiar with all the cases, of the class now referred to, that have come before the Committee for their action; we are acquainted with those which have been cited to illustrate the defects and restrictions of this Institution; we have in mind many of those which it is proposed to reach by new instrumentalities; yet we confidently believe that this Society can perform all the *missionary* work, in large towns and cities, which properly belongs to any *general charity*, and which can be so prosecuted without working the dissolution of the alliance between the denominations associated in this enterprise.

Anniversary of the New Hampshire Missionary Society.

The fifty fourth Annual Meeting of this Auxiliary was held in the First Congregational Meeting-house, in Concord, on the 30th of August, the President, Rev. NATHANIEL BOUTON, D. D., in the chair. Prayer was offered by Rev. L. TAYLOR, of Francess town. Extracts from the Annual Report were read by the Secretary; and interesting addresses were made by Rev. C. W. WALLACE, of Manchester, and Rev. N. MURRAY, D. D., of Elizabethtown, N. J.

It appears from the Report of the Trustees, presented by BENJAMIN P. STONE, D. D., the Secretary of the Society, that there was a balance in the Treasury at the close of the previous year, of \$1,681 75. The receipts during the year were \$7,443 78. Of this amount, \$1,740 82 were forwarded to the Treasury of the Parent Society; which also received from this State contributions amounting to \$548 61; making a total of \$2,227 43. The whole amount raised in New Hampshire for the year, was \$7,992 34.

The legacies received for the Auxiliary, amount to \$400; and for the Parent Society, to 550—in all, \$950. The Parent Society has also received legacies to the amount of \$427 61; which makes a total for both Societies of \$1,377 61.

It is worthy of notice that of the receipts above mentioned, no less than \$1,467 08 were contributed by the "NEW HAMPSHIRE FEMALE CENT INSTITUTION."

Comparison with Former Years.

The receipts from all sources are \$1,308 44 more than they were the preceding year. Deducting the legacies they are \$752 62 in advance of those reported last year. The whole sum raised for the cause of Home Missions during the year falls short of that raised the preceding year by \$422 15, but deducting the legacies it exceeds that of the preceding year by \$221 42. The amount received from the Cent Institution is less by \$165 98 than that reported last year.

The disbursements of the year have been \$6,884 58, which left a balance on hand of \$2,286 90.

Congregations.

hes have been under
ie Society during a
of the year. The
nissionary fields for
fty one.

iber added to the
e been aided during
.: 47 by profession
: whole number of
.: 38 by death, and
shows a net loss of
: whole number of
with 46 churches is
l—or something less
males, and 1,453 are
ions for Home Mis-
congregations have
121; and from 26
ave been reported to
ed to other objects,
mount of benevolent
888.

re reported in all the
one, in which there
: whole number of
th them is 3,324.

Institution."

ide above to the lib-

the last seventeen years they average
\$1,431 53; and the total amount received
in the fifty years, is \$46,319 44. If the
average for the next fifty years should be
no more than \$1,500 per annum, the total
would be \$75,000.

This "Cent Institution" holds, there-
fore, a very honorable rank among the
agencies that are engaged in supplying the
Gospel to the destitute. Are there not
ladies in other States, who might establish
institutions of a similar character, and
which should catch those little sums which
otherwise will be wasted, from their very
insignificance, upon useless trifles, or even
on harmful indulgences of childish appe-
tite? For it is not the least recommenda-
tion of this plan, that it furnishes to *chil-
dren* an opportunity of doing something
for missions, in a way which makes even
their mite seem large. A half dime stand-
ing alone, seems very small; but when it
is one of twenty thousand that in the ag-
gregate, make \$1,000, the boy who has
given it feels that he has not denied him-
self for nothing. On the whole, there-
fore, this example is well worthy of imita-

*ments by the Executive Committee of the American Home Missionary Society,
in November, 1855.*

Not in Commission last year.

erge Bent, Anoka, Min.
J. Littlefield, Bradford, Iowa.
S. Clark, Lima, Mich.
ries Curtis, Coolville and Hockingport, O.
uel S. Jones, Madison, O.
n Martin, Addison, O.
ries Howe, Jersey City, N. J.
J. French, Center Lake, N. Y.
uel T. Gibbs, Port Jefferson, N. Y.
ham E. Holmes, Georgetown, N. Y.

Re-appointed.

ben Gaylord, Omaha City, Nebraska.
A. Spalding, Ottumwa, Iowa.
ard Brown, Waukan, Wis.
Iverdell, Taycheedah, Wis.
ry Hammer, Wantoma and vicinity, Wis.
el C. Holmes, Hartford, Wis.
ard Morris, Potosi and Rockville, Wis.
ard Morris, Delafield, Wis.
vey Grattan, Lyons and Matherton, Mich.
ceer Baker, Shabbona and Melugin's Grove,

Rev. J. R. Dunn, Wenona and Magnolia, Ill.
Rev. Darius Gora, Sycamore, Ill.
Rev. E. R. Martin, Sharon, Ill.
Rev. William C. Merritt, Montebello, Ill.
Rev. James Boggs, Clinton and Indiana Furnace,
Ind.
Rev. Alexander Lemon, Newtown and Rob Roy,
Ind.
Rev. T. S. Milligan, Bethany, Gosport and Spen-
cer, Ind.
Rev. C. T. White, Seymour, Ind.
Rev. W. E. Caldwell, Cleveland and London, Tenn.
Rev. John T. Hargrave, Middleburgh, Va.
Rev. H. B. Smith, Leesburg and Ocotocan, Va.
Rev. A. B. Dilley, Bangor, N. Y.
Rev. Hiram Doane, Carthage, N. Y.
Rev. George Hall, West Stockholm, N. Y.
Rev. Henry Herrick, Laurens, N. Y.
Rev. Andrew Huntington, East Guilford, N. Y.
Rev. Alfred North, Middlefield Center, N. Y.
Rev. George B. Rowley, Lawrenceville and North
Lawrence, N. Y.
Rev. E. Scovel, Marathon, N. Y.
Rev. Samuel Young, Morristown, N. Y.
Rev. Philo Canfield, Kidgebury, Conn.

Receipts of the American Home Missionary Society, in November, 1855.

AMPSHIRE—

d. Benev. Soc., by Mary I. French, 8 00
Ladies' Sew. Circle, by George
year, 8 00

VT—

nd, anonymous, 2 00

MUSSETTS—

ussetts Home Missionary Society,
Perkins, Treas., 8,000 00
, Miss Jerusha Bartlett, by Rev.
Adams, 80 00
ngton, First Cong. Ch. and Soc.,
P. Packard, 11 00
estate of Oliver Peck, in full to
Mrs. George W. Plainer a L. M., 10 00
, Ladies' Benev. Soc., 2 00
Janvers, on account of legacy of
lally Sprague, by Joseph Osgood, 100 00
gremont, Cong. Ch. and Soc., to
Rev. James B. Cleaveland a L.
80; Mrs. H. Bills, to const. Nor-
K. Bills a L. M., 60 00
ld, Cong. Ch. and Soc., by Rev.
ombard, 16 00
ough, Ladies' Sew. Circle, by
da P. Hardy, 8 00

TICUT—

icut Missionary Society, by E. W.
na, Treas., 1,000 00
A. A. Wright, 11 00
ven, Second Cong. Ch., an indi-
al, 5 00

Franklin, Bible, Miss. and Tract Assoc.,
by Dr. Woodward, in full to const. Dea.
Joseph H. Willes a L. M., 25 00
Greenwich, First Cong. Ch., by Rev. W.
A. Hyde, 25 00
Long Ridge, Cong. Ch., by Rev. A. B.
Collins, 10 00
Madison, Ladies' Cent Soc., by Dea. J. T.
Lee, 82 08
Milford, on account of legacy of Nathan
Nettleton, by Anson Clark, Ex'r., 42 00
New Haven, Third Cong. Ch., by Cy-
prien Wilcox, 177 88
New London, J. Colt, by W. H. Chap-
man, 100 00
North Stamford, North Cong. Ch., by
Rev. L. Willard, 26 00
Scotland, Cong. Ch. and Soc., by Rev. T.
Talman, to const. Simeon Fuller a
L. M., 85 00
South Coventry, First Cong. Ch., by E.
I. Smith, Treas. of the T. C. H. E. S., 44 00
Stonington, D. S. R., 5 00
Weston, Cong. Ch. and Soc., by Rev.
John Smith, to const. John S. Andros a
L. M., 40 00
Worthington, Cong. Ch. and Soc., by
Timothy Boardman, 124 56

NEW YORK—

Albany, Mrs. Delinda Clark, to const.
Henry H. Van Dyck a L. M., 80 00
Baiting Hollow, Cong. Ch., by Rev. C.
Youngs, 9 50
Bellport, Cong. Ch., by Rev. John Gibbs,
Brooklyn, E. Wolcott, in part to const.
Henry Thomas a L. M., 5 00
First Presb. Ch., Mon. Con. Coll., by
H. Redfield, 27 08
South Presb. Ch., Mon. Con. Coll., by
J. Milton Smith,

THE HOME MISSIONARY.

January,

np.	10 00
Ch., by Amos	10 00
	4 50
on. Coll., by E.	3 50
eler,	50 00
Ch.,	4 06
Mapes, by Rev.	1 00
Ch., by Rev. O. S.	15 00
bank.	10 00
, by Rev. M. Gels-	3 27
vision,	2 00
, by Dr. J. W.	
owell Adams, \$25;	215 96
est. Ch., W. E.	100 00
, Norman White,	50 00
, by W. P. Dem-	73 15
, by Rev. T. Lar-	6 50
, by Rev. R. B.	20 00
Rev. D. D. T. Mc-	1 00
h., Ladies' Indus.	64 68
h., by Rev. S. F.	19 11
Cong. Ch., by Rev.	10 50
h., a few friends,	10 00
	300 00
, by J. W. John-	12 00

Newark, Presb. Ch., bal., \$33;	
Ladies' Sew. Circle, \$8,	36 00
Pataskala, Presb. Ch.,	15 50
Trenton, Presb. Ch., bal.,	1 50
Troy, Presb. Ch., in part,	70 00
	233 96
Alexandria, Cong. Ch., by Rev. E. A.	
Beach,	24 00
Amesville, Presb. Ch., by Rev. Roswell	
Tenney,	15 75
Granville, Cong. Ch., by Rev. H. Little,	221 51
Plain, Cong. Ch., \$6 50; Waterville,	
Presb. Ch., \$7 50, by Rev. P. C. Bald-	
win,	14 00
Pomeroy, Presb. Ch., in part by Rev. R.	
Wilkinson,	25 00

INDIANA—

Received by Rev. Henry Little,	
Bethel, Presb. Ch.,	\$10 35
Columbus, Presb. Ch.,	24 60
Crawfordsville, Presb. Ch.,	2 00
Greenwood, Presb. Ch., \$37 40;	
John Wishard, L. M., \$80,	67 40
La Fayette, Presb. Ch.,	72 50
Mishawaka, Presb. Ch.,	20 00
Mount Vernon, Presb. Ch.,	8 60
Ontario, Cong. Ch.,	1 00
Orland, Presb. Ch.,	14 38
Pero, Presb. Ch.,	24 25
Putnamville, Presb. Ch.,	4 12
New Washington, Presb. Ch.,	24 00
Thorntown, Presb. Ch.,	28 20
	311 41
Clinton, Rev. James Boggs,	5 00
Danville and White Lick, Presb. Ch., by	
Rev. B. F. Cole,	13 89
Greenville, Presb. Ch., by Rev. B. F.	
Stuart,	6 00
Marion, Presb. Ch., by Rev. A. Loose,	5 50
Mitchel, Presb. Ch., by Rev. J. A.	
Tiffany,	4 25
Plymouth, Hiram Hervey,	2 00
Salem, Pres. Ch., by Rev. W. H. Rogers,	25 00

WISCONSIN—

Received by Rev. D. Clary,	
Beloit, I. C. Hobart,	10 00
Fond du Lac, Wm. Leith,	4 00
Milwaukee, First Presb. Ch.,	21 17
Appleton, Cong. Ch., Coll. \$3 65; Mon.	
Con Coll. \$4, by Rev. H. H. Benson,	
Brookfield, Cong. Ch., by Rev. Anson	
Clark,	
Columbus, Presb. Ch. and Soc., to const.	
Rev. C. E. Rosenkrans a L. M.,	
Dodgeville, Cong. Ch., \$19 50; Wyoming	
Presb. Ch., \$4, by Rev. A. S. Allen,	
Dover and Mazo Menel, Cong. Ch., by	
Rev. David Jones,	
Emerald Grove and Mount Zion, Cong.	
Ch., by Rev. O. F. Curtis,	
Fort Howard, Cong. Ch., by Rev. C. W.	
Munroe,	
Ixonia, Welsh Cong. Ch., by Rev. G.	
Samuel,	
Omro, Presb. Ch., by Rev. L. Robbins,	
Ottawa, Emmett and Watertown, Cong.	
Ch., by Rev. John Parry,	

IOWA—

Council Bluffs, Cong. Ch., by Rev. G. G.	
Rice,	
Croton, Presb. Ch., by Rev. G. C. Bea-	
man,	
Deavenport, Evan. Luth. Ch., by Rev. J.	
Hekenballe,	
Durango and Concord, Cong. Ch., by	
Rev. L. B. Fifield,	
Oskaloosa, Cong. Ch., by Rev. W. A.	
Westervelt,	
Ottumwa, Cong. Ch., by Rev. B. A.	
Spaulding,	
Pleasant Point and Center Prairie, Presb.	
Ch., by Rev. G. E. W. Leonard,	
Sherrold's Mound, Ger. Ch., \$7 18; two	
children, \$5, by Rev. A. Frowein,	
Springfield, by Rev. J. D. Strong,	
Winterset, Presb. Ch., by Rev. J. C.	
Ewing,	

MINNESOTA—

Bloomington Falls, Presb. Ch., by Rev.	
G. H. Pond,	5 75
CALIFORNIA—	
San Francisco, Howard St. Presb. Ch., by	
Rev. T. D. Hunt,	127 70
	\$8,129 49

Donations of Clothing, &c.

North Brookfield, Mass., First Cong. Ch.,	
Ladies' Sew. Circle, by Mrs. Susan A.	
Reed, a box,	
Oskham, Mass., Ladies' Benev. Soc., by H.	
P. A., a box,	
Pittsfield, N. H., Cong. Benev. Soc., by	
Mary J. French, a box,	
South Jefferson, N. Y., Fem. Benev. Soc.,	
by Hervey Simons, a bundle,	
Temple, N. H., Ladies' Sew. Circle, by	
George Goodyear, a box,	
Westborough, Mass., Ladies' Sew. Circle,	
by Melinda P. Hardy, a barrel.	
A box, source unknown.	

Receipts of the Central Agency, at Utica, N. Y., for the quarter ending Nov. 1, 1855. J. E. WARREN, Treasurer.

Bainbridge, Cong. Ch., by Rev. A. Hunting-	
ton,	81 25
Baldwinsville, Presb. Ch.,	23 25
Bangor, Cong. Ch., by Rev. A. B. Dilley,	12 00
Belleville, Presb. Ch.,	6 15
Canton, Ladies' Benev. Soc.,	10 00

Carthage, Presb. Ch., by Rev. H. Doane,	20 00
Champlain, Presb. Ch., in full to const.	
Lovell Dunning a L. M.,	20 00
Chaumont, Presb. Ch., by Rev. J. A. Can-	
field,	50 00
Cooperstown, Presb. Ch., to const. Rev.	
Charles S. Stewart a L. M.,	87 68
Eaton, Cong. Ch., Mon. Con. Coll.,	10 00
Exeter, Presb. Ch., by Rev. D. Van Valken-	
burgh,	15 00
Gilbertville, Presb. Ch.,	44 00
Hannibal, by Rev. W. W. Warner, to const.	
Miss Anna G. Lewis a L. M.	30 00
Lysander, Presb. Ch.,	40 00
Madison, Cong. Ch.,	38 25
Malone, First Cong. Ch., to const. Rev. J.	
R. Herrick a L. D.,	100 00
Manlius, Trinity Ch.,	34 28
Middle Granville Union Ch., Coll., in part.	18 46
Milford, Presb. Ch.,	16 00
New Haven, Presb. Ch., in part	5 00
Newport, by Rev. D. Chassell, D. D.,	2 00
North Granville, Ladies' H. M. Soc.,	17 61
Presb. Ch.,	11 47
Pulaski, Cong. Ch.,	11 75
Redfield, by Amos Johnson,	15 00
Sackett's Harbor, Presb. Ch.,	34 76
Spencer, legacy of Mrs. Lucy Burdge, by J.	
McQuigg,	20 00
Springfield, Mrs. Polly Dean, to const. Mrs.	
A. A. Coles a L. M.,	30 00
Presb. Ch., Coll., in part,	30 97
St. Lawrence Co., Cons., by Rev. P. C. Pet-	
ubone,	18 00
Utica, by Hon. W. J. Bacon,	10 00
Watertown, Second Presb. Ch.,	36 00
Waterville, Welsh Cong. Ch., by Rev. E.	
Davies,	20 00
Whitney's Point, Mon. Con. Coll.,	8 68
Cong. Ch.,	5 67
	\$824 98

Receipts of the Western Agency, at Geneva, N. Y., from Sept. 1, to Dec. 1, 1855. W. T. SCOTT, Treasurer.

Addison, Presb. Ch., by Rev. A. H. Parme-	
lee,	12 00
Akron, Presb. Ch., by Rev. E. Taylor,	25 00
Bellona, Presb. Ch.,	18 25
Bennington, Presb. Ch., by Rev. J. Chiches-	
ter,	15 00
Buffalo,	
East Presb. Ch., by Rev. J. A. Prime,	5 00
North Presb. Ch., G. B. Rich,	125 00
Burdette, Presb. Ch., to const. Rev. Jacob	
R. Warner a L. M.,	81 10
Canisteo, Presb. Ch., by Rev. G. Spaulding,	25 00
Careyville, Presb. Ch., Rev. A. Sedgewick,	
\$5; others, in part, \$8 84,	18 84
Clarence, Presb. Ch., H. McGoffin, \$5; M.	
Middleton, \$1,	6 00
Clyde, First Presb. Ch.,	27 05
East Bloomfield, First Cong. Ch., Coll. \$48;	
Ladies' Sew. Soc., \$114 49,	157 49
Elmira, Presb. Ch., M. Beadle, \$10; others,	
in part by S. L. Gillett, \$25 71,	35 71
Fredonia, Presb. Ch., Mon. Con. Coll., by	
H. C. Friable,	16 50
Gosport, Presb. Ch., Sherman Spencer,	5 00
Hartfield, Presb. Ch., by Rev. W. V. Conch,	2 00
Holland, Cong. Ch., by Rev. Charles Crocker,	4 00
Ithaca, Presb. Ch., Mon. Con. Coll., by B.	
S. Halsey,	59 98
Lime, Presb. Ch., Miss Abby Barnard, \$5;	
others, \$35 42; Mon. Con. Coll. \$18,	58 42
Livonia, Presb. Ch., in part,	21 31
Ludlowville, Presb. Ch.,	12 00
Mount Morris, O. Hall, by N. Seymour,	10 00
Presb. Ch., by Rev. D. Chichester,	20 27
Nunda, Presb. Ch., by Rev. P. F. Sanborne,	38 00
Ovid, bequest of Newton Johnson, in part,	
and to const. Daniel D. Johnson, Isaac	
Johnson, and Ira Johnson, L. M.'s,	100 00
Presb. Ch.,	34 64
Pika, Presb. Ch., by A. M. Hunting,	11 06

THE HOME MISSIONARY.

Jan

by Joseph Bach-	12 00	Andover, North, Evan. Ch. and S
by Rev. Hosea Kit-	6 16	const. Mrs. Susan Farnham and Mis
ter, to const. Z. R.		nah Osgood, L. M.'s,
rs. Z. R. Brockway,	60 00	Ashburnham, Rev. J. D. Crosby and
part to const. Miss		Ashland, Rev. Mr. Thayer's Soc., to
h L. M., by Ira Bel-	15 00	Mrs. Hannah Whittaker a L. M.,
\$5; Mrs. O. Green,	10 00	Berkshire and Columbia, H. M.
lies' H. M. S., in full	16 00	Church, Treas.
st Garnee a L. M.,	5 00	Bradford, Cong. Ch. and Soc., to const
, by Rev. W. Hunt-	25 00	J. McCollon, John Morse, Luther
Ch., by Rev. D. A.	32 00	son, Miss M. O. Locke, and Miss
const. Rev. Charles	23 78	Silsbee, L. M.'s,
by Jeffrey Smith,	11 00	Brookline, Harvard Ch. and Soc.,
, by O. Spencer,	5 00	Charlton, Mrs. Susan Rockwell,
	\$1,095 56	Chelsea, Winnismit Ch. and Soc.,
		Dorchester, Village Ch. and Soc., Lad
		M. S.,
		Essex Cong. Ch. and Soc.,
		Essex, North, Aux. Soc., Coll. at Conf
		Frammingham, Hollis Evan. Ch. and S
		Fitchburgh, Calvinistic Ch., and S
		const. Josiah Brown, D. F. Lowe, M
		F. Deane, Mrs. Eunice Jaqueth,
		Emily Wallace, and Miss H. N. Cr
		L. M.'s,
		Halifax, Cong. Ch. and Soc.,
		Lakeville, Cong. Ch. and Soc.,
		Manchester, Eng., A. S. Thornton, Es
		New Bedford, Pacific Ch. and Soc., to
		Samuel Bennett, G. S. Newcoml
		Thomas H. Soule, L. M.'s,
		New Braintree, legacy of Welcome
		ell, by S. Mixer, Ex'r.
		New Ipswich, N. H., in part to const
		Joanna P. Thayer, a L. M.,
		Norfolk Conference, coll. at meeting,
		Northbridge, Cong. Ch. and Soc.,
		Quincy, Ladies' Evan. Soc.,
		Randolph, East Parish, Cong. Ch. and
		Topsfield, Mrs. Judith Pollins, to
		George C. Perkins a L. M.,
		Ware, First Cong. Ch. and Soc.,
		West Cambridge, Evan. Cong. Ch. and
		Weston, Mrs. Mary A. H. Bigelow, to

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

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FEBRUARY, 1856.

No. 10.

Weakness of Churches ; its Causes and Effects.

IN the Home Missionary for last month, it was shown that the American people is, in the eye of the law, a christian people. But, although this is unquestionably the fact; although the fundamental ideas of American law concerning right and wrong are derived from the Bible, and the ultimate appeal is to the law of Christ, by which all enactments are themselves to be judged, and which is the very law of the law; although the spirit of Christianity suggests and determines the justice which our courts are bound to revere and administer, and is the substance of which that is the shadow; and though the principles of Christianity are acknowledged to be the ultimate and the sole immutable foundation upon which constitutions and enactments rest—principles which the common law strives to embody and enforce, and which give to all our laws their binding efficacy; and although the religion of Christ is recognized as also the only reliable conservator of morals, industry, intelligence, and order, and its prevalence as absolutely indispensable to purity of manners, to genuine social refinement, to domestic comfort, to industrial prosperity, to the authority of courts, and the stability of governments; and although Christianity must be owned to be thus, in a most important sense, the vital principle and organizing energy of our national life; and though we have nearly forty thousand houses of worship—sufficient to accommodate at one time sixty two per cent. of our entire population—and nearly thirty thousand ministers; and though religious periodicals, tracts, and Bibles are scattered abroad with a most liberal hand, and almost every new community is gathered round a

; it is, nevertheless, most painfully manifest, that this nation
of the name of A CHRISTIAN PEOPLE.

If our population have dared express a hope that they have
the spirit of Christ—and if they have not his spirit they are
by one half of our people come under the regular influences of
allow the Sabbath day in a christian manner; hundreds of
over to intemperance, and to manifold immoralities; millions

No one can study the meaning of these facts, or meditate
worldliness that rules our commerce, guides our internal mi-
s and degrades our politics, lowering the tone of our whole
ing the public conscience, and weakening the grasp which
on the most important ideas, the most precious truths, the
dearest principles, the very alphabet and beginning of true
ements of christian morality—no one can remember all this
the marrow of his bones, that we are not yet a christian people.

Our Desire and Duty.

become so, is the prayer of every true disciple. Whatever
y have to a school, or whatever duties any may owe to a sect,
o soon as they come into competition with the claims of this
ty. For it is the proper aim of our theologies and our denom-
due the people to themselves, but to bring them in humble
he cross; not to call the land after their own name, but to
ame of Christ.

However we may charge this upon the lukewarmness of the churches, upon the absence of correct views respecting ministerial support—and its consequent meagerness—or on the prevalence among young men of a subtle skepticism, we may not shut our eyes to the fact, that the want must continue as long as that unfortunate division of the field continues, which must ever come from divided counsels and sectarian rivalries. Destitutions are likely to last while alienations last.

Every denomination naturally feels that it must be strong in the centers of population; and so, without asking whether the church of Christ needs so many congregations there, we crowd our six separate enterprises, of as many rival names, into a little place where two churches would do more good than the half dozen.

The evils that result from this course are many and various. One consequence of it is, a weakening of the unity and the moral force of the church as a whole. Another is, the diminution of the numbers and the strength of the several local societies, so that an amount of assistance many times greater is needed, and this need is prolonged for years, when, often, its period should have been reckoned in months. But a third consequence of this overcrowding of one portion of the missionary field is the *destitution* of other portions. While many villages are so well supplied as to leave pastors and churches leisure to quarrel, many rural districts and young communities are almost totally neglected. If all the preachers in the United States were evangelical men, well educated and devoted to their work, they would no more than supply the real wants of the country, upon a system of wise distribution. On a system, then, so unfortunate as this, its destitutions are not supplied; and we hear from all quarters the cry—send more laborers into the harvest.

A Cause of Unwillingness to enter the Ministry.

Again, a fourth consequence of our denominational divisions, and another cause of destitution, is seen in the difficulty of persuading young men of enterprise to enter the ministry. When we consider how the field of ministerial labor is cut up into small parishes, affording to men of superior capacity but a limited scope for some of their best qualities—with scarcely the possibility of much improvement—promising, also, only a meager support and a moderate usefulness, we cannot wonder that young men who are conscious of the ability to occupy a larger sphere, and whose nature thirsts after something stirring and an opportunity for a hopeful struggle and for achievement, should often shrink from the seeming narrowness and hopelessness of the work which is here offered them. We need not praise the truthfulness of their appreciation in all particulars, but have we, on the whole, a right to anticipate a different decision? No! The result is manifestly one that must be *expected*. There is not the least doubt that this diminution in the size of parishes is also a diminution in the attractiveness of the pastoral office. And so, this very multitude of denominations which has increased the want of ministers, operates, in more ways than one, to diminish the supply.

A Discouragement and a Weariness.

But, what is yet worse, it tends to *injure* the ministry. No preacher but has felt, at times, the depressing influence of a small audience. A large proportion of the missionaries at the West feel this at all times; and often the intellect is jaded, and the heart is wearied out, from the want of that natural stimulus which the presence of a multitude and the pressure of an important occasion alone can afford. If it is discouraging to find your people coming out in small numbers on rainy Sabbaths, what is it to have nothing but small numbers the year through,

? How must this tend to check youthful enthusiasm, and to intellectual and moral energy. If our brethren of the West have themselves, it certainly is not due to the inspiration of large populous and able parishes. For, with so many divisions in such communities, these cannot be otherwise than small. Good indeed, under all these discouragements; and the greatness of their work and their achievement great. They may triumph, but they contend at disadvantage; and the difficulties are of the highest fidelity.

Number and Policy of Denominations.

More than *forty* religious denominations in the United States. Of these are of considerable importance. More than a dozen would come under the general head of "Evangelical;" and of these no less than eight are distinguished by their numbers, intelligence, and wealth. The Calvinistic churches are as many as five important denominations. Four of these—the Presbyterians, the O. S. Presbyterians, the Congregationalists and Baptists, the Methodists and Episcopalians—habitually esteem it a matter of course to be represented in every community where it is possible to gather a congregation; and, in establishing these churches, deem it no part of their duty to neglect, at the least, the welfare of any congregation of a different name than that previously gathered. The only exception—and it still counts for much in the present exception—to this general remark, is that of the denomination of the American Home Missionary Society. Taking, therefore, the

to us the following estimates and observations, based upon the records of the two Presbyterian and the Congregational churches, which furnish a striking exposition of these tendencies to a waste of resources and of labor.

"Connected with these three denominations there are now 7,187 churches. The following classification will show the numerical strength of 6,253 of these churches, whose membership is reported in the last Minutes of the General Assemblies and in the Congregational Year Book. The average numbers of the 934 churches whose membership is not reported would probably be still lower."

Number of Members.	25 and under.	Between 25 & 50.	Between 50 & 100.	Between 100 & 200.	Between 200 & 300.	Between 300 & 400.	Over 400 Members.
Presbyterian, O. S., . . .	497	632	648	455	177	69	82
Presbyterian, N. S., . . .	373	370	497	269	93	39	31
Congregational, . . .	301	395	523	507	162	50	38
Allied in the A. H. M. S.,	674	765	960	776	255	89	64
Total of three denominations,	1,281	1,397	1,628	1,261	432	158	96

From this table we have constructed

ANOTHER STATEMENT.

Number of Members.	Not more than 50.	Not more than 100.	More than 100.	More than 200.	More than 300.	Total Reporting.
Presbyterian, O. S., . . .	1,239	1,907	763	278	101	2,670
Presbyterian, N. S., . . .	743	1,180	432	163	70	1,612
Congregational, . . .	696	1,219	752	245	83	1,971
Allied in the A. H. M. S.,	1,439	2,399	1,184	408	153	3,583
Total of three denominations,	2,678	4,306	1,947	686	254	6,253

Proportions of Strong and Weak Churches.

More than one fifth, therefore, of all the churches connected with these denominations may be counted as *very weak*, none of them having more than twenty five members, and the average falling considerably below that number. Nearly one fourth may be counted as *weak*, their membership ranging between twenty five and fifty; and these, taken together with those that are weaker yet, constitute nearly 48 per cent. of the whole. More than two thirds of all the churches do not contain over one hundred members. Those that exceed one hundred are about 31 per cent., and those that exceed two hundred are not quite 11 per cent of the entire number.

Present Supply of Ministers Inadequate.

"The whole number of ministers is 6,150. The number of pastors and stated supplies (errors excepted) is 4,886—leaving 1,814 to be classed as without charge, as professors, teachers, editors, agents, secretaries, &c.

"The number of churches in the three denominations whose membership is reported as exceeding fifty, is some five hundred less than the number of pastors and stated supplies. If, therefore, each of these five hundred men were to occupy two churches, more than sixteen hundred churches would still be left destitute; and, if allowance be made for those not reporting, this number must be taken as exceeding two thousand. Probably none of these contain more than thirty five members.

THE HOME MISSIONARY.

Deficiency due to Divisions.

a thousand-fold *increase* of our effective force in the world; but have we any reason to expect that the loud cry for laborers, and raise them up indefinitely, necessarily, nay wickedly, created by our divisions? I expect to prevail with an indulgent father to administer the confession that he had squandered his fortune intending to make a similar use of what he then solicited upon Christians of no one name, and it would seem everywhere could but have a full realization of the means yet employed for the conversion of the world of ever meeting the vast want under such a wasteful adjustment would at once and earnestly commendation—that the evangelization of the world might be commensurate with the providential openings for

is, indeed, a glorious revolution which should bring everywhere to this position—to a consecration that shall be the Lord, to a heaven-approved economy in the adjustment of churches in the same neighborhood, till the pastor, furnish him with all needed facilities for his work, and, at the same time, open to him an *adequate* field. Ministers in a given locality would thus be set loose from rushing for lack of vision. Then Apollos would not be planted, nor Paul with Apollos when he watered, nor water at the same point or time, provided one c

No Further Division Needed.

With these facts before us, and in view also of the terrible prevalence of the greatest evils, and of the overwhelming preponderance which a spirit of worldliness has in affairs public and private; in view of the immensity of the work which must be accomplished before this can be considered a truly *christian* nation, is it not obvious that the cause of Christ does not call for any further subdivision.

No one will imagine, here, that we have been trying to enlist him in a crusade against the existing denominational distinctions. Much as these divisions are to be regretted, they cannot by any attack be made to cease, and no artifice or urgency can remove them. God permits them; and will most certainly use them for his glory; and when the times are ripe, good men will know what they must do, to bring the separated members of Christ's visible body into visible union again. At present, they have something more important to do, than to make an outcry against the *existence* of denominations; but the *increase* of denominations is quite another matter. There are *sects enough*. There is sectarian feeling enough. Christ does not call for more. Any further division, equivalent in its practical workings to the creation of a new sect, would increase not only the number of weak churches, but their weakness and their time of dependence. More churches would need assistance, and each a greater amount per annum, and that for a greater number of years. It would increase the *want* of ministers. To the vacancy already existing in the evangelical pulpit, a new division could only add—a void. Nor is there reason to believe that it would heighten the spirit of piety, either among the churches, or among the ministers; that it would increase their love for each other, their faith in Christ, the singleness and simplicity of their devotion, the breadth of their charity, the largeness of their heart, or any other christian grace. It would obviously not be right to use missionary funds in a manner that might justly be expected to cherish among coöperative churches a divisive sectarian interest, to encourage its hopes, or stimulate its ambitions.

Duty.

The exigencies of the present day call us with solemn emphasis to fling aside all prejudices of party, and to consolidate our forces upon the one great object of CHRISTIANIZING THIS AMERICAN PEOPLE. In comparison with this, it is of very little consequence whether one corner of the christian fold has more of the sheep than another; or whether we can feel that our particular position is attractive and commanding. Besides, if any part of the christian family shall be too much busied with looking out for *itself*, it may be found that the Master will not look out for them; and though they may have their reward in a great show of present numbers and influence, within two hundred years it will be evident to all, that they had clutched the shadow and lost the substance. There seems but one rule for us to follow; and that is—*absolute* devotion to the interests of *Christ's Kingdom*, those of any other kingdom or any part of itself to the contrary notwithstanding; and we may feel, that if we meet these we do the work to which God calls us. When the heart of our American Christendom has really grasped the grand object of this people's thorough christianization and is filled with it, really believes in its feasibility, yields to its inspiration, and is absorbed in the purpose of its attainments, then shall we hear less about parties within the Lord's household, and more about the family itself, then will it be discovered that there are but two parties, that of the world, and that of God—the lost, and those who labor to save the lost; then shall we see the good work making strange progress, and the Kingdom of Heaven coming with power.

THE HOME MISSIONARY.

Missionary Intelligence.

INGTON.

Oneight Hunt.

get Sound.

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white man was young, sober,
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He appeared very different
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and live among Indians, being
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"The Poor Indian."

The Indian would have mad
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a number whom I saw on th

shores and streams, are enough of these *white* savages, who, for the gains of an unholy traffic, and the spoils of a border war, are everywhere provoking their *red* brethren to hostilities and atrocities that the United States Government must avenge! Thus did I see, in far off Washington, as I had before seen in California, and even in the very heart of the older States, that death and life go out together to our new settlements from the old; and that whatever of life may reach the abodes of the civilized, death is certain to enter the huts and hunting grounds of the savage. And I thought, as our canoe glided up the river, propelled now in the deep water by the oar, and now in the shallow places and up the rushing rapids by the pole of the white and the red boatman, that in a few years, when the fertile banks of the Cowlitz should be cleared of their forests, and made beautiful with homes and cultivated farms, not an Indian would be left to spear a salmon in the stream, or to startle the dweller or the traveler, or the timid fawn, with the warrior's whoop, or the shout of the hunter; and not one Eliot or Brainerd would have carried peace and joy to one wigwam, nor light and life to one dark and hopeless soul!

Joy in the Wilderness.

But to my story. By dusk, our canoe was tied up to a tree on the western bank of the stream, beneath the cabin of a pioneer, eleven miles from Monticello. A kind family made me welcome to wholesome fare, upon a rough made table, and to a good feather bed upon the floor of the one common room of their log home. Nor food nor sleep could have been sweeter in a palace; and many a royal group might have envied our social happiness, both morning and evening, as we talked of California, Oregon, Washington, and the Sandwich Islands, and of schools, and churches, and of friends in the old Eastern home, and of homes in the western forests, and of a home with God. I thought of the amount of happiness, of which we in cities never dream, that fills many a house in the woods, and that lights up cheerful faces on the margin of lonely rivers, and under the very shadow of frowning forests, amid solitudes scarcely broken by the axe and the fire of the first intruder. Only religion and education are needed to make the heart and the home of the early settler happy, and to make the wilderness around him "to bud and blossom." *These great and only*

real reformers and civilizers of the human race I every where found at work, in Oregon and Washington, chiefly and almost solely by means of the men and money sent thither by the missionary Societies of the Eastern States; and I was gladdened by the thought that my errand in that Indian canoe was to explore and report to you a large and goodly land, now wild and solitary, but soon to be subdued and peopled; that you, with others, might take possession of it in the name of the Lord, and give character to its destiny, in the right development of its future, but certain, greatness and power.

Cowlitz Landing.

By half-past one in the afternoon, our canoe was safely drawn up on the beach, at what is called "Cowlitz Landing," about thirty two miles from the Columbia, and the highest point which travelers reach by canoe on the Cowlitz river. This is simply the head of canoe and barge navigation, where as yet there is but one store, one hotel and livery stable, for the accommodation of travelers to Puget Sound, and a warehouse for the storing of produce to be sent below, and a post office. It is the depot of one of the finest agricultural prairies on this coast, and one of the earliest to be improved. It has been long cultivated by companies of English and French, and is known as the "Cowlitz Farm." After many years of tillage, it still yields enormous crops of wheat, of superior quality.

The Prairie and the Squatters.

The very afternoon of my landing, I took a horse for the Sound, and rode ten miles through prairie and woodland, to the house of an old-English resident, for the night. A more beautiful farming country cannot be found. Everything, houses, fences, fields, crops, cattle, people, betokened comfort and plenty. A Roman Catholic church lifted itself up pleasantly on the road through the farm, conveniently located to collect the scattered cultivators of the prairie. Large barns, like great warehouses, were visible in a central position, for the storing of the great crops. Still, there was about them and about the old church, an appearance of departed glory. The appearance told the truth. American *squatters*, the great troublers of landed monopolists upon this whole coast, had for several years been disputing the Company's rights, till they had immo-

the fairest portions of appropriating, in some any's barns! Law interfering, and squatting numerous for the between the two, the had begun to look afterward I learned Hudson's Bay Company's intrusion of upon their rights, I their insolence, even allowance for the ice and wrath.

Generous Home.

Stopped for the night English farmer, some ending. He was not American wife gave me. I had been lost and had wandered high benighted me welcome light and welcome for the storm, whose first fall upon me as I r. I found a house healthy and ruddy, of eleven years, who money corner in an

visit and conversation would yet mother and her little ones to Ch

A Missionary Discovered.

All that forenoon, I rode in through belts of forest and acres, a stranger and alone. But were farms at intervals, all the and there were certainly tall fir trees drenching rain-drops enough for company over that first thirty mile length—for the last hour or two way seemed long—I reached a Grand Mound prairie, twenty miles from Puget Sound. Wet, cold, hungry, I was glad enough of dry me and food to stay me. But more rejoiced to behold the face of the voice of the landlord and his for I found in him the brother William Goodell, of Constantine. Rev. J. W. Goodell, once a member of your Society in Ohio. He had several years in Oregon and Washington most of the time a surveyor, in maintain his large family, but the time a preacher, also, preached where the Sabbath might find his Territorial surveys. He had located a large farm at Grand prairie, for the settlement of his

was rejoiced enough to learn his decision in my return. I felt as though a brother had been gained, and that our cause would now have a useful advocate in that Territory.

Surface and Soil.

That afternoon, at sunset, I reached Olympia, having traveled nearly sixty miles. Most of the country over which I had passed I had found good, especially that lying between the Cowlitz and Grand Mound prairie. That prairie, as nearly all others between it and the Sound, was gravelly, some of them too much so for cultivation. Indeed, from the river Chehalis, where its tributary, the Skookumchuck, empties into it—about half way between the Cowlitz and the Sound—the only really good land was to be found in the belts of forest dividing one prairie from another. But I was informed that the prairies, both towards the Cascade Mountains and the ocean, were more fertile, the road passing over the poorest soil, for the sake of more solid wheeling on the gravelly bottom. It is true, however, that the country outside of a circle twenty miles from the Sound, is poorer for agricultural purposes than that within; and it is true of Washington, as of Oregon, that the best soil of the Territory lies between the Cascades and the Coast Range—that east of the Cascades being more rolling and barren, with here and there only a small valley or plain of great fertility.

Olympia.

I found Olympia a pleasant town of some 400 inhabitants, beautifully located on a densely wooded slope, at the very southern head of the Sound, and commanding a fine view of the inlet on which it is built. It is the capital of the Territory, and the residence of the Governor and the Government officers. It is the largest town, and does most of the business of the Territory. A good wharf stretches far out from the foot of the main street, at which vessels can approach at high tide and discharge their freight. That street is well graded to the forest in the rear; but the stumps are still standing in most of the others, just as the axe of the pioneer left them. On entering the town, I looked for churches, but saw only one, and that a Roman Catholic church. Further on, a large fine building stood prominently out to view, on the right, which I after-

ward found to be a Masonic Hall. Another, still further on, but on a parallel street to the right, among the stumps, and on a slight elevation, proved to be a public building, erected for the double purpose of a church and a school house. I found, on inquiry, that two resident ministers officiated there, on alternate Sabbaths, but that both were absent at the camp meeting which I had passed that very day. My coming, therefore, had proved most opportune; as otherwise, there would have been no services on the morrow. I entered the town alone and a stranger; but before I had alighted from my horse, I was recognized and greeted most cordially, by a young man whom I had known in California. He noised my arrival abroad, and before I slept, several valuable acquaintances had been made, and services for the Sabbath had been arranged.

The next day, at 11 A. M., and at 8½ P. M., I found an unexpected gathering, a house full of both sexes, and as interesting a congregation as I ever addressed under similar circumstances. Such a company of ladies in a new country, and in so remote a settlement, I had never before seen together for worship. I could not but congratulate my unknown brethren, the pioneer ministers, among so interesting a people.

Steilacoom.

On Monday I visited Steilacoom—a settlement on another inlet of the sound to the eastward, about twenty five miles distant—returning to Olympia the same day. The road took me through an interesting country of prairie, woodland, and river bottoms, leading me past Fort Nisqually, a trading post of the Hudson's Bay Company, consisting of buildings for officers and men in their employ, and and of houses for trade with the Indians and for the packing and storing of furs, all inclosed with a high square wooden wall, having log towers at the corners, perforated with larger and smaller embrasures for muskets and guns—defences against the attacks of hostile tribes. It is situated on a very gravelly and barren prairie, and concealed from the sound by a forest of fir trees. Its agricultural lands are elsewhere; and it is the puzzle of every traveler why, with the wide land before them, the proprietors should have located their home on that bank of gravel.

Steilacoom has long been a military station of the U. S., and from it a military road or trail has been cut, through

streams and hills, to station on the Coacks are built about from the Sound, shut it by the marginal ound, however, and racks, a town of the ently been built, as a In some respects the being farther down ommanding a much w of that inland-sea. lace the Narrows—as d that opens out to l, the Puget Sound a sight to the north. l more houses than f my visit; as nearly had left for the Col- two and three story d out on the deserted e rest, a Methodist her and people had the crowd. About n, and children re e the rest had gone. ling of a paper pub- by some persevering the Sabbath services . Episcopal chaplain

agricultural country around it, and with a better harbor, far easier of access by vessels from the sea. The next point of importance is Bellingham Bay, quite in the northern part of the Sound, where coal is found, and where a navigable river carries trade thirty miles eastward, towards the Colville mines, and which, in actual distance, as well as in facilities for trade and travel, is the nearest point on the Sound to the region of gold. The same wind that brings vessels from the sea through the straits of Juan de Fuca, wafts them past all the islands to their anchorage. The same also is true of Seattle, though that port is farther from the sea.

To the north-east is Victoria, on Vancouver's Island, a British possession. This has a fine harbor, and is an important coal depot, and is, perhaps, the port nearest to the ocean. But it is out of the field of your operations.

The nearest port to the ocean on our own territory is Port Townsend, situated on the western side of the Sound, and just out of the straits to the right, as vessels turn southward. It is a very small place, however, and will probably never grow to great importance.

ing out for one hundred and fifty or more, in various directions, in and spacious inlets, and gemmed and there with beautiful and fertile s, the first sight of it carries con- to the mind of its future impor-

en the great railroad from the East cross the desert, and a branch to rth shall connect the broad waters

Missouri with the waters of that , then the development of that ; unknown land will fairly com-

ver San Francisco have a rival on acific, that place will be on Puget . No more westing would have made than is now made by ships ed to San Francisco; and the same ly winds that waft them to her ould waft them to this Sound.

this may be called dreaming. ps it is so. The dream, however, radually break into a reality, as ington shall grow in population eveal to the world her natural rea. At present there are but 6,000 in the whole Territory. But now the lumber trade is greater that of Oregon, while the very portion of her soil under cultiva-plies all the wants of her people, ields a large surplus for markets l. We believe that that Territory et become a State worthy of the and honored name it bears. And I say no more to impress you with importance of embracing it, as soon cticable, in the field of your mis- y work.

OREGON.

Rev. Obed Dickinson, Salem, Marion Co.

n happy to be able to tell you that so far recovered from my accident : 28d of June, as to be engaged in ork again, with as much efficiency er. I began to get off of my bed : twenty seventh day after I was and in ten weeks from the time, preaching again as usual. In all have great reason to thank God.

The Children and the Catechism.

sterday I organized a Sabbath l, where there had been none be-

fore, at one of my out-stations; and twenty of the children took the last twenty of three or four hundred Assembly's Shorter Catechisms, sent out to Mr. Atkinson by a gentleman in New York. He gives a Bible to every child who will commit the catechism to memory. Who the gentleman is I know not, but if I could see him, I would congratulate him on his happy thought. For not only does he succeed in inducing children to learn the great truths of revelation contained in that little book, but he supplies many children with the word of life who would not otherwise obtain it.

Distractions.

I continue to preach every Sabbath; but where is the result? Where, the harvest of souls for which we look and long? It does sometimes seem to us, that in Oregon, at least, the great "woe to the inhabitants of earth and of the sea" had been pronounced, and that "the devil was come down having great wrath." If the last part of the prophecy *also* is fulfilled here, we shall yet rejoice. As it is, there is constantly something up to excite the people and keep their minds off the subject of religion. Let me give you a short sketch to show what I mean. After one of the most exciting elections I ever witnessed, in June last, only a few weeks elapsed before new gold mines were discovered on Lewis and Clark's rivers, which took off some three or four thousand of our young men. Nearly every neighborhood sent its company, and almost every family sent one or more of its members to the new mines. This kept the attention and occupied the thoughts of all for more than three months. But, in the end, all were disappointed. A little gold was found, but not enough to pay for working the mines at such a distance from points where provisions could be procured. And *now*, nearly all having returned home, but a week has elapsed since the last got in, and an Indian war is on hand.

An Indian War.

Major Haller, commander of the U. S. troops at the Dalles, on an excursion to rescue some white families from the Indians, has been surrounded by more than five hundred of them; and he and a hundred men are in the greatest peril. Four days ago, a proclamation arrived in this place, calling for an enlistment of

volunteers, of sixty
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of our defenceless
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then it ceased for a
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a voice of the com-
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ospel of peace. O,
bat live quietly and
ce, free from all these
or us. Pray that the
the seed sown here

men who care little for religion; and not a
few of them of a temper and habit so rough,
selfish, and cruel, that an Indian war,
sooner or later, was inevitable. The prime
difficulty is—we have not yet made Chris-
tians of the people at home; and so, for
every missionary sent to build up the
kingdom of heaven, ten are sent to pull
down and destroy. If it is the duty of
the American Home Missionary Society to
call upon the churches for funds to sustain
its operations, it is certainly a thousand-
fold more incumbent on it to call upon the
churches to do their own work at home
more thoroughly, and so to evangelize the
communities that surround them, as to
give to our new settlements an emigration
more effectively leavened with the chris-
tian spirit. The church that gives a faith-
ful and intelligent disciple to the mis-
sionary field, makes a contribution that cannot
be estimated in money.

CALIFORNIA.

election. This was seven hundred and eighty nine. There are a number of families, I cannot tell how many. As the shire-town of the county it is the center of all business and influence for a large and very rich mining region, and is the residence of many intelligent and literary men.

Around Downieville, within a radius of ten miles, are half a dozen or more villages and mining settlements, where a minister stationed in Downieville would find a welcome and a hearing, as often as he should be able to visit them. At several of these I preached while on my visit here, in every case to audiences large and attentive.

Even preaching in Downieville alone, a man preaches to people in all these settlements, who congregate here in great numbers every Sabbath day. An efficient church in Downieville would be in all this region as a city set on a hill. It would be a religious home for many disciples scattered here and there in the numberless gorges and ravines of the mountains; and in raising the tone of public sentiment, in rescuing the Sabbath from its present dreadful desecration, and in reviewing the impression of a future life, in the hearts of men here, would be a blessing to a multitude of whom the laborer would not know till he saw them at the judgment seat.

I found in Downieville, material for the nucleus of a church. There are brethren and sisters whom I know personally or have heard of, who welcome a minister of their own form of worship cordially. Taking these things into consideration, I selected Downieville as my field of labor. I do not think there is a place unoccupied in the State except Yreka, more important in itself, or more encouraging in its promises of success than Downieville.

Other Openings.

I continued my tour to the north, and visited St. Louis, Rabbit Creek, Gibsonville, and the settlements around. I visited some of the families there, and found there a large and somewhat inviting field of labor. A minister should reside at Rabbit Creek, and preach once there and once at St. Louis on a Sabbath, going in other directions as he has opportunity. I was urged by several persons to select this as my field of labor; and when I saw the destitution there, the amount of work to be done and no man to do it, I confess that my heart

ached to accept their invitation; and though I regarded Downieville as the more important place, yet I felt, and feel still, very desirous that the other field should be supplied.

A Heavy Grief.

While at Gibsonville, a rumor reached me that I must hasten home. Our little son, our only child, left us for his Heavenly Father's house, on the fourth day of October last. I did not reach home until October 8th, too late to participate in the funeral solemnities, but, through the kindly consideration of friends, not too late to bury his poor remains.

It was the heaviest grief we were ever called to experience; and it gave us the richest experience we had ever received of the power of the religion of Jesus to support and comfort. He was a dear and precious child in life, giving constant illustration of what our Savior said: "Except ye be converted and become as little children, ye shall in no wise enter into the kingdom of heaven." He has left us a sweet memory, a child-like and, so far as human eye can pierce, almost perfect example; and we bless God alike for the comfort we had in his presence once, and the assurance that in his absence now, he is but transferred to a sphere of more rapid development, and higher and nobler service, and sweeter praise, and purer happiness, than we could possibly have found for him on earth. I never think of him as dead. He is absent, but *living*; such in my thoughts and feelings and anticipations. May we but be prepared to meet him on high.

We started for this place immediately after the meeting of the Association and Presbytery. The welcome we receive here is an encouraging and cheering one. Thus far I have done but little, save to get settled, for the time being, in a house containing three little rooms—a place rather uncomfortable in this frosty, snowy weather, by reason of numberless chinks in siding and floor, and a lack of doors within the house. I shall endeavor to make it comfortable for a temporary home until we can make some arrangement for quarters more snug.

This place is the most difficult of access of all that are yet occupied by your missionaries. Our freight came on teams from Sacramento, at a cost of five, or five and a half cents a pound, for every pound we brought. It has been much more expensive removing my family and

hold stuff, than I
e.

Dwight Hunt.

posa.

ut to Mariposa. I
ne two years and a
e service of the So-
e most important in
rior California south
wn but little since
on with all that por-
it has remained in
hole region is peo-
e South; and there
between it and the
densely populated
from Sonora north-
between Kentucky
ources of the coun-
d with the same in-
y; mining is not
same energy, nor
tions made for the
where freemen work
auscles rather than
others. Had water

IOWA.

*From Rev. Ozro French, Bentonsport,
Van Buren Co.*

Call for Ministers.

Our Association have passed the following resolutions: "Resolved:—

1. That, in view of the destitutions in the western part of our Association, whose unsupplied wants are constantly before us, there should be four or five missionaries located there without delay.

2. That, in consequence of the deficiency of young ministers leaving our Theological schools for the western field, the above destitutions call loudly upon the settled ministry at the East."

When we see how the Eastern churches absorb nearly all the young ministers, we feel that the wants of the Church in this field are such as to authorize an appeal to the settled ministry at the East. We do not want superannuated ministers, nor such as are deficient in fitness or disposition to labor at the East. But if candidates for the ministry will not come to our aid, we ask for

be able at a future time to
abor and better results.

George B. Hitchcock, Lewis,
Cass Co.

Want of Ministers.

1 interesting meeting of the
2 at Tabor, on the 25th of Oc-
3 than ordinary interest was
4 relation to a supply of the
5 es in our region of the State.
6 ne five or six ministers in
7 a and Nebraska. This field
8 more and more important,
9 need a large reinforcement
10 to supply the thronging
11 who are pushing forward to
12 read regions. Can you not
13 7 men now, to help us in

to make Western Iowa as
of the Lord, and with as
ay of foreign aid as possible.
o enter the field *now*, would
ociety much money and
hereafter. One of our
s assumed the support of
r, and will raise some \$150
other benevolent objects
ear—the church of Tabor.
er a colony church, and of
favorably situated than any
part of the State; still, all
are moving forward as fast
pected under the circum-

France and Education.

Prohibitory liquor law is preventing drunkenness in this part of the city. We have high expectations of great good.

of education is beginning to people; and there is some thing two colleges in the of Iowa. We begin to the present is the time for us to do for such an enterprise. It has yet been done. I ask a question here. Is it a donation of \$25,000, to lands for a college, could in the East, provided we t apparent that it would in four or five fold in five think it would be a great

*From Rev. Thompson Bird, Fort des
Moines, Polk Co.*

Seven Years.

The quarter now reported closes my seventh year of missionary labor in this field. It may be interesting and instructive to pause and contemplate the changes.

1. *Physical changes.*—Then, a row of barrack houses along the Des Moines and Raccoon rivers, with two small frame buildings, were the only habitations for man. The past summer alone, some two hundred and twenty five houses have been, or are now, building; and some of them, for size and elegance, would be an ornament to any place. Then, there were three or four small stores; now, thirty four. Then, no church, no school-house; now, three churches, and a good school-house under contract. Then, a weekly mail on horseback; now, four daily lines of four-horse post-coaches, and some two tons of mail matter weekly. We have a population of some 2,000 inhabitants, one printing office, and seven banking houses.

2. *Moral changes.*—Then, there were only two religious services monthly; now, divine service is held at four different places, all well filled, and there are ten Sabbath schools, weekly prayer meetings, a county Bible Society. The moral progress has not kept pace with the physical. It would have been wonderful had it done so, when the great temptations to worldliness are considered, and the absence of the moral restraints of older communities.

From Rev. D. B. Davidson, Monona, Clayton Co.

No Sabbath.

And it would greatly rejoice my heart, to be able to report that the kingdom of Christ has made great progress in my field during the last three months; but, so far as external appearances are concerned, it is otherwise. The truth, however, has been faithfully preached, and something has been done, I trust, toward laying foundations for the future. It is but just to remark, however, that the minds of the people in general have been chiefly occupied with worldly interests. They have carried their worldly cares into the Sabbath, which has been with most a day for

journeying for the
think I never saw
reaching as I have
been in northern
s Landing, steam-
upon the Sabbath,
her days; and the
boat is a signal for
Merchandise of
ried forth from the

regular preaching
ner, with the single
hly appointments;
been small. It is
meeting, and this
Besides, the house
small and uncom-
ave no bell, and
to call the people
e tried to build a
use; but the chief
g opposed to relig-
erted the effort, as
ote that it should
ous purposes. But
now pending is set-
of people will come
l grow with great
great deal of busi-
der, for so small a

hearts is gratified to the fullest extent.
They have founded an important business
center, and have shut out all religious peo-
ple, and all pious observances and habits.
Not a church pollutes its soil; not an hour
in the week is desecrated in worship; no
minister presumes to show his face within
its precincts, or, if any one chances to
stray thither, he soon finds that it is no
place for him. The spirit that animated
the first settlers has become established as
the ruling spirit of the town. Through
the country all round about, the Sabbath
is hallowed as the day of God, a day for
the rest of the body, and for the soul's re-
freshment; but no Sabbath comes here—
it is all business, from week's end to week's
end, the year through. Other towns have
churches; this one has bowling saloons
and grogeries. Others are sought out by
religious people, and by parents who de-
sire that their children may be brought up
under gentle and holy influences; this is
the favorite resort and the home of all
kinds of irreligious people, and of those
who have no family ties, or with whom

man's living as he liked. No Maine Law could lift a hand in such a community; it would be a paradise of liquor shops. No constables would be disturbing the gambling saloons with official visits. No minister troubles the consciences of the living with his prayers at funerals; no one breathes a word to the dying in regard to the future; no one whispers over the grave that the soul still lives; no one afflicts the mourners with reminding them that they too must die; the place is free from all these disturbances, though it has others peculiar to itself.

But we will proceed no further in this picture. The subject is a suggestive one. We commend it to the earnest consideration of all opposers of religion. Let them settle the question for themselves—What effects upon the character and ultimate prosperity of a place, an infidel and totally irreligious public sentiment would be likely to work out!

MICHIGAN.

From Rev. James Howell, Manchester, Washenaw Co.

Dead Branches.

The Home Missionary for this month, which has already come to hand, reminds me of a class which, alas! are but too numerous, I fear, through the whole of Christendom, but especially so in these Western States, viz.: "Dead Christians." Of such, I regret to state, we have many here, as well as in Wisconsin,

and "Withering Branches" too. In looking round upon this community, I can, at a glance, number up at least from eighteen to twenty who once were in fellowship with some church, but who now make no effort to identify themselves with the Lord's people, though many of them occasionally, or perhaps pretty regularly, attend the ministration of the word. But I am glad to state that even among these, there are now some encouraging signs; and we trust that ere long, the presence of the Divine Spirit among us will be manifested, by the bringing back into the fold some, at least, of these wanderers, as some four or five of them are among our most steady and attentive hearers. We long to witness the "showers of blessing" predicted by the Prophet Ezekiel.

Backsliding Professors of Religion.

We take occasion again to call the attention of our missionaries to the case of these unblessed members of Christ's visible family. The churches at the East cannot be too solemnly reminded of the imperfect way in which their vows of mutual watch and care are fulfilled; and we hope that those missionaries at the West whose societies are suffering through the presence of negligent and worldly Christians, will take occasion, through the Home Missionary and otherwise, to keep the facts before the public. We are never to succeed in the great work of making this a *really* christian country, so long as our churches idly tolerate so many members who are not merely lukewarm, but positively and scandalously worldly.

Miscellaneous.

Annual Meeting of the Philadelphia Home Missionary Society.

This Auxiliary held its fifteenth Annual Meeting in the "Presbyterian House," Philadelphia, on the 24th of April, 1855. SAMUEL H. PERKINS, Esq., was called to preside. The usual business was attended to, and an abstract of the Annual Report having been read by Rev. ROBERT ADAIR, the Corresponding Secretary, the Report was accepted, and referred for publication.

The following extracts will give some idea of the work of the Society for the last year.

General View of the Field.

Fifty nine missionaries have been in the employ of the Society during the past year, and fifty two are now under appointment. These missionaries have supplied ninety eight churches and missionary districts.

Two hundred and thirty hopeful conversions are reported as the result of their efforts during the year. Two hundred and thirty nine persons were added

THE HOME MISSIONARY.

ie hundred and fifty examination, and r. Three thousand nety five communi- churches aided by e attendance upon our missionaries is undred. The Sab- lected with these ousand three hun- , who are receiving very Sabbath, suited ds. five churches were t Sabbath schools. undred and twenty cted for the various benevolence, and rs for the erection or the repairing ld ones, or for the against such build- of labor have been l. or the gospel minis- onnection with the ir auspices. One a position in which its pastor without ell located, and is rs, and gives prom- a place among the

Master sounds in our ears, S the people, "*that they go forth* rejoice that we have many of low-laborers in this work. Tl denominations of evangelical are provoking one another to good works, by their efforts to institutions of religion in the fields within our bounds. enough work for all, and more can accomplish. Every church planted, and every church bui is dedicated to the worship of God, is so much gain to the common Christianity. We, the every minister and private whose supreme desire is to gl and save sinners, as true yoke the work in which we are eng But while we thus rejoice in perity of other branches of the general, and commend their wish to share in the onward n of the sacramental hosts of G We are anxious to occupy those which providence seems to pl our reach, and to secure them and his church. We desire to standard of the cross in the risi within our territory that are nplied with the means of grac

from the various nations embraced within the field of missionary effort, our own nation, its wickedness, its perils, its destitutions, the hopes that center in it, and the work that is waiting for it, may not be omitted! We would not that one particle should be subtracted from the deep interest at present felt in the operations on the foreign field; but, a due attention given to the home field would have no such effect. These great interests could not be forced into opposition—they are identical. Every sacrifice made for the heathen, is a kindling of christian love that shall work at home; and every prayer for the thorough christianization of our own people, is but an outpouring of the heart of the church in behalf of all the people of the earth. We believe that it is the *privilege* of our churches that this great theme may be cherished and held to view, in this two-fold shape; and that it is only by awakening the charity which “begins at home,” that we can be sure of a charity that will flow abroad; while, at the same time, if it did not flow abroad, it would soon cease to flow any where.

Letter.

REV. J. F. STONE:—I inclose a draft for \$28 80, being the amount collected at the two Home Missionary concerts which we have held, viz.: in April and May, thinking you might wish to embrace all collections which have been made, in your next Report. We find the concerts are of much interest. A dozen copies of the Home Missionary are taken and distributed to reporters, and from these and other publications a brief review is obtained and communicated of whatever pertains to the religious interests of our country. One communicates intelligence in regard to revivals and religious movements in New England, another the same in relation to New York, and another the effort for the improvement of seamen. The Middle, Southern, and Western States are grouped into fields of two or three States each, and a reporter assigned to each group. Of course, only a part will have any thing to communicate at the same meeting. But, in the course of the year, each one will find more or less to report.

In addition to the information thus brought before our people, it promises to be a *profitable exercise in calling into active effort all the members of the*

church. Many will bear their part in this exercise, when the duty is specific, and an opportunity afforded for previous preparation, who would not feel able to come forward and take a part in social meetings, when unexpectedly called upon. But after becoming accustomed to speak and bear a part in concerts, they will with less diffidence participate in the exercises of other meetings.

We think, also, that this concert awakens a deeper interest in the cause of Home Missions, which is rapidly becoming one of the most noble and important religious enterprises of the day. A monthly meeting to consider the religious condition of our country, to contribute of our substance to build up the institutions of the Gospel in her waste places, and to engage in special prayer for the blessing of the Holy Spirit on all those efforts designed to bring the whole community under the influence of a pure religion, cannot but awaken a deep and permanent interest in the great cause in aid of which your society is operating.

Very truly yours,

J. P. FAIRBANKS.

Remarks.

It is a striking fact, that the two churches at St. Johnsbury, which maintain the monthly concert for Home Missions, as above described, contributed more than one sixth part of all that came into the treasury of the Vermont Domestic Missionary Society, during the year embraced in the last Report.

It may not be advisable to establish another Monthly Concert for Home Missions. It may be better to unite the two kindred objects, Home and Foreign Missions, in the same. But it is plainly indispensable, in order to a due interest being felt in behalf of these enterprises, first, that the mind be well informed in regard to the facts and considerations which show the necessity of missionary operations; and, secondly, that attention be often called to these facts and considerations. It is not sufficient that the subject be presented once in the year. “Line upon line” is needed. And probably no arrangement would be more effectual to awaken and sustain an interest in the cause than that, or something similar to that, described in the foregoing letter.

It is believed that those who are most in prayer for those objects which it is the design of missionary operations to promote, will be found most prompt and liberal in their contributions.

THE HOME MISSIONARY.

e to Missionaries of the A. H. M. Society.

MARCH REPORT.

By the terms of your Commission, a *Statistical Report* on the 1st of March. The data supplied by such a report should be a full exhibition of the doings of the Society for the year. It is an early and earnest request, that you will furnish the report in a *special communication*, mailing it as early as possible.

1 or churches, with the township, county, and State, and also, the

where you have preached at regular intervals during the year.

members—male and female.

on public worship.

conversions.

10 Church by profession.*

10 Church by letter.*

10 school and Bible class scholars.

10 es organized during the year.

nevolent objects, such as

\$ ———

15, \$ ———

———, &c., &c.

cts, such as the erection and completion of church edifices, the instruction of young men preparing for the ministry, &c.

Affectionately yours,

MILTON BADGEE, }
DAVID B. COE, }
DANIEL P. NOYES, }

m March to March, if you have been in commission the whole year. If not, from the date of your commission to the date of your report, or between these dates, which your commission covers.

*Executive Committee of the American Home Mission Society,
in December, 1855.*

VERMONT—

St. Albans, a friend,	\$5 00
West Rutland, Cong. Soc., by Rev. A. Walker,	102 49

MASSACHUSETTS—

Massachusetts Home Missionary Society, by E. Perkins, Treas.,	2,000 00
Boston, Legacy of Rev. Oliver Dimon, late Missionary at Keosauqua, Iowa, by A. D. Osborn, Ex'r, \$300; anonymous, \$30,	920 00
Cummington, Village Ch., by Rev. T. J. Clark,	5 12
Hadley, Third Ch., Gen. Benev. Soc., W. P. Dickinson, to const. Mrs. Erastus S. Williams and Mrs. R. H. Richardson, of Chicago, Ill., L. M.'s, by C. P. Hitchcock,	60 00
Hampshire, Miss. Soc., by E. Williams, Treas.,	
Northampton, First Parish, Fem. Miss. Soc., by R. P. Williams, Treas.,	\$68 81
Worthington, Fem. Benev. Soc.,	50 75
Other sources,	185 94
Manchester, Legacy of Mrs. Sarah Allen, by Louisa C. Lord, Ex'r,	8,350 00
A friend, to const. Rev. John M. Harding, of Long Meadow, a L. D.,	100 00

RHODE ISLAND—

A friend,	7 00
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CONNECTICUT—

Abington, Cong. Ch. and Soc., by H. B. Smith,	91 45
Brooklyn, Cong. Ch. and Soc., by E. Newbury,	84 50
Clinton, Ladies' Benev. Soc., by Mrs. Polly C. Stannard,	2 25
Durham, Rev. David Smith, D. D.,	8 00
Essex, Cong. Ch. and Soc., by Rev. J. A. Gallup,	85 00
Greenwich, a friend, \$100; Rev. Mark Mead, \$12,	112 00
Middletown, Fourth Cong. Ch., by Rev. L. S. Hough,	88 00
Monroe, Cong. Ch. and Soc., Mon. Con. Coll., by Rev. M. L. Shepard,	20 00
New Haven, a friend,	50
Stafford, on account of legacy of Miner Grant, by C. H. Grant and J. R. Flynt, Ex'rs,	4,850 00
Stamford, Cong. Ch., by T. Davenport,	152 25
Warehouse Point, a friend,	1 00

NEW YORK—

Albany, W.,	8 00
First Cong. Ch., by Rev. Ray Palmer, D. D.,	82 71
Brooklyn, a friend,	16 00
Clinton Ave. Cong. Ch., by S. Hill,	5 00
First Presb. Ch., James How, \$80; D. Pomeroy, \$5,	85 00
Navy Mission School, by S. T. Hubbard,	10 00
Park Cong. Ch., Mon. Con. Coll., by B. Griffing,	35 00
South Presb. Ch., Mon. Con. Coll., by J. Milton Smith,	44 02
Church of the Pilgrims, C. J. Stedman,	100 00
Plymouth Cong. Ch., by A. Fitzgerald,	258 55
Warren St. Mission Ch., Mon. Con. Coll., by A. D. Wheelock,	4 45
Gloversville, Cong. Ch., by U. M. Place,	108 50
Harlem, Presb. Ch., Mon. Con. Coll., by E. Ketohum,	8 43
Huron, by Rev. Oliver Crane,	17 00
Hyde Park, J. W. Wheeler,	100 00
Fulton, H. P. Pond, to const. Mrs. Clarissa T. Clement, Mrs. Marilla L. Cheliot, and Mrs. Lovina M. Marsh, L. M.'s,	90 00

New York City.

Fifth Ave. Presb. Ch., J. Baker,	\$5 00
Fourteenth St. Presb. Ch., Mon. Con. Coll.,	1 50
Mercer St. Ch., Coll., by R. Lockwood,	
\$395 97; W. G. Bull, \$100; W. W. Chester, \$50; J. F. Worth, \$100; L. N. Phelps, \$50; Richard Bigelow, \$50; J. W. Quincy, \$50; J. B. Murray, \$25; J. P. Crosby, \$15; W. C. Noyes, \$2; D. Magie, \$20; Misses McLaughlin, \$8; E. H. McCurdy, \$35; a friend, \$5,	990 97
Church of the Puritans, Mon. Con. Coll., by O. E. Wood,	27 68
Oswego, Mrs. Thyrza Gray, L. M. in full,	14 00
Princeton, David Elder,	10 00
River Head, Cong. Ch., by George Miller,	15 00
Rutland, Anonymous,	3 00
South East, Mrs. Loring Brewster,	1 00
Troy, First Presb. Ch., by Benjamin Hatch, in part,	75 00
Utica, E. Stanley Ely to const. Bradford S. Merrell a L. M.,	30 00

NEW JERSEY—

Bloomfield, Teachers and Pupils of the Academy, to const. James H. Rundell a L. D.,	100 00
Morristown, from the estate of Charles Ford, decd.,	5 00
Newark, Job Haines, L. D. in full,	50 00
South Park Presb. Ch., Mon. Con. Coll., by S. P. Smith,	87 27
Orange, Second Presb. Ch., Young People's Miss. Soc., by M. Williams, to const. B. C. Webster, Wm. Pierson, jr., and Miss N. E. Means, L. M.'s,	90 00

PENNSYLVANIA—

Philadelphia, First Ind. Ch. Miss. Assoc., by Rev. Robert Adair,	25 00
Upsonville, Franklin Presb. Ch., by Rev. J. W. Raynor,	82 50

OHIO—

Defiance, First Presb. Ch., by Rev. E. R. Tucker,	8 20
Hinckley, J. McClure,	1 00
Milton, Cong. Ch., Rev. Francis Muxsy,	4 00
Montgomery, Cong. Ch., by Rev. N. T. Fay,	10 00

INDIANA—

Bristol, Presb. Ch., by Rev. Benjamin Welles,	18 64
Mishawaka, M. H. Smith,	10 00
Parkersburg and Waveland, Presb. Cha., by Rev. S. G. Lowry,	19 00

ILLINOIS—

Bellefonte, Ger. Evan. Soc., by Rev. Wm. Homler,	7 50
Caledonia and Cairo, Presb. Cha., by Rev. E. B. Olmsted,	7 00
East Paw Paw, Presb. Ch., and vicinity, by Rev. Silas Jessup,	7 62
Hardin, Presb. Ch., by Rev. J. C. McMurray,	5 20
Mission Point, Evan. Luth. Ch., by Rev. O. Andrewson,	9 00
Marion, Presb. Ch., by Rev. S. Uhlfelder,	8 15
Mount Carroll, Presb. Ch., by Rev. Calvin Gray,	8 50
Naperville, Samuel Goodrich, L. M.,	80 00
Payson, Cong. Ch., Mon. Con. Coll., by Daniel Prince,	20 00
Pinckneyville and Vergennes, Presb. Cha., by Rev. J. Ward,	15 00
Plymouth, Cong. Ch., by Rev. N. P. Coltrin,	10 00
Wilmington, Presb. Ch., to const. Rev. J. G. Porter a L. M.,	20 00

THE HOME MISSIONARY.

Febr

by Rev. H. L.		Needham West, Cong. Ch. and Soc.,
man,	\$20 00	Petersham, Rev. Mr. Foster's Soc.,
by W. H. Boyd,	5 00	Plymouth, Second Cong Ch., to const
by Rev. S. Stevens,	49 00	D. H. Babcock & L. M.,
	20 00	Rochester Ladies' H. M. S., to const
		Emily F. Sturtevant & L. F.,
		Saxonville, Rev. Mr. Northrop's Soc.,
		Sterling, First Evan. Ch. and Soc.,
		Truro, Horace Silsby,
		Williamstown, Cong. Soc., Mon. Con.
to const. John S.		\$44; Ann. Coll., \$66,
W. J. B. Preston,	37 50	
branch, Cong. Ch.,		
er,	40 52	
by Rev. F. G.		
	2 00	
S. W. Pond,	10 00	
ter,	1 00	
		<i>Receipts of the Philadelphia Home A</i>
		<i>ciety, for the quarter ending Dec, 1</i>
		<i>PERKINS, Treasurer.</i>
		NEW JERSEY—
Mon. Con. Coll.,	15 00	Bethlehem Presb. Ch.,
Rev. C. H. Gates,	11 70	Dover Presb. Ch.,
al Presb. Ch., by		Newfoundland Presb. Ch.,
	20 50	Orange, Second Presb. Ch., A. S.
Grand View, and		win,
by Rev. C. Veltz,	12 88	South Orange, Presb. Ch., by Rev.
by Rev. J. C.		Sprague,
	6 00	
Upton,	2 00	
Rev. D. Knowles,	2 50	
by Rev. J. V. A.		PENNSYLVANIA—
	3 00	Allentown, Presb. Ch.,
by Rev. Joseph		Athens, Cong. Ch., by G. A. Perkin
	3 00	Beaverdam, by Rev. O. N. Chapin, 1
by Rev. Joseph		by James Smith, \$2 51,
on, Cong. Chs., by	10 00	Bradford,
		Carlisle, Arch. McAllister, by Rev.
		Wing,
		Catasauqua,
		Conneautville, Presb. Ch.,
Hunt,		Danville, Welsh Cong. Ch., by Rev.
by	\$31 87	Cook,
ward St.		Erie Board of Agency,
		Garland Presb. Ch.

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*
How shall they preach except they be SENT? . . . *Rom. x. 15.*

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The Permanence of the Pulpit.

THE *New Englander*, for August, 1855, contained an interesting article upon this subject, from the pen of Rev. E. W. GILMAN, of Lockport, N. Y. We gladly avail ourselves of an opportunity to place some extracts from this paper before the readers of the *Home Missionary*, most of whom, we regret to believe, do not enjoy the privilege of perusing the publication in which it originally appeared.

There *has* been a tendency among young men to depreciate the pulpit. That tendency has much diminished, and yet it is still perceptible. It is well, therefore, that we should review the grounds upon which the high claims of the ministry rest, that our convictions may not be feeble through any want of clearness and depth.

The author of this article brings forward,

FIRST: *The fact that the preaching of the Gospel is of divine appointment.*

God might have selected other means of teaching the truth. He might have caused the great facts of our Savior's life to be taught by dramatic representations. Pictures and images in countless variety might have been the appointed mode of bringing truth before the mind. Sacrificial offerings, akin to those presented before the advent, might have proclaimed a Savior crucified instead of a Messiah yet to come. Man's ingenuity might have been put to the test to represent before assembled congregations the fearfulness of the scene witnessed on Calvary, and thus to lead men to Christ. Or, discarding all human instrumentality, God might have sent angels from their heavenly homes to whisper in the

ernity. But it pleased him to make choice of the preaching appeal of the living speaker, testifying of that which he knows; not firmly believe that by this means God will continue to give of his ways and the blessings of salvation?

adaptation of preaching to the nature and mental habits of men,
 nce in its permanent value as a means of grace.

essential elements in the idea of a preached Gospel. There preacher; (2) he must speak with direct application to an w men; and (3) he must announce salvation through Christ, rience of its reality and its value. * * * *

Truth and Experience of the Truth.

of the Gospel is not a mere reading of essays, indefinite and oint; but it is the announcement and enforcement of *truth*; wever men may disregard it, is vitally important to them; o that when they come to look at it without prejudice, and pite of every prejudice, they find it has demands upon their ions which they cannot cast off. This truth, faithfully, affec- and meeting with a response in the still small voice of con- ial element in the preached Gospel, and make this ordinance ind with power.

er element of power results from the fact that the work of i is committed to those who have a personal experience of its reachers of the christian faith testified of the things which

owing mainly to the preaching of the truth. Other means have come in as auxiliary, but this has been the grand power. In modern days, the greatest triumphs of the missionary enterprise have been gained in connection with the voice of the living preacher. * * * * *

FOURTHLY: The *present success of the preached Gospel*, though not all we could desire, is such as to confirm and not to weaken our confidence in its permanent value as a means of grace. There is an admission here, that the efficiency of the pulpit is not as great as the friends of Christ can wish; that the laborers do not secure as much of the ripening harvest as we should expect; and that the success of the ministry is not uniform but various. But we think that a comparison of this generation with former ones does not indicate such a degeneracy in the pulpit as some imagine; and that any apparent present weakness and inefficiency may be accounted for, without at all reflecting upon the agency which God has seen fit to employ in bringing souls to salvation. * * *

Deceptive Comparisons with the Past.

And yet we may deceive ourselves as we look back on past generations and attempt to compare them with our own. We may look only at the bright lights and forget the dark shades. The preaching of any age is not to be judged simply by the eloquence and success of a few men, like Edwards and the Tennants. If the records of New England history contain evidence of the successful ministry of a Shepard, they disclose also other scenes of barrenness, as when such a man as Hopkins saw his church at Newport so much reduced as to have only three male members, and his congregation but a mere handful. If there was a great awakening a hundred years ago, it came at a time when the state of religion had been very low, when personal piety was not deemed essential for church-membership, and when the churches and even the ministry were filled with unconverted persons. And the half-century succeeding that awakening, was a period of marked religious declension. When the era of modern revivals began, about sixty years ago, the land was threatened with infidelity, youthful piety was hardly thought of as possible; the assembly upon the Sabbath was the only religious gathering of the week, and every prospect was dark and gloomy. In respect to the condition of religious matters at that time, we quote from a writer whose own memory extended back to not a few of the years of the last century, and whose testimony is reliable. He says (Christian Spect. v. 210), "It was not till within a few months previous to the memorable era just referred to, that we ever heard of such a thing in the whole circle of parishes of which we had a personal knowledge, as a sinner being in great anguish of mind in view of his guilt and spiritual prospects. The first case of the kind which came to our knowledge, needed to be explained, not only to us, but to others also who had then passed the middle period of life. It was extensively regarded as a wonderful and almost a frightful phenomenon; and was properly accounted for by only a few of the people, and those chiefly advanced in age, who had either witnessed similar cases in the days of Whitefield, or gained some just views of their nature from books or from tradition." And the same writer, in assigning some of the causes of the religious declension in New England during the latter half of the eighteenth century, subsequently remarks: "The *pulpit* was in some degree answerable for the decline of religion in those times. * * There was too little thorough investigation. There was not a suitable *adjustment of topics* to the state, either of the whole congregation or of individuals, who needed respectively a portion of meat in due season

for the pulpit was made generally on Saturday; and very referred to the latter half of that day. Their discourses were many particulars which, although not perhaps altogether irrelevantly trite and unessential. * * That was an age, also, in which peculiarly barren of *illustration*. * * * The ministers to whom discarding, as most of them did, the agreeable and quickening illustration, were formal and dull in their manner, and produced on the minds of their hearers. * * That we have not met in a large proportion of the ministrations of that day, will no have been conversant with the printed and manuscript sermons come down from those times; to all who shall make due inquiry of the most intelligent of aged people now living; and, indeed, to have a distinct recollection of very many of the worthy ministers of that age, departed to their rest before the commencement of the present. And, he adds, "From these defects, it is easy to infer that the American pulpit was exceedingly weakened as to its practical effect. There were almost no revivals in that long period, was owing, we may say, to the lamentable want of those qualities in the selection of revealed truth, which are essential to its highest utility as an appropriate instrument in subduing the world to himself." (Quart. Rev. 224.)

In addition to this, it must be remembered that we might speak the same of others who have fulfilled their ministry in these latter times with success in the pulpit hardly less than that of the most able teachers of former generations.

truth of the Gospel, which they are able to understand. A recent investigation of facts in the State of Maine shows, that while more than half the people of every town might attend public worship, less than one fourth do ordinarily attend. Two hundred and ten persons out of every thousand make up the various religious assemblies of all shades of belief and of doubt, and the other seven hundred and ninety persons of every thousand are as regularly absent from every place where worship is professedly offered to God. Here, then, we have reason to complain, not of the inefficiency of preaching, but of the neglect to go out to the highways and hedges, and persuade men to listen to the Gospel. If, now, in every town and city, there were more of sympathy and of coöperation between the churches and their pastors, in respect to plans for home evangelization; if there was more earnest and more constant effort to bring the masses outside of the churches under the influence of the preached Gospel, the power of the pulpit, with God's blessing, would begin to be apparent, even as in the days of Bunyan or of Whitefield. And whenever any community awakes to effort for home evangelization, the preaching of the Gospel will be the means, above all others, to promote their ends.

Instability of Population.

Again, the pulpit may have lost power, apparently but not really, in the breaking up of social restraints, which results from sudden changes of population, and immigration from foreign lands, and fluctuations of wealth. One effect of this is, that men act out their character with greater freedom and boldness than was their wont. The prediction is fulfilled that many shall run to and fro, and that knowledge shall be increased. The minister is no longer the oracle. He is respected less officially than personally. What he says is subjected to scrutiny and criticism. Divers sects contend for the mastery; and sometimes it may seem for the interest of each to disparage the ministering of the other. And there are apostles of error, wolves in sheep's clothing, who bring contempt upon the Gospel by their false doctrine. But in all this there is nothing that can undermine the foundations of the truth, or build up a permanent barrier against it. It was long ago foretold that the time would come when men would not endure sound doctrine, but after their own lusts should heap to themselves teachers, having itching ears; and should turn away their ears from the truth, and be turned unto fables. Still the truth is powerful, and the weapons of our warfare are mighty through God to the pulling down of strongholds. There is no reason here why we should not desire to have more laborers gathering in the harvest.

Excitements.

Again, the fact that this is an age of *intense excitements* presents a reason why the pulpit does not exert a uniform power. We live and act under high pressure. The minds of men are swayed hither and thither under the influence of strong emotion. Sometimes they are carried away with religious excitement, and then they are left high and dry upon the shore as the wave of emotion recedes. No two things can monopolize the mind at once. Strong excitement respecting slavery, or intemperance, or local politics, is unfavorable to the influence of the truth; denominational zeal may run so high as to interfere with godliness; and the race for wealth, in which so many competitors are found, carries many a man out of the reach of the Gospel. With such excitements, preaching is heard only by sufferance, and the moment it is over, the thoughts fly away to other themes.

ly admitting that the heart of men is fully set in them to do
tful above all things, and to be despaired of for its wickedness.
1 hearts be reached if not by the kind warning of danger,
ent of glad tidings by the living preacher testifying of a way
is proved?

The Press.

fluence of the periodical press upon public opinion seems, at
influence of the pulpit. This has suddenly come to be one of
operating on society. Its influence for evil or for good is incal-

* *
upplant the pulpit, and prove itself more efficient and more
ans of good? A sectarian journal cannot, because it cannot
f many unless they are already committed to its views. The
ot espouse and defend the minor peculiarities of belief, or be
religious instruction. Nor can a paper conducted by way of
en denominations accomplish this, because each one would feel
mentary views must be added by the living teacher. In fine,
t the power of the periodical press to mold the mind, and to
public sentiment, it cannot supersede the utterance of the heart.
Politicians do not expect this of it. They rely, and they must
of eloquence; and so must it be with religion. God's way is
: press shall be the auxiliary of the pulpit. But first and fore-
to advance the kingdom of our Lord, we will follow his example
spel. The feet of the messengers that bring good tidings of

"being somewhat refreshed by their company," we started, on Tuesday, Nov. 6th, with new courage, for Portland, expecting to reach that place after four or five days' pleasant sailing. But truly, "we know not what a day may bring forth."

The Voyage.

The sea was quite rough from the time we left San Francisco, and grew much more so as we proceeded north; and it was not until after we had been pitched and racked and tumbled about most sadly for six days, suffering all the while from cold and rain, that we reached the mouth of the Columbia. I had for two or three days been half fearing, that like Jonah I was fleeing from the path of duty, and might have to take a trip in a whale's belly to set me on the right track; and some of the time, had I been sure of such a conveyance, I do not know but I should have chosen it voluntarily, without the trouble of casting lots, rather than remain longer on board the miserable ship we were in. I ought to say, perhaps, that the ship California, in which we were, was not the one which usually runs on this route, but for some special reason had been taken for this single trip. She is an old ship, I believe one of the first that ever came out to this coast; and being intended to run south in a warm climate, was by no means fit for this colder region; and what was worse, she had not run for a year and a half, and her machinery was wholly unfit for sea service.

Wonderful Deliverance.

But to return to our journey. We reached the mouth of the Columbia on Monday morning. Here, as doubtless you are aware, is one of the most dangerous places in the world for shipping, especially in stormy weather. A large sand bar reaches quite across the mouth of the river, several miles long, with only one or two narrow channels where the water is deep enough for large ships to pass, under the guidance of the most experienced pilots. Nothing can exceed the mad fury of the sea here in a storm, as it breaks and dashes and foams upon this bar. I was informed that at the time we reached it, nothing had been able to cross for twelve days. We sailed up towards it on Monday morning, but the fog settled down so as to obscure the landmarks, and we had to lay off. About noon we sailed up again, and again had

to lay off. At about two or three o'clock P. M., we came up the third time, nearer than before. By this time one of the boilers had given out—in fact they had not been safe, any of the time; and we had now advanced so far that we could not raise sufficient force from one boiler to carry us back, and were obliged to attempt the passage over. Even this required so much steam as to bring the other boiler into great danger of bursting. The engineer expected every moment that it would explode, and once come up and told the captain so. The captain replied: "Let it burst then; it is our only chance of safety! Go back, and die at your post!" The only reply of the engineer was—"I shall die!" and he went back. And now—when if the engine should stop we should be dashed upon the bar, and to keep it working seemed almost certain destruction; and when every man was needed calm and faithful at his post—that most frightful of all cries was heard—"The ship is on fire!" A flue had collapsed and sent the steam back through the pipe, somehow, into the furnace, bursting open the doors and scattering the coals in all directions, and setting the vessel on fire. The engineers were nearly suffocated by the smoke, and yet it would not do to leave their post for a minute. At short intervals, they would rush up and get a breath, and then, with hand or handkerchief over their mouths, rush back. And, to crown all, the anxious inquiry was now made—"Where is the powder?"—when it occurred to me for the first time, that there was a very large quantity of powder on board, some of which, it was found afterwards, was in almost immediate contact with the fire.

I know not that such a complication of such imminent dangers was ever known before. All we can say is, "The Lord delivered us out of them all." These dangers continued perhaps half an hour; and when at last the word went round—"We are over the bar!"—"The fire is out!" you can judge of the reaction of feeling. For though every one had been most strangely calm and self-possessed during the whole scene, yet, of course, feeling was wrought up to the highest pitch. I know not how to account for it, unless it was that the very extremity of danger was beyond excitement. It was seemingly the calmness of despair. In the very midst of the breakers, as we were, there was no possible chance of escaping from the ship, and hence there was no rushing, no noise. Ever

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whom we have met, and have seen enough to satisfy us, that we are in the midst of a kind, generous, and intelligent community, who will fully appreciate, and, so far as could be reasonably expected, aid us in any and all judicious efforts that we may make for the planting and sustaining the good old puritan principles and institutions among them. A large proportion of these people are emigrants from New England.

From Rev. George H. Atkinson, Oregon City, Clackamas Co.

Another Account of the Escape.

Your letter was received, giving account of Rev. Mr. Chamberlain, and the next day he and his wife arrived at our house, in good health. His coming we believe is of God. Already we can mark the ways of God in it. California was his choice, yet the call from you turned him to us. The way opened before him, and he was wafted on safely; though, when just here, in most imminent peril. The steamer struck on the bar, amid most terrific breakers, such as roll in upon the Columbia after a long storm. The shock damaged the machinery; a flue collapsed, letting the steam upon the furnace, blowing the coals out, and setting the engine room on fire. Thus, with the suffocating steam, smoke, heat, and flame, the control of the boat seemed to be lost. There were on board four hundred cases of powder!—much of it unknown to the officers, and concealed in packages of other merchandise, and a part of this was lying within a *plank's* thickness from the fire. Through the energy of the officers the fire was extinguished; but the remaining boiler was too weak to be subjected to a stronger force of steam. The engineer was on the point of giving up. He came to the captain and declared that the boiler could not bear another pound of steam, and that he did not dare to stir the fire. Go back, and stir it, said Capt. Dall. We shall be blown up, said the engineer. We shall go to the bottom without it, said the captain; go back to your post. I shall die, sir! he replied. But he did go back, and stirred and increased the fire. The engine however could not make the revolutions, and he stood with a rod for an hour, helping the arm to pass the center, having to run up to the air for breath, at almost every revolution of the wheel.

He expected death every moment. They succeeded in getting up two miles or more from the bar, and anchored. But the anchors dragged; and one of the best cables parted, in the night; and before they were aware, they were drifting back to the breakers. They then fired up, pouring in oil, putting hams and furniture, and every combustible material at hand upon the fire, to get up steam. Still, if the tide had not turned, they would then have been lost. But it had begun to flow in strongly, and thus they came up to safe anchorage at Astoria. We cannot too much admire the heroism of Capt. Dall, whose well-known character is displayed in this incident; nor can we too highly estimate the importance of ship discipline and perfect obedience.

Exploration.

REV. HARVEY CLARKE, after visiting the settlements along the Columbia river, from its mouth to the Dalles, has turned his steps southward, and explored most of the country to the Umpqua mountains, the hard rains, alone, preventing him from crossing to the other side. The churches in this valley are few, and very weak, and remote from each other. The numbers that are able to meet regularly at any one place of worship are small; and there is, accordingly, less interest felt in endeavors to secure the stated ministrations of the Gospel. The ill effects of sparseness and feebleness are here seen, in their full force. But notwithstanding the churches are already so weak, that they can hardly be said to have a name to live, causes are in operation, it seems, that threaten to increase and prolong this fatal and miserable imbecility. The evil consequences of denominational jealousy, and of recent movements at the East, are already experienced on those far off shores.

There is a church, of fourteen members, at Spencer's Butte, in Lake county, near the forks of the Willamette. This people are ready to contribute, according to their ability, and hope soon to secure a minister. Eighteen miles further north, on the river, there is a little company of believers who are in the habit of assembling together when occasion offers, and who are expecting, within a year, to enter into

1. Still farther north, at the Calapooya river, all church. Again, ten miles farther yet, eight miles a place called Sandier, containing at present, but expecting an hundred or five more. This part of the field occupied

At Albany, there is the care of Rev. Mr. Starr; Dickinson is stationed.

war, Mr. Clarke observes much agitation and Indian hostilities. It is the midst of an Indian war; that some of our citizens have been murdered, and killed, but few compared reported in newspapers. busy in the field; and oration of peace."

Thomas Condon,

Field.

Many holding the Indian in too much contempt are reckless of all danger. Others beholding what fair work God, in his abundant mercy, is uprearing in Oregon, are unwilling to believe there is any evidence of his willingness to permit their destruction; while still another class, looking exclusively upon our sins as a people, think the savage is about to be permitted to afflict us as only the savage can.

The Indians are in arms on every side of us. They hate the whites, and do not hesitate to threaten their extermination. We are therefore in danger; but of all this our Master is not ignorant. May we have grace to trust more confidently in the unfailing goodness of his purposes concerning us!

CALIFORNIA.

From Rev. Martin Kellogg, Shasta, Shasta Co.

Shasta.

Rev. Mr. Frear has already informed

still further up. The "packers" send off daily hundreds of mules, when the trails are not impassable from snow. It is, therefore, a busy town, with already a large moneyed interest. Perhaps two thousand people make it their home. Families have come in rapidly, the last two years, and the hillsides are dotted with many dwellings.

Its Wickedness.

In such a place I expected to find much and flagrant wickedness. I was prepared to hear shocking profaneness, to see unchecked indulgence of appetite, and to encounter shameless vice. But while ungodliness is no greater in degree than I had supposed, its *universality* has somewhat startled me. I had hoped to find "of pious women" at least "a few," and did not despair of being greeted by some christian layman. But see the facts. One lady gladly avows herself a Presbyterian church-member; and, so far as I know, if I were to organize a church here, she would be its sum total; unless a Baptist, and one or two "Seceders"—all females—should also join it. The layman is nowhere. The Methodists have occupied the place for several years; yet they have no church organization, and have long had not a single male communicant: two have recently come in. A few months since a man died, making an urgent request that some one should pray over his corpse. The Methodist preacher chanced to be absent; and one of the friends of the deceased rode for two days about Shasta, and through all its vicinage, looking for a man who would execute his dying charge. Not one could be found, who thought himself fit for this funeral office; and the burial, on the third day, was, after all, a prayerless one. It is doubtful whether now, among the permanent residents of the place, an interceding Abraham could find more than half of his "ten righteous." Satan has almost literally had every thing in his own way.

If such be not an uncommon specimen of a California community, have not most of our Eastern christians something yet to learn? They have heard like facts often enough; but the matter needs a thorough *thinking out*, to give any thing like a just impression. The state of society has changed much for the better; but it is still frightfully unlike that to be found on the Atlantic coast. As families come in yet greater numbers, there will be still further im-

provement. But godless families cannot long live in such a community without deterioration. To raise the State to a real level with its Eastern compeers, we must have a renovating Gospel, and that in no stinted measure. So long as this continues to be a land of gold, so long will Christianity have to fight here its hardest battles.

Ministers of Experience needed.

And here a thought comes painfully to mind. Why should the occupation of this field be left so almost solely to young and inexperienced preachers? If the Eastern churches are in earnest in seeking to make this Pacific Empire a part of Christ's heritage, why do they trust the work to such hands? I have nothing to say in disparagement of what has been done, chiefly by beginners. They have striven manfully, and achieved much. But, in more instances than one, they have compromised their usefulness, from sheer inexperience. It is a wonder that it has not oftener been so. The field calls for men who have made their first failures, and learned wisdom and tact, yet who have not become stereotyped in action, nor outgrown the enthusiasm of early manhood. If such men have urgent "calls" to remain at the East, let a jealous christian public call still more emphatically for their services here. We appeal also to them, and to the churches which hold them with so tight a grasp.

Such opinions may be thought to come with a bad grace from one who has but just begun to study the wants of the State on the ground; but my own position forces these thoughts upon me; and, seeing what is to be done, and knowing so poorly how to do it, I cannot but express them. It is my especial right. And if there is any thing in a wise adaptation of moral forces, I see not how the above opinions can be incorrect.

But if just the best men cannot be found, send such as will come. I want some ministerial neighbors. In all this northern part of the State, a tract one hundred and fifty miles by more than two hundred, there is at present no other Congregational or Presbyterian preacher.

With all the drawbacks mentioned, the aspect of my field is by no means disheartening. A great many acknowledge the need of better influences; and there are real grounds of encouragement.

Rev. Mr. Arnold, Presiding Elder for this district, is to reside here awhile; and both he and the Methodist pastor,

ave received me very
itation, I am, for the
their church every

aker, Petaluma, Sono-
Co.

Hard Times.

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has occurred in our
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ops led us to expect
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our main street, and
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n the fact that it has
ing the past year, in
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ror of every kind grow with vigorous
and rapid strides in a soil such as is af-
forded in a new and forming communi-
ty like this; and while the church has
advanced slowly, evil, in some directions,
has made fearful headway.

Demoralization.

A few months since, public sentiment
was such, that not a drop of liquor
could be publicly obtained in the vicini-
ty; and it was necessary to secure the
certificate of a physician, before it could
be obtained for medicinal purposes. Now,
there are grog-shops on every hand, and
a large majority of the young men are
frequenters of such places. This is a
natural attendant upon the wild excite-
ment in which we are compelled to live.
For months past, our young men have
been in constant drill for war; and such
associations stir up the worst passions of
our nature. We hope that the worst
excitement has passed; but we have
thought so before, and have been disap-
pointed; and it may be thus in the pre-
sent case.

The Invasion.

Free-State party; and I have but little doubt that they fully intended to put in execution their fell purpose. Matters began truly to assume a warlike attitude. The Free-State men came pouring in from all quarters, in order that they might repulse the enemy at the first attack, and thus prevent a general devastation. Mud forts were thrown up in various parts of the town, sentinels were constantly on duty, and scouting parties, day and night, were watching the movements of the enemy. All the public buildings were turned into soldiers' barracks—the preaching hall with the rest; and nothing was thought of but the best means of defense. The members of my little church, though deprived of their place for public worship, met in the private circle for prayer, and with deep earnestness and holy confidence in God, sought wisdom as well as strength from on high. They felt much like the fathers of the Revolution, determined to die, if necessary, in the cause of God and right. After some two weeks of such excitement, a deputation from the enemy's camp came into town, in company with the governor, to see if any thing could be done to prevent a general slaughter. They began to wish for some honorable way out of their bad position. The settlers were too well prepared for defense, to permit them to hope for an easy victory; and they did not like to look at the certain death which would undoubtedly have been the fate of most of their number in case of an attack. So they concluded to try diplomacy. The delegation were treated respectfully, were told our position, and our determination either to live or die by them. The consultation was continued for two days; when the governor professed himself satisfied, and gave orders to the army of invasion to beat a retreat, which they were not slow to do. As has been since said by those interested on their side, they did not expect such stern resistance; and though they brought several batteries of cannon, yet they were only for use in case there was no fighting on our side! We are now experiencing most severe weather; the thermometer has been within a week as low as 24° below zero; and it is about impossible to keep warm enough to write.

Remember Kansas.

The churches in Kansas have been undergoing trials which in our country have

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been happily rare. In the absence of that protection which citizens ordinarily expect from the government, the people of this Territory have been driven to take up arms, leaving their business, their homes, and their Sabbath worship, in defense of property and life. The churches have already suffered from the excitement and the demoralization incident to a state of civil war; and whether they have yet seen the end of these distractions, it is impossible now to predict. They are in circumstances of serious moment. They may be brought to a trial more severe than any in this land have experienced since the days of the Revolution. Their very existence is in question; and the peril is not theirs alone, but casts its shadow upon every church in the land.

It is just cause of national humiliation, that we find ourselves visited with a danger like this. For this is a peril that appropriately belongs only to an age of barbarism; and its appearance among a people that vaunts itself of freedom, intelligence, and religion, is indeed a sad rebuke. The facts speak volumes in regard to the moral obtuseness and grossness which must have invaded our politics, ere such things could happen; and bear testimony no less impressive concerning the unfaithfulness of many churches and pulpits in tolerating a state of society where evil so portentous could be nourished. The nation may well humble itself before God for the neglects and iniquities which have resulted in placing precious interests at the mercy of bad men. May God give to those upon whom the brunt of the great trial must first come, if it be not averted, the decision, the fortitude, the wisdom, and the faith in Him, which the exigency will demand! REMEMBER KANSAS IN THE MONTHLY CONCERT.

MICHIGAN.

From Rev. Aaron Rowe, Lawrence,
Van Buren Co.

No Ministers to spare for Trade.

I supplied these churches for two years, under commission from your Society. At the close of that time, I engaged in business with my brother, and requested

secure the services of
; promising, how-
as well as I could,
other engagements,
better. But no other
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At one time, I was
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me to supply them
ed to do so, and since

region, with many settlements, and two
villages at quite important points, and no
preaching at all. I have recently at-
tended two funerals at one of those vil-
lages. It is shocking to hear how their
Sabbaths are spent. There is not reli-
gious force enough at either of those
points to have any kind of public service
on that blessed day. It is alarming to
think of the desolations of that region.

The following is from a more recent let-
ter from the same hand.

A Good Old Age.

Among the funerals I have attended,
was that of an aged member of the church
in this place, who had been serving God
and hoping in his mercy for over fifty
years. She and her husband, whose fun-
eral I attended four years ago, were
among those who presented their letters
when this church was first organized,
some eighteen years since. She and her
companion had been, during their life-
time, of one heart and mind in serving
God. Their house was a home indeed
for the missionary. This sister's life was
a practical demonstration of the power

*From Rev. Charles Temple, Vermontville,
Eaton Co.*

Another Church Free.

During the twelve months just concluded, the Vermontville First Congregational Church and Society have raised for

Home missions, . . .	\$55 40
Foreign missions, . .	29 91
Bible cause, . . .	19 21

Total, . . . \$104 52

It will appear, from the above, that the society pay into your treasury \$5 40 over and above what they applied for; a fact to which I am happy to call your attention. I am confident that no application will be made this year, and already have we commenced, as you perceive, turning little rills into the reservoir, instead of tapping it for ourselves.

My connection with the Home Missionary Society for the past year has been eminently pleasant, and I close it with regret, so far as my personal feelings are concerned, but with pleasure when I take into consideration that the way is now opened for helping some other society to independence.

We cannot refrain from congratulating this people, with their pastor, upon the success which has now crowned their efforts. It is the due reward of their own hearty and systematic endeavors. May their work, and their joy in it, never cease to grow!

ILLINOIS.

From Rev. J. R. Dunn, Wenona, Marshall Co.

Illinois Railroad.

I left home on Tuesday, at 3 o'clock A. M., and went down on the Illinois Central Railroad one hundred and twenty five miles to Pana, at the junction of the St. Louis, Alton and Terre Haute railroads. Before reaching Pana we passed nine stations, some of which are already flourishing towns, and the others destined to be in a brief period. From Pana to Alton is seventy five miles. On this road there are some seven stations; a few are flourishing towns, the others only named; but in a few months, judging from the appearance of the country

through which the road passes, they will be striding up towards manhood. On this road I could hear of only three churches of our order, and one of these is connected with the Old School. In less than three years, more than five ministers of our order will be needed between Pana and Alton, on this road; and between Wenona and Pana, five more are this moment needed. Interests dear as our hearts' blood are daily suffering for want of them.

This is now, to a great extent, a Sabbath-keeping road. No regular trains run on that day, and very seldom do we have the sacred quiet of the Sabbath broken by the scream of the engine. If a healthful religious influence is kept up and increased along these lines, we shall be spared the dreadful consequences of Sabbath violation by this vast corporation. Very soon this company will exert a tremendous influence in this State. How important that this influence be on the right side! We think it is at present, to a good degree, on the side of virtue and morality. The company are kind to the missionaries laboring at their stations. I think I can say the same of the Alton and Terre Haute road—at least it is my own experience.

At Wenona we have much to encourage us. Our house of worship is inclosed and plastered, and ready for the seats. We have great occasion for thankfulness to a kind Heavenly Father, for the success which has attended this effort. The burden has fallen upon my shoulders. I have handled almost every piece of timber in the building, planned and superintended the whole job, hired workmen, bought materials, collected and paid the bills; and I have been wonderfully sustained in health and strength, and instead of being enfeebled by the extra labor, I think my health is at present much better than I have enjoyed before for years.

The house is nearly paid for, the congregation increased, and the church strengthened by the addition of three valuable members.

*From Rev. Edwin B. Turner, Morris,
Grundy Co.*

Returns.

The following letter, though not intended for publication, and written by one whose name no longer stands in the list of our missionaries, is too valuable to be lost.

its author, and of the
 given such honorable
 sympathy with us,
 whom we are laboring,
 iproccated. We take
 in recognizing it, as
 proof, that it is but
 the spirit that per-
 s at the West which
 under the fostering

Surely, Christians
 , that so long as they
 ents of their bounty,
 give than to receive."

cautious men have
 money to deserving
 ion that they should
 d its conditions, and
 to a third person, the
 they had received.

for the support of our
 may be sure of this

For nothing is more
 ese will consider it a
 give to others, than
 ceive. Thus does all
 wisely expended for

sionary's wants. This church makes a
 regular monthly contribution to your
 treasury, which I suppose you from time
 to time receive.

Last Sabbath evening, at the monthly
 concert, I took up the whole evening up-
 on Oregon, California and Kansas. The
 church seem to be sensible that they
 owe the Home Missionary Society a debt
 of gratitude, and evidently take pleasure
 in remembering it in their benefactions
 and prayers.

INDIANA.

*From Rev. John Hawks, Montezuma,
 Parke Co.*

The Story of Two Years and a Half

When I came to this place, two years
 and a half ago, there was no Presbyte-
 rian church, and were but two Pres-
 byterians in town. After one years'
 labor, a church of five members was
 organized—then a forlorn hope. There
 have been received into that church,
 including three who have expressed a
 desire to unite, and whom I intend

mate failure; everybody was afraid to take hold of the work, and none expected to raise more than \$800. So afraid of the enterprise were our leading men, that when trustees were elected, your missionary had to go out and draw in, almost by force, the men whom he wanted for trustees; and after they were elected they would not stand, until he got up and addressed them in this language: "Gentlemen! I expect to be responsible for this whole enterprise. I pledge you my word and honor, that, if my life is spared, you shall not be compelled to lift a single cent beyond your subscription. If there is any running to be done, I expect to do it. All I want is your counsel, and the support of your names. And now, as friends to the prosperity of the town, I beg you to stand by me." The appeal was successful. The work went on; and we now have as neat and pleasant a church as will be found anywhere in the vicinity; and instead of stopping at \$800, I presume it has cost, with the fixtures, \$1,700, and that, too, in a time when every thing was cheap. What is still more encouraging, it is paid for. With the exception of a small amount, which is pledged, we are out of debt. I should not omit to say, that we have just suspended in its tower one of the most beautiful bells in the State. All this has been done in about two years and a half, in a little town of about four hundred inhabitants, where Christians were few, and where, at one time, there were no less than seven groceries; though now, I think I can say, there are none.

Personal Comforts.

But your missionary can also speak of changes in his own personal condition. When he came to this place he had run in debt \$60, in reaching his field. For six months he preached for nothing, and bore his own expenses. Many a time, during that period, after he had traveled through the rain and the snow for ten miles, and preached without his supper, no one invited him home, and he had nowhere to go but to the tavern.

But now, he feels that he has many friends; and not only that, he has a very pleasant home, and lives in a neat cottage, with six fine rooms, standing in the handsomest part of the town, on the same square with the church, with ample room for a large garden and out-buildings; and, although he has not paid for it yet, the deed of the land is

in his hands, and it all lies in such a shape that his rent amounts to but very little, whereas he has been accustomed to pay \$75 a year for rent.

Spiritual Progress.

These are some of the changes which our eyes have been permitted to witness. But there is one thing more, which I must not omit to mention, and which surpasses all the rest—and God only be praised for it, as well as for all the rest; that is the difference in the moral atmosphere of the place. We have no figures, no language, that will express it; it must be breathed and felt, in order to be appreciated. Our Sabbaths are hallowed; our churches are filled; and all our religious services during the week, are well attended. And I must not neglect to inform you, that we have just passed through one of the sweetest and most stirring little revivals that a town or a church ever experienced. We had just hung our new bell, and a sacramental meeting had been appointed, which commenced on Friday evening. The people were delighted with the new bell; and good audiences were attracted from the first. Rev. Mr. Baron, with whom I had labored last winter, assisted me. Our meeting was a very pleasant one. It was well attended, the weather being cool and beautiful. On Monday we had preaching at one o'clock, and after the sermon the inquirers were invited to remain. Then it became manifest that the Lord was with us. There was preaching again at night; and thus we went on from day to day, our audiences increasing steadily, people coming in from the country so as to fill the house to overflowing. The meeting continued through the week and closed on Sunday evening. Though the interest seemed unabated, it was nevertheless thought best to bring the meetings to a conclusion. Many were deeply affected, and about seventeen or eighteen expressed a hope that they were renewed. Some, and nearly all, indeed, were bright cases. Every thing about the work was sweet and refreshing; and I feel that it has produced results which will not soon be lost. One is this:—The *harum-scarum* revivals that have burnt over so many places in the West, and have injured the cause of religion so extensively, had not left Montezuma unscathed; but this revival has given to the people a more correct idea of what a revival of religion really is, and has placed religion upon

s—which was great—this work prevailed among the young, and the mis-
ing of our youth that I am encouraged at my varied labors have not been in vain.

the time of interest, harm over the whole I powerfully to melt auxiliary to the truth. were among the con- h what had come in ow almost all Chris- ears and a half ago, is.

er Missionary.

nti-Temperance.

with but few draw- ne a very happy one. e to God, by whose enabled to stand and o believe that I enjoy id affection of the ny members of the

the property they had damaged, without legal proceedings. This, however, our rowdy friends have not done. I should like to remain here; but my family must be lodged, clothed, fed, and educated; and I have no private resources to fall back upon. I live by the Gospel, and I would not have it otherwise. During the eight years that I have been in the ministry, I have almost literally lived upon the means provided from day to day—excepting, of course, the aid received from your Society—and for that period, my support, used most economi- cally, has not made me \$10 per year richer, than when I preached my first sermon. My remaining here, then, depends upon the prospect of my future support, which, when I turn my eyes away from the exceedingly precious promises of my God and Savior, looks somewhat gloomy.

The Minister a Citizen.

A minister of the Gospel of Christ does not lose his citizenship, when he takes ordination vows. That solemn consecra-

is devoted, is not simply preaching and praying in the pulpit on Sundays, and visiting the sick who may send for him, but he is to "do good as he has opportunity," "speaking the truth in love" in all places where he can get men to listen, and can make them understand and feel their obligations to God, and to one another. It would be very agreeable to the devil, no doubt, if religion could be confined to Sabbath days and sick rooms, and the Spirit of Christ could be shut up to churches and "conventicles," and the quiet firesides of old pious people too feeble to stir out. But this is no reason why religion should not be seen abroad on week days; or why the Spirit of Christ dwelling in the hearts of his disciples should not invade the market places, and the public assemblies, "speaking with authority" there, as of old. We are neither under the dominion of a priestcraft, nor of a mobcraft, nor a moneycraft; but all men, ministers as well as politicians, are at liberty to consecrate themselves to the service of God and their country, in any honest labors in behalf of religion and morality.

*From Rev. Benjamin F. Cole, Danville,
Hendricks Co.*

"Soul Sleepers."

Considerable excitement exists, in this section of the county, produced by certain preachers commonly called by the people, "Soul sleepers." They teach that the human soul is mere breath; that it ceases to be with the death of the body, but will be recalled into existence, at the final resurrection. At that time, the Savior, as our judge, will award eternal life to those who believe the doctrines of these teachers, and will condemn to annihilation, the wicked.

In the village of Brownsburgh, Hendricks Co., they have an organization, and are expecting to build a meeting house of a roomy and durable description. So far as I can learn, they have originated from the Campbellite Baptists. This wild species of religious imposition puts on a bold front because of the general ignorance of the people. *Evangelical doctrines demand more strictness of life,*

and exercise of reflection, and are therefore regarded as "fogy." There is much infidelity here under the name of religion. To prevent or to counteract these evils seems impossible, with the present limited force of laborers on this wide field. The interest in sustaining laborers is very feeble, even on the part of many professed and real friends of the truth.

From Another Missionary.

Gathered to the Fathers.

This has been an eventful period of my life. Since I sent on my last report, my aged father and mother have entered into their heavenly rest. My father died on the last Sabbath of April; and my mother on the second Sabbath of May. After a longer earthly union than is usually permitted to mortals—about fifty-five years—with goodness and mercy following them all their days, they passed, almost without pain, nearly at the same time, to the better land. It brings one apparently nearer the end of his journey, to see his parents arrive at their destination. While they lived there seemed to be a barrier between him and the grave. So I have felt. Life seems different, more real, more intimately related to eternity.

It was not permitted me to see them die, or even to be at the funerals. My father was confined to the house only three days; and my mother forbade my leaving my work. I "had something to do," she said, "and must not be sent for."

There are no regrets arising on their account. They lived long, filled life's great end, and their departure was as much like translation as we see in this dispensation. Excuse this. I feel it to be the great event of the year.

Benevolent, but not Beneficent.

There are some as good and pious members here as I have ever met with; but others hold back. I speak not so much of spiritual things as of temporal. Those to whom I refer, seem to have a very exalted and favorable opinion of religion, so long as it costs *them* nothing. They are illustrations of the truth of Sidney Smith's remark, that men may be benevolent without being beneficent. A sees B in distress, and is very anxious that C should help B!

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lieve in Dr. Nott's
a want to be well
r soul to the work
d God will provide

see some prominent
d other churches un-
of our Savior's re-
more blessed to give
wish them to know
own good, and be-

both able and willing to give the need-
ful attention to this work, it has devolved
on me to see that materials were supplied,
and labor performed, and money col-
lected and paid for the same. I have
not despised this employ in these cir-
cumstances, knowing that any sort of
service to the church of Christ on earth
is accepted of the Lord, and believing
that the speedy opening of our house for
worship is now the greatest *outward*
favor that can be done to this church.
We shall be constrained to use the house
before the pews are built.

During this quarter the husband of
one of our church members died. A
man who had, more distinctly than any
other person I ever met with, rejected
the doctrine of the forgiveness of sin as
taught in the New Testament. His death
was as remarkable as his life. Proud of
his morality, during the fourteen years
that I have known him he uniformly ex-
pressed his dislike and disapproval of
the doctrine of justification by faith. At
one time he opened conversation with
me by saying—"The doctrines you
preach tend to make men more wicked;
to tell the vilest man that there is a pos-
sibility of his being forgiven!" In his
view it was beneath contempt in a man

tatement threw him into such mental excitement, in the attempt to answer me, that I feared the consequences if I left him to the working of his own mind; and, defining the word "mercy," I expressed my own dependence on that attribute of God as manifested in Christ, to me a sinner. I asked him then, "I should offer prayer with him." This excited him anew, and he said, "Your prayers can do me no good." A denial of the efficacy of prayer had been habitual with him through life. I remarked, that in affliction we need help, and God has promised to bless those who call upon him. He answered, "God equires us to help ourselves." And this from one who could scarcely raise his hand to his head! I was so affected by his remark from him at this time, that I could not reply to it. He consented, however, with apparent cordiality, to my offering prayer, and desired to have all the family called in. After prayer he thanked me, calling me by name.

The Eleventh Hour.

During the night that followed, he seemed to be greatly distressed, groaning

and crying out like one in pain. Yet when asked if he was in pain, would say, "No, not at all." Early in the morning, he told a relative who waited on him, that he thought he had an interest in the Lord Jesus Christ. At an early hour in the day his speech failed him; but he could articulate words that pleased him, after others had pronounced them. Some thought that he was trying to speak the word "Jesus," and pronounced it for him. He assented and pronounced it; and in the same way, the words "Jesus Christ the Savior." His countenance was full of the expression of pleasure, as if that were what he wanted to say. He was asked if Jesus were his Savior—he said, "Yes. My Savior." He was for a few hours constantly trying to utter some exciting thought, with a varied singing tone. In the afternoon of that day he died. His opposition to the doctrines of the Gospel was well known; and to some, the expressions indicating a change were the evidence of mental derangement; while to others, they gave strong evidence of a heart renewed by the grace of God.

Poetry.

The Kansas Emigrants.

We cross the prairie, as of old
The pilgrims crossed the sea,
To make the West, as they the East,
The homestead of the free.

We're flowing from our native hills
As our free rivers flow;
The blessing of our Mother-land
Is on us as we go.

We go to plant her common schools
On distant prairie swells,
And give the Sabbath of the wild
The music of her bells.

Upbearing, like the ark of old,
The Bible in our van,
We go to test the truth of God
Against the fraud of man.

No pause, nor rest, save where the streams
That feed the Kansas run,
Save where our Pilgrim gonfalon
Shall float the setting sun!

We'll sweep the prairie, as of old
Our fathers swept the sea,
And make the West, as they the East,
The homestead of the free! J. G. W.

Church Bells on the Pacific.

I hear once more those mournful bells
Break on the Sabbath air,
And to my lips comes back again
The long unuttered prayer.
My heart reverberates with them,
To old forgotten chimes.
For with those mournful bells are linked
The thoughts of other times.

The steeple where, a boy, I climbed,
The tombs, the bending yew,
The pulpit and the solemn aisle,
The unforgotten pew;
The moss upon the sloping roof,
The porch, the lowly door,
Are linked with forms whose memory
They only can restore.

Like voices of the past, they speak
To unaccustomed ears,
And better thoughts come swelling up
With heart-subduing tears;
And though their tones seem sad to me,
My bosom watcher tells
How full of hope have been the chimes
Of those old mournful bells.

THE HOME MISSIONARY.

March,

*Executive Committee of the American Home Missionary Society,
in January, 1856.*

mission last year.

lapooya, Eugene City, and

obla, Cal.

d, Mt. Pleasant, Iowa.

Newton, Iowa.

ard, Salem, Wis.

, Wis.

l, Sault St. Marie, Mich.

ander and Burritt, Ill.

tfac, Ill.

Angola and Salem, Ind.

Velsh), Mt. Carmel, O.

ast Pitcairn, N. Y.

oneonta and Otego, N. Y.

sselaer Falls, N. Y.

rid, N. Y.

), Richville, N. Y.

ntonport, N. Y.

Centerville, N. Y.

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bany, Or.

ttan and vicinity, Kan.

er, Iowa.

en's Prairie, Iowa.

Iowa.

dar Falls and Janesville,

nton, Iowa.

agua, Iowa.

a, Wis.

leton, Wis.

lneral Point, Wis.

ronting, Wis.

ivansville and Cookesville,

Rev. A. A. Overton, Muscoda, Wis.

Rev. L. L. Radcliff, Prairie du Chien, Wis.

Rev. C. E. Rosenkrans, Columbus, Wis.

Rev. W. E. Stevens, Kieldand, Wis.

Rev. E. W. Shaw, Penfield, Mich.

Rev. William Spies (German), Detroit, Mich.

Rev. Solomon Stevens, Somerset, Mich.

Rev. L. R. Morrison, North Prairie, Quincy, and vi-

city, Mo.

Rev. J. H. Baldwin, Waltham, Ill.

Rev. W. H. Bird, Mt. Vernon, Ill.

Rev. N. P. Coltrin, Plymouth, Ill.

Rev. S. P. Lindley, Summerville and Pleasantview,

Ill.

Rev. Socrates Smith, Troy, Ill.

Rev. J. E. Conrad, Franklin, Shiloh, and Glend,

Ind.

Rev. Andrew Loose, Winchester and Pleasant Edge,

Ind.

Rev. N. L. Lord, Hopewell and Rochester, Ind.

Rev. J. B. Allen, Brooklyn and Parma, O.

Rev. P. C. Baldwin, Waterville, O.

Rev. W. H. Briskerhoff, Stansbury, Frankfort, and

"The Corners," O.

Rev. Erastus Chester, Newton Falls, O.

Rev. N. T. Fay, Montgomery, O.

Rev. J. A. Seymour, Franklin, O.

Rev. Jonathan Thomas (Welsh), Portsmouth, O.

Rev. John Williams (Welsh), Palmyra, O.

Rev. Lee C. Brown, Bethesda and Hillsville, Va.

Rev. E. B. Bull, Sineleauville, N. Y.

Rev. Griffith Griffiths (Welsh), New York, N. Y.

Rev. John Lloyd (Welsh), Nelson Place, N. Y.

Rev. A. G. Orton, D. D., Lake, N. Y.

Rev. Ashbel Otis, Virgil, N. Y.

Rev. Rufus Pratt, Russia, N. Y.

Rev. C. O. Reynolds, Morrisania, N. Y.

Rev. E. Scovel, Triangle, N. Y.

Stonington, Fem. Aux. Soc., by Miss L. A. Sheffield, 28 00
 Suffield, Cong. Ch. and Soc., to const. Mrs. Lucy H. Palmer and Mrs. Clara Loomis L. M.'s, and in full to const. Rev. J. R. Miller a L. D., 87 80
 West Hartford, on account of legacy of Mrs. Abigail P. Talcott, by J. E. Cone, Trustee, 201 01
 Westville, a friend, 10 00

NEW YORK—

Amenia, an Ex-Missionary, 50 00
 Amity, Presb. Ch., by Rev. Wm. Timlow, 23 00
 Black Rock, Mrs. L. F. Allen, 5 50
 Brooklyn,
First Presb. Ch., Mon. Con. Coll., by H. Redfield, 50 88
Second Presb. Ch., Mrs. J. H. Prentice, Church of the Pilgrims, Mon. Con. Coll., by D. W. Smith, 25 25
South Presb. Ch., Mon. Con. Coll., by D. A. Holbrook, 23 23
Westminster Presb. Ch., by J. Milton Smith, 10 63
 Buffalo, on account of legacy of James Goodell, by H. Shumway, Ex'r, 12,000 00
 Corfu, Presb. Ch., by Rev. W. Fithian, 10 00
 Coventry, Mrs. E. A. Hoyt, in part to const. James P. Hoyt a L. M., 10 00
 Franklin, First Orthodox Cong. Ch., by M. B. Converse, 18 56
 Geneva, John Bement, to const. Samuel Clark, Mrs. Sally B. Clark, and Simeon Phillips, of Phelps, L. M.'s, 100 80
 Hudson, First Presb. Ch., Ladies' Sew. Soc., by A. B. Scott, to const. Mrs. Christiana Bame a L. M., 50 00
 Jamesville, Cong. Ch., Mon. Con. Coll., by Rev. W. E. Caldwell, 8 00
 New York City, Mrs. Henry Andrew, L. M., \$30; Mrs. Parker, \$50; Mrs. J. B. West, \$2; two little boys, \$5; a friend, \$2 50; Legacy of Edward Field, by Wm. Walker and Ashbel Green, Ex'rs, \$250, 289 50
Allen St. Presb. Ch., Coll., by J. W. Lester, \$135 88; Mon. Con. Coll., by J. P. Prall, \$12 64, 148 58
Eleventh Presb. Ch., of which \$30 is in full to const. Mary E. Hovey a L. M., Madison Square Presb. Ch., by R. M. Hartley, \$294 05; a friend, \$50, 424 05
Mercer St. Ch., G. W. Snow, L. M., 30 00
 Onondaga Valley, Presb. Ch., by Rev. S. Rosenkrans, 20 00
 Peekskill, Second Presb. Ch., by G. N. Seymour, 44 09
 Poughkeepsie, Rev. Thomas C. Wickes, Springfield, on account of legacy of Benjamin Rathbone, by H. Holden, Esq., 275 00
 West Durham, Presb. Ch., by Rev. L. H. Fellows, 8 00
 Winfield, S. Bonfoy, 1 00
 Yonkers, Presb. Ch., by D. McFarlane, 50 00
 Col. Silas Casey, U. S. Army, 5 00

NEW JERSEY—

Newark, Rev. Wm. Bradley, \$5; Mrs. M. E. Lathrop, \$2, 7 00
 Third Presb. Ch., G. S. Haines, \$50; a friend, to const. a L. M., \$20, 80 00
 Sixth Presb. Ch., by H. J. Pointier, Treas., of which \$30 is to const. Aaron C. Ward a L. M., 48 35
 New Vernon, Rev. W. Hunting, 1 00

PENNSYLVANIA—

East Sugar Grove, Cong. Ch., by Rev. E. D. Chapman, 10 00

VIRGINIA—

Presbytery of Winchester, by Rev. J. T. Hargrave, \$25; by Rev. S. R. Stewart, \$25, 50 00

OHIO—

Greenwich Station, Marcus E. Mead, 3 00
 Marysville, Presb. Ch., by Rev. H. Bushnell, 25 00
 Piqua, Second Presb. Ch., by Rev. N. C. Coffin, 12 50
 Warren, Rev. J. S. Walton, 5 00

INDIANA—

Ligonier, Coll., by Rev. I. C. Crane, 8 00
 Orland, Presb. Ch., by Rev. Samuel Patch, 10 00

ILLINOIS—

Chicago, Second Presb. Ch., Peter L. Yoe, to const. Mrs. Catharine A. Yoe, Miss Louisa Yoe, and Mrs. Lydia A. Yoe, L. M.'s, \$90; Charles Lake, to const. Rev. — Dickinson and Charles C. Lake, L. M.'s, \$60; James H. Danham, L. D., \$100; William H. Brown, L. D., \$100; D. R. Holt, L. D., \$100; Josiah H. Reed, L. D., \$100; Thomas B. Carter, L. D., \$100; others, \$55 25, 705 25
 Ewington, Rev. Joseph Butler, 5 00
 Friendlyville, R. Corrie, 2 00
 Galena, Second Presb. Ch., to const. George W. Campbell, Mrs. Eliza J. Campbell, and Augustus Estey, L. M.'s, 90 00
 Galesburg, First Presb. Ch., by James S. Delano, Treas., 62 64
 Griggsville, Cong. Ch., Mon. Con. Coll., by Wm. Guild, 41 50
 Groveland, Samuel Clark, 5 00
 Mason, Wm. Fisher, of which \$100 is to const. Rev. Wm. B. Christopher a L. D., 300 00
 Molina, Cong. Ch., Mon. Con. Coll., by Rev. A. B. Hitchcock, 20 00
 Northville, Presb. Ch., by Rev. N. Gould, 7 60
 Perry, Presb. Ch., by Rev. Wm. Herriot, 20 00
 Sharon, Presb. Ch., by Rev. E. R. Martin, 7 55
 Springfield, Presb. Ch., by Rev. E. Jenney, 50 00
 Joseph Thayer, L. M., 20 00
 Friends of the cause, 66 00

MICHIGAN—

Adams, Cong. Ch., by Rev. G. W. Nichols, 11 00
 Ann Arbor, Presb. Ch., D. McIntyre, to const. Mrs. Jane Maria McIntyre a L. M., \$20; Coll., \$29 54; by W. C. Voorheis, 59 54
 Detroit, received by J. W. Tillman, First St. Ch., 50 60
 Avenue Presb. Ch., Coll., \$27; J. W. Tillman, \$13, to const. Rev. H. McElroy a L. D., 50 00 100 00
 Erie and La Salle, Presb. Chs., by Rev. R. B. Salter, 8 00
 Ionia, Cong. Ch., by Rev. Louis Mills, 11 87
 Webster, by W. C. Voorheis, Sturms Kimberly, L. M., \$20; P. H. Reeve, to const. Edward Reeve a L. M., \$20; Coll., in full to const. Munnis Kinney a L. M., \$22, 82 00

MISSOURI—

Montgomery Co., Miss Blanchard, by Rev. E. P. Noel, 25
 Newark and New Providence, Presb. Chs., by Rev. T. H. Tatlow, 20 00
 St. Joseph, Ger. Ch., by Rev. J. B. Ma-doulet, 7 00
 Troy, Francis Parker, 15 00
 Warsaw, Presb. Ch., by Rev. J. V. Barks, 10 00

WISCONSIN—

Cottage Grove, Cong. Ch., by Rev. J. G. Kanouse, 25

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*
How shall they preach except they be SENT? . . . *Rom. x. 15.*

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APRIL, 1856.

No. 12.

Intelligence from the Pacific Coast.

The large amount of correspondence on hand compels us to give up to it this entire number. Many letters have been waiting several months for publication. The accounts from the shores of the Pacific continue to be of great interest. The picture which they give of the state of society in the mining towns may well make every American blush, and must fill every Christian's heart with mourning. What a shame upon our boasted enlightenment is this gross lust for gold, and this base violence of appetite. Alas, for our Christianity, when it cannot prevent such awful impiety and immorality. Alas, for fathers and mothers whose children are exposed to the horrible contaminations of such a social state. Shall not these things at last awaken our churches to the great work that is to be done *at home*? It is here, here in the bosom of our own communities, here at our own "homes," that the triumph of Home Missions must be secured. Send your missionaries to Kansas and to California; send them in greater numbers than ever; but see to it, meanwhile, that you are not, by your own neglect, making the work which you give them to do.

OREGON.

From Rev. Milton B. Starr, Albany, Linn Co.

Church and People of Albany.

It is now two years since I commenced preaching in Albany. During that time a church has been organized, some persons added by letter, places of preaching

multiplied, and my field enlarged; but not one sinner, to my knowledge, has been converted through my instrumentality. Still, I have reason to believe that the seed has been sown on good ground, and will, in due time, if we faint not, bear fruit in the salvation of souls to the glory of God.

The church at Albany now numbers sixteen members. The congregation varies from thirty to one hundred, aver-

We are looking with
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when they get able, are encouraging.
But no anxiety is yet evinced to sustain
a prayer meeting, or to humble them-
selves before the Lord, with a repentance
of sin that needeth not to be re-
pent of. The spirit of this wick-
ed world must continue to assert an
ascendency over the spirit of reli-
gion in our hearts, and sinners will still
through the way to ruin, until God shall
mercifully visit us with the powerful
presence of his Spirit, in answer to
the humbled confessions and penitent
prayers of his people.

In a more recent letter, Rev. Mr. Starr
informs us that, contrary to his hopes, his
wife had met with frequent relapses, and
was finally brought so low that her life
was almost despaired of. Happily, there
were kind friends at hand who were able
to administer the medicine which her ex-
feebled system needed. At the invitation
of Rev. Mr. Geary and his wife, she was
taken to their house, where, with rest and
quiet, and the careful nursing of Mrs. Geary,
her strength soon began to rally; and at
the last accounts she was already able to
do a little work, and was looking forward
to the time when the state of the roads

thought a fit subject for membership."

Mrs. — is a lady of intelligence and influence. The fact that she possesses ability and disposition to do good, makes her conversion an interesting case. I always thought when God did give me a token of his blessing on my work, it would be among the poor, and not the rich.

Prospects.

There has been an increased interest in the Sabbath schools this year; but all were suspended during the wet season. Temperance is evidently gaining ground among the masses, and I believe more than one third of the voters of Linn and Benton counties would be in favor of a prohibitory liquor law. As to slavery, there is no doubt but Oregon will come into the Union a free State. The Methodists have completed a good church edifice in Corvallis, and the people have erected a town school house in Albany equally large, in both of which I am permitted to preach regularly. Several good school houses have been built in the two counties, and are all used as meeting houses on the Sabbath.

From Rev. George H. Atkinson, Oregon City, Clackamas Co.

The Indian War.

We are now in the midst of an Indian border war. During the past summer several hostile bands of savages, probably the Yakimas, Pelouse, and the Catholic portion of the Cayuse, have been trying to unite all the Indian tribes of Middle Oregon and Washington Territories, and indeed all the tribes and remnants of tribes in the Willamette and along the Columbia, in one confederation against the whites. Spies have been passing to and fro among the tribes, messengers and agents have visited their lodges, held councils with the chiefs, and in some cases harangued the people.

Various causes have aroused the hostility at this time. There has always been a hostility to Americans among a large portion of the Indian tribes of Oregon. The murder of Dr. Whitman was more the murder of an American than of a missionary, or "medicine man," as those who know most of the facts believe, and as would be inferred from their killing all the Americans then at the station. The first insinuation against our missionaries was, that they came to prepare the way for immigrants who would take the lands away from the

Indians. The coming of our people over the plains, year after year, although pecuniarily advantageous to the Indians has yet alarmed them. Some injustice has been done to them by individuals, yet very little in the upper country, for traders and travelers have usually treated them with respect. Indians there have been too powerful to be ill-treated. Expediency, the safety of life, as well as right feeling, have dictated a just and kind policy towards them. The treatment of them in this valley has perhaps been more reckless; and yet, in our own town and near it, there have been, for the last seven years, from one to two hundred Indians of different tribes, and I have hardly known a case of aggression upon them.

Whisky and Bloodshed.

It is true that some of our citizens have, contrary to the law, been continually selling them whisky, causing broils and fights and abuse among themselves. The different tribes have occasionally had battles, resulting in the death of half a dozen or less on each side; but the whites have only been spectators. Last spring, from my study window, I witnessed a battle of an hour or two between the Clackamas and Molala tribes, in which there was some sharp shooting and two or three deaths. Our nights are then made hideous by their death-wail. We employ these Indians for various purposes. Those who own the fisheries, furnish our market with salmon and other fish, during most of the year. Others cut wood, or work in the fields and gardens; some are rowers of boats and bearers of burdens. Others are hunters. The women do our washing, pick berries, gather pitch-wood, and make hazel brooms. Our physicians have freely attended them in sickness, and many have furnished them other comforts. They are well fed and warmly clothed. They all have *slaves*, who are bought from other tribes, and who are often much superior to their masters or mistresses. These they abuse, cut to pieces, and frequently kill, when intoxicated. Some are employed to gratify the lusts of white men. All these are broken tribes, and some of them have become nearly extinct. Their children die young, and their lodges are becoming fewer and smaller. "A while ago," said an old Klamath to me, this week, "the Clackamas—my pa-poooses—were many. Now they are few. Their hearts are good. We are

'Bostons.' We are both the 'Bostons' Indians."—All Americans, from the fact of people whom they vessel from Boston.

Hostile Feeling.

er, Shasta, and some northern Oregon, have and treacherous; but frequently ill-treated. ants in 1848 were as m, as to shoot wild, there have been two. They were, however, enties to be at peace nites. The Klikitats o have roamed freely, and all the Indians ve also been brought ions.

bes have been enter- es in their camps. ed to rise and exter- of the reasons urged r country; another, t he paid according that they were to be rom their old homes urther, the injuries

CALIFORNIA.

From Rev. T. Dwight Hunt, Agent.

Rev. Mr. Baker at Petaluma.

I spent with this people the second Sabbath of December, including the Friday and Saturday previous. The weather was unfavorable, but I greatly enjoyed the interview with the pastor and his flock. It was communion Sabbath, and the season was most solemn and impressive. We met in the school house, the storm having so wet the floor of the church, through an opening in an unfinished belfry, as to render it unfit for use. There were no additions, but the church seemed nevertheless to receive a blessing. You will perhaps remember that it is a church of my gathering, while pastor in this city, and on that account I have regarded it with peculiar interest, and I had hoped to strengthen them in their purpose to attain an independent existence. But I soon perceived that this would be impracticable. The only able man, and really a generous and liberal man he is, had met with such losses in consequence of the rust in the wheat crop and the entire failure of the year, to the farmers, that he could not

for some time enjoying what is a great rarity on this coast, a revival of religion. Beginning and progressing quietly, the work had nevertheless exhausted his strength, and induced him to call for help. He called early and repeatedly for me, and I had intended to go at once to his assistance, but was prevented by sickness in my family. Before I could reach him, he had been obliged to give up his extra meetings, though the interest had not subsided previous to that time. It was refreshing to hear him speak of God's goodness to his people, and of his own increased love for the missionary work. There had been no excitement, but a deep solemnity. Most of the extra meetings had been prayer meetings. No crowd had been drawn out, but a few inquirers kept the pastor and the church continually before God pleading for them. About twelve had been thus silently yet hopefully drawn to trust in Christ.

It was certainly a matter of regret to me that my own heart missed the refreshing with which labor in such a work would have blessed me. But it was of God, and I felt that it was wisely ordered that the work should be mainly through the labors of the pastor, certainly the most appropriate laborer at such a time. The pastor, of all others, the converts should love as their spiritual father. I preached all day, and to most attentive congregations, which, however, were not large—the weather being unfavorable.

Mr. Warren and Nevada.

Rev. Mr. Warren endured much at the outset; but he has rejoiced much at the result. Self-denials, tears, toils, and the prayers of faith, have more than begun to tell on that mountain field. The seed sown is coming back to the reaper, who also was the sower, and to him who has given the increase. Five years have well nigh changed the wilderness to a garden, and presented in one of our once roughest and wildest mountain forests a scene of beauty and promise most gladdening to the beholder. The thought of Nevada always encourages us in view of all our mountain work. And yet, Nevada has not yet a *Sabbath*. There are five or six churches indeed, but nearly all the stores and offices are open and doing their busiest work on that sacred day. But the streets are not as full as formerly, nor is the day as noisy. More of the residents and visitors

attend church, families are becoming settled, homes are built, permanent fire-proof buildings erected, and other improvements made, which indicate permanence and progress. Last and best of all, the late revival indicates the presence of God, and the commencement of more rapid reform, a sign of promise we have long waited for, and at last have hailed. It was meet that God should honor first the pioneer in the "hill country of California." Mr. Warren was the first of our missionaries to break ground in the sierras, and God is rewarding him, by making him and his work an encouragement to all who follow him to the mountains.

Grass Valley, Mr. Hale.

Grass Valley also presents more and more the appearance of a home village. The town, four months ago destroyed by fire, is nearly rebuilt and much improved. The charred front of Mr. Hale's church, the saving of which preserved the only part of the town which was not burnt, and where all the churches are built, still shows how narrowly that and every other house of God escaped the destroying element. I found that excellent brother both rich and poor; rich in his church edifice and little home preserved from fire and free from debt, rich in a united people who appreciate both him and the Gospel, rich in a good missionary work successfully accomplished, and in a church not only self sustaining, but also contributing to others; and yet poor in the compensation which his burnt out people are at present able to give for his labors. He manifested no disposition, however, to ask aid from other sources, preferring to share poverty with his people, or even to leave them to some single man whom they could more easily support, rather than fall back upon the Society whose liberal aid had enabled them at first, and so rapidly, to rise into existence and independence. His case illustrates beautifully the correct policy of your Executive Committee in the outset of this expensive mission. Liberality has proved true economy.

Visit to Mr. Frear, at Iowa Hill.

From *Grass Valley* Mr. Hunt went to Iowa Hill in Placer County, where Mr. Frear is stationed. He found Mr. F. encompassed with difficult and disagreeable circumstances which seriously embarrassed his work. The visit seems to have been very

r. Hunt left, some of its and obstacles were missionary laboring brethren, in one of those mining towns, with no more than a handful of men where within the limits of a brother minister of one whose experience was competent to advise, and who also is a real "man of sympathy," his words of practical coöperation, year's salary. In the two brethren went to town, searching out and making various arrangements for facilitating the work of the mission as he observes:

church members who, cities we did not visit, led into a church. But few brethren always is, no form churches, but maintain themselves first of which it is to be consistent; consistency are preferences and precedents and pre-

two miles and a half, and itself containing about three hundred men, women, and children, is situated on the high ridge dividing the Middle and the North forks of the Yuba river. I first visited it in 1852—rather, I then rode over the spot where the town now stands, but on which there was then no house whatever. Not even a miner's cabin was then visible on that whole ridge, on which several little trading settlements have since been built, and on whose sides the hunters of gold have made deep and fearful chasms. The forests were then unbroken, save where two or three pioneers had reared rough houses of entertainment along the trail, and fenced in "corrals" for pack mules and the horses of travelers.

Mr Jones was led to decide in favor of this as the field of his labors, mainly by the presence here of a considerable number of christian Welsh miners. It was hoped that these would afford a nucleus for a church. Owing, however, to the fact that many of these people have but an imperfect knowledge of English, this expectation will be disappointed. Mr. Jones' own letter, which is found below, gives a clear

The people of this place are chiefly from the Western and Southern States; and many among them did not enjoy religious privileges at home, and did not regret the want of them here. Many profess to be infidels or deists, and many others do not know or care to know what they do believe. If a minister can do anything here, they are very willing to see him go on; and if he cannot, they are about as willing to see him go away. Beside these, there are about fifty people who are quite constant at meeting on the Sabbath; one half of them are Welsh.

Our Sabbath school numbers about twelve; and the children are more interested to attend, than their parents are to get them ready. There is no church in town, and no suitable hall which we can obtain. On this account we occupy an old store, whose only recommendation is, that it is large enough. We have a service morning and evening, and the Methodists occupy the same room in the afternoon, once in two weeks. It is not thought best to try to build a church at present, for it has taken four months to get a school house so far along that we hope to occupy it soon. The work has been delayed for want of funds. It is comparatively easy to get up a subscription, but entirely another thing to get what is subscribed.

Unsuccessful Attempt to keep the Sabbath.

An effort was made in this place, some time since, to suppress Sabbath trading. A pledge to abstain from all business on the Sabbath was circulated and signed by all the traders, both Jews and Gentiles. The pledge was kept for a week or two; but each suspected his neighbor was making a dollar slyly, and he must be on the watch and be even with him. Then, half a door began to be open, or a dim light to be seen in the evening; and in a month there was no more Sabbath. Only two stores are now closed on that day, one of which was in the hands of Sabbath keeping men before the movement. In one of our neighboring towns the same thing was tried at the same time, and on the first day, it is said, the majority of the men held out till nearly breakfast time. The work must evidently be done by faithful men, who will be willing to lose their business if they cannot do it honestly. The great difficulty is that more business comes in on the Sabbath than on any two or three other days; and if they might make a bargain with the Author of the Decalogue, many would be glad to satisfy their con-

sciences by exchanging the first for more than one other day of the week.

Miscellaneous Elements.

We have not yet organized a church, for the want of proper material. There are five Methodists here, who are organized into a class by their circuit preacher. There are about ten Calvinistic Methodists, Presbyterians, and Congregationalists, among the Welsh, but they, for the most part, understand but little English beyond what is necessary for the transaction of business. When they attend our meeting, they understand only what they can readily translate into Welsh; and to the few that can translate the whole, or even understand without this, it does not *sound* like Welsh, and they do not feel at home. The church members have therefore organized themselves into an association, and sustain a Bible class in the afternoon, a prayer meeting in the evening, and attend our meeting in the morning as before. I think this is much better than the same number of our people would be likely to do in Wales.

There remains for a Congregational church one Episcopalian and one Congregationalist who has just come to the place.

Feeling towards the Gospel and Ministers.

I would be glad to report that the people here are trying to become independent of missionary aid; but those who are disposed to do this are those who have not the means. They have good "prospects," and another year may entirely change the shape of things in this respect. We are on the whole a very hopeful people. Everybody hopes for better times and a better state of society; but when they would "learn to labor and to wait," they make an economical division of their efforts, and labor for the former and wait for the latter.

I find here too much of that feeling which prevails in some parts of the Atlantic States, that a minister has no claim upon the people, but all that is done for the support of religious institutions is *charity*. They are willing to give occasionally, and then bless themselves for their great benevolence, just as they would give to a respectable pauper, or as they would feed some poor creature that has strayed away and has been so unfortunate as to come into their enclosure; but to take upon themselves any responsibility in the matter is something of which they have little idea.

of Young Men.

young men who do their early training, owe the multitude to chance, gambling, and rapidly completing three months, I have

als of three young their end from interm- from exposure while ed to help himself; while drunk; and one mens. I been a keeper of a g saloon. His funer- ace of business. As he exercises, on my er behind which were with decanters and the occasion, were et. A little farther sks conspicuously la- "Gin," "Brandy," as the coffin, contain- an intelligent looking midst of his days, rents at home only he came to Califor- ind me, was a little e low bed on which ad lain, except when

received two others before I came here. Eight have been added since; three by letter, one reclaimed, four by profession. We now number, including myself, twenty three members.

Gossip.

This is a more quiet community than many, perhaps most, in California, owing in part doubtless to its pursuits, and in part to its disappointments. If this quietness is in some respects favorable to the success of the Gospel, it is in other respects unfavorable. For the people, coming as they do from all parts of the world, differ of course in every thing but in their common sinfulness; and having leisure, they do not lack the disposition to magnify each other's oddities, and to ridicule them. Suspicion is fed by want of thorough acquaintance, and gossip not unfrequently becomes scandal. Our community is often thrown into ferment by the foolish or malicious rumors which circulate among us. This would be a less formidable obstacle, if church members could be kept free from it. But as it is, there is great want of confidence and christian love among brethren, and it is only at the *communion table* that the under-current of piety is strong enough

The facts mentioned in my last communication, touching the pecuniary reverses of this community, preventing us from erecting a church-edifice, and tending as they did, to some extent, to dispirit the members—taken in connection with the facts mentioned above—have operated unfavorably to the piety of the church, so that we are not in so prosperous a condition spiritually, as I had hoped to be able to report. Still, I believe there is some life in the church; and I am now making another effort to harmonize and conciliate, to cement and enliven, not without some hope of success.

From Rev. Walter Frear, Iowa City, Placer Co.

His Field.

The considerations which determined this as my field of labor, you have been made aware of by Mr. Hunt. With how much wisdom the selection was made, time alone can decide. The conviction has been forced upon me that no adequate estimate can be made of a California town by a mere passing visit; and I would as soon have my place assigned by lot, as by a superficial judgment.

As to Iowa City, it has been steadily rising in my estimation, and I may say, in my affections, during a five weeks' acquaintance.

My first week was one of discouraging and heart-wearying solitude, and of bootless effort. A total stranger, without letters, not knowing of one who bore the name of Christ, I could find none to bid me cheer, none who augured well. After much endeavor, a school house was rented, notices were posted, the *debut* was made, a sermon was preached, and friends were found. The school house was in the hands of a Methodist school teacher. He paid \$20 rent a month for its use all the week, and asked me \$12 a month for one service on the Sabbath. After two Sabbaths, the hour of Sabbath school was changed, and room made for me in the Methodist Chapel at 3 o'clock in the afternoon. The sun has shone upon my path, and there is no reason why there should not be rejoicing in the work. The better class of citizens have cheerfully interested themselves in the cause, and have volunteered frequent expressions of their readiness to erect a comfortable and pleasant church.

A good number, say twelve or fifteen, of Calvinistic believers have been found, who show an earnest heart and a ready hand.

Iowa City.

The "city" makes a line of one narrow street, on the crest of a ridge from which the ground slopes off on either side, affording fine facilities for drainage, but causing the necessity of building the houses on the "kangaroo principle"—higher behind than before. The slopes, on which are scattered a few cabins and dwellings, are gentle for about three hundred yards, and then precipitate themselves, the one into Indian Cañon, a thousand feet deep, and the other into the North Fork, two thousand feet in depth, while at each end of the street a small sugar loaf mountain rises, giving us the most stupendous scenery. The climate is the choicest in the State.

A fair estimate would fix the population of the city proper at about 1200; while within a reach of two miles, the number would rise to nearly 4000. It is now said to be the twelfth town in size in the State. Eighteen months ago the tall pines rose here in unbroken solitude.

As to its permanence—it is enough for me to know that a great work may be done here *now*. If the place migrates, am not I also blessed with fine powers of locomotion? You can scarcely meet a man who does not expect to stay here from six months to two years; and he heaves a sigh at the thought of staying even so long. I have heard of none who hope to make a longer stay. In fact, the idea of a sojourn of more than one or two years is regarded as decidedly visionary, and even excites a smile. And yet the permanent growth of the place is generally considered a settled fact. It probably will be for years to come, as it is now, the largest mining town and trading post in the county. Bird's Flat, Independence Hill, and Roach Hill, are its dependent villages; while across the cañon, two miles distant, is Wisconsin Hill, which hopes soon to be its rival, not only in trade, but for the county seat of the anticipated new county, which probably will not be born during the present century.

Mining must ever be its great interest. That, with the exception of a slight lumber business, must ever be its only productive resource. Perhaps a little ranching may be done; but at present all food for man and beast, and all articles of

rom Sacramento at a pound. The pledge und in the character is almost exclusively ied on by tunneling, "drifting," with en- at enormous expense, s, over one hundred r, and the capital in- at \$1,000,000, while l portion of the old ch lies the gold, has probably is little, if at ; far famed "Table ess. There has been for the money invest- body is poor; quite a prevailing. Should and the tunnels get ock to the pay dirt, iver.

forals.

of the place, New uld consider question- nia town, it has been cter of its inhabitants. unusual quota of men n, and the lovers of the majority. The

The gambler looks to the Sabbath as the day on which he is to replenish his purse, and pay his rent. Not a shop or store is closed. And it is probable that on this day, more business is done, more goods are sold, more oaths are sworn, more poison is vended, more cards are played, than during all the other days of the week together.

But it is said that these are the days of reformation, and that the place has been worse. It has a history in which such words as "fandango," "pistols," "dirk," "row," "broken skull," "murder," "lynching," play a conspicuous part. The public sentiment is now healthy, but practices condemned are still continued, from the force of habit, and for the sake of gain. Human nature will purify itself up to a certain degree. The muddy waters will in time deposit the coarse sediment, but impurities will still be held in solution, until there be a chemical change. Renewing influences are needed, all over California, to follow up the better impulses of our nature.

Public Worship.

Attendance on public worship has been increasing—the number vary-

give it reproach; and scepticism is almost proud to unmask herself. Religion has been dethroned. She no longer receives the homage of men, and is looked upon by many as lying in the very dust of humiliation. Many, therefore, have thought it a disgrace to attend church. I still believe that it has power to enlist the hearts of men. I still believe that it has the truth which is mighty and will prevail. I still believe that reason and conscience may be won to its cause; and that it still may quicken the spirit to a renewed and better life; and until this end is attained I shall glory in the conflict.

Rev. Mr. Frear was compelled, for some time, to board at a hotel, filled with drinking and with oaths from morning till night. Afterwards a physician, an Englishman by birth, and a gentleman of superior education and culture, most generously received him to his house, and to the privileges of a large library. They are now living together.

Dr. Blake merits the cordial gratitude of all who are interested in the religious welfare of California, for the timely and important aid which he has so kindly granted to Mr. Frear. May Providence smile upon him.

*From Rev. J. S. Zelig, Mokelumne Hill,
Calaveras Co.*

Labors.

Since I have written you, I have preached twice every Sabbath, except one. I preach here in the morning, teach a large Bible class immediately after, then ride five miles to Jackson, preach at 8 o'clock, and return home the same night. I wonder if our brethren, at the East, would call that a "Sabbath of rest." The other six days are as fully occupied with labors of various kinds as the Sabbath. While sermons need as careful and thorough study here, as any where at the East, the minister seems really to need all his time out of doors. Ministers here lack those scores of faithful and competent church members, to relieve them of some of these burdens, on whom ministers in the older States are permitted to lean. Nothing good seems to move forward here, unless the minister puts his shoulder to the wheel.

Church Organization.

On the second Sabbath in November, the Rev. Mr. Hunt was with us, and assisted in organizing a church at Jackson, consisting of five excellent members. Though this was a small beginning, it was felt by many to be an interesting occasion. We hope that little church may prove to be a vine of the Lord's own planting.

On the same Sabbath five new members were received by letter, to the church here at the Hill, making our whole number ten. We expect two or three more will unite with us at our next communion, on the first Sabbath in February.

Sabbath School.

Our Sabbath school is increasing in interest every week. Though we have been without library books, children's papers, and almost without singing books, yet we have been able to hold on to those children who began with us at the opening of our school, and gradually to add to our numbers. About the first of November, we made an effort to raise money for procuring a library, papers, and singing books for the school. We succeeded in raising \$25, which we sent to an acquaintance at the East, requesting him to make the necessary purchases for us. On Christmas eve, we had a gathering of the Sabbath school at our house, where a Christmas tree was adorned with fine presents for the children. The occasion was truly a joyous one to all present.

Donation Visit.

There had been some talk among the ladies of preparing a supper on the New Year's evening, for the purpose of raising money to pay the debt (\$200,) on the parsonage. Some of our citizens proposed making a donation visit instead; the object being twofold, first, to pay the debt on the parsonage, and secondly to afford some of the needful to the minister. The latter plan prevailed. Accordingly, on that evening, about seventy five persons visited us. The contributions amounted to \$260, of which sum \$210 was in money. While this money was most cheerfully received, the expression of kindly feeling on the part of the donors was most prized by us.

The donation would probably have been much larger, if it had not been for that old debt. Most of this money will

THE HOME MISSIONARY.

d on the debt. I can progress in procuring sport, but I do believe ally getting hold of the hat the time is not far will come up, and sup- inister. Every one is ie change for the bet- over this community. ull, and money scarce, re have more rain, so n work. I am obliged rd every thing in the igh. Consequently I draw from your Treas- t is so, but I am sure ing this people up now port without perma- usefulness. As soon ssured I will.

wing extracts from a affording some indica- ppreciation of Mr Ze- doing a good work.

ing Visit.

izens will not forget ion visit to Rev. Mr. s evening, well pro- testimonials of their

Exactly these! The " shrine," which led the pilgrim lantic coast such a weary j desolate wilds, was not onl with most of the pilgrims of but when offered to them th Thousands trample under foot God, take his name in vain, giv up with a headlong and base the pursuit of gain, and live like beasts they were to be grave, where death should fee and body alike. But we are pe the reign of evil will be short awful and overwhelming de pass away before the baptism Ghost and of fire, that shall be ed through the instrumental Gospel; and the great Pacific be one of the brightest gems in of the Church, as it already is most conspicuous stars on the republic.

If there are drinking shops ling saloons in California, the houses of prayer; and though ances that breathe there may, f

Intelligence from the Valley of the Mississippi.

NEBRASKA.

From Rev. Reuben Gaylord, Omaha City.

Another name has now been added to the list of the States and Territories occupied by this Society. The Home Missionary standard has been planted in *Nebraska*. At Omaha City, opposite Council Bluffs, the banner of the Cross is already unfurled, and other posts await the advance of that peaceful army, whose triumphs are for freedom, and for what makes freedom good. Thus, as the multitudes overflow into the wilderness, and begin to congregate around new centers, that element is dropped into each, which is the principle of order and of growth; and around christian churches, the aggregations of individuals become "communities," with a moral law for their regulation, and a divine light for their guidance. The word of God follows these wanderers; and amid all the clamors and confusion incident to the settlement of a new country, reminds them of that other country whose boundary they are approaching. The name of Christ is heard wherever the prairie yields to the plough. The power of a life to come is felt wherever men gather for trade. The Kingdom of God proclaims its ordinances in all ears. Even they hear who refuse to listen.

We have the greatest reason to be encouraged with the success which has attended the efforts of the churches to keep up with the immense progress of our population; but the *half* has not been done which ought to be done. One missionary of the Cross has gone to Nebraska. How many emissaries of Mammon have the churches sent to counterwork him!

Removal from Danville.

I am able to say but little, if any thing, in relation to things here now; but will write as I gain information. I feel, as I have felt from the first, that in taking the lead in the work of planting the Gospel in a new Territory, I was assuming a great responsibility.

It is a great work, and I pray earnestly that I may be fully qualified for the high trust committed to my hands. Permit me briefly to review the past.

On visiting this place in September, my mind was impressed with the importance of this outpost being early occupied by one who should represent the spirit and aims of your Society. My attention was turned to the question of personally occupying this field. I made the matter a subject of earnest prayer; conversed fully and freely with Mrs. Gaylord in relation to it, and consulted my brethren in the ministry as to the question of duty. I was led to the decision, to ask for a dissolution of the pastoral relation that had existed between me and an affectionate people. I expressed my convictions of duty to them clearly and decidedly, and they reluctantly acceded to my request. But to tear away from them amid the earnest expressions of regret on their part, to preach a farewell sermon and administer the sacrament for the last time, to dispose of a pleasant home with all the comforts and conveniences that in a course of years we had gathered around us, mainly by our own labor, and to say the parting word to so many warm friends, was what we could not have done except at what seemed the plain indications of Providence. But the act is done; and we have bid adieu to all friends made in a seventeen years' ministry, and now stand on the frontier where I stood seventeen years ago as your missionary, except that the frontier is three hundred miles further west, on the Missouri, instead of the Mississippi, and that I bring to my aid the experience of all these years' labor in the new regions of the West. I feel that I carry with me the prayers and sympathies of my people, of my brethren in the ministry, and of a large circle of christian friends.

I was dismissed, November 7th; the next Sabbath preached my farewell sermon, and then bent my energies to preparation for my journey. I disposed of household furniture, and the provisions what I had laid up for the family for the winter, and closed up my business, so that we were ready to leave on the sixth of December. We stopped to dine with an aged father and mother in our church, who with several other members of the family were original

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KANSAS.

Our recent advices from this Territory are not very full; but this is of the less consequence, from the fact that public attention so universally centers there, and that so many newspapers have taken care to secure an intelligent correspondence. It is well understood that the present is a most critical period for the churches that have begun to take root in Kansas. The political excitements draw off attention from religion, and favor the growth of various immoralities. Most deeply is it to be lamented that youthful communities, while yet in a formative state, should be subjected to such a trial. But we confidently believe that God will overrule this for good. The wrath of man shall praise Him. Its excesses he will restrain. The day is at hand, when a population remarkable for its vigor and intelligence shall be compacted there, into an orderly and free community; and when Kansas shall begin to be a fountain of good, and not a recipient merely.

Many of the settlers in Kansas have been

aid of the infant churches of Kansas speed the work!

comforting to find that the "Pilgrimage is not dead." "It walks" yet in its broad light;" and the wilderness resounds with the woodman's axe with the gathering hum of business also the voice of christianity and will soon be gladdened with the sound of Sabbath bells, rung from conical towers. With us, there is a union of Church and State, that carries no danger. It is not a centralization—it is decentralization. Wherever the State goes, there is its stay; wherever church doors are open the State is their protection. Socialized round local churches, under the guardianship of just laws: and fast as cities form, it is the presence of these influences which makes freedom ever possible; and it is the pre-existence of just laws based on christian principles that secures to these principles a future.

venture to say, that Kansas will be no exception in our history. These principles are not a reflux current, but flow in a mighty stream that sweeps with resistless force, moved by the power that sitteth in the Heavens, and gathered at the devices of the crafty, and with the counsel of the wicked of old. REMEMBER KANSAS IN THE NEXT CONCERT.

IOWA.

Rev. James Gordon, Albion, Marshall Co.

At the Eleventh Hour.

In a few weeks I have been called to minister at four funerals. The last young man whose marriage I celebrated on the 20th of July. From that time I felt a deep anxiety for the welfare of that young and happy pair, for they were both thoughtless and impatient. In a few weeks this young man was about to die. I visited him, and endeavored to preach to him of Christ and him crucified. For some time he appeared but little concerned about the salvation of his soul; a few weeks before he died, he became deeply anxious. With many tears he reviewed his past life of sin. His sin for sin appeared to be deep, and

I trust it was of a godly sort. He obtained a hope and died greatly rejoicing in that hope. He retained the full exercise of his reason until the last moment. His exhortations to his young companion and other friends around his dying bed were thrillingly interesting. The Lord grant that they may not be soon forgotten.

I have had so little confidence heretofore in what is usually termed a death-bed repentance, that I have, no doubt, often approached the dying bed of sinners with feelings that were not right. And in consequence of those doubtful feelings, I have not labored and prayed for the salvation of their souls as I should have done.

Although my views on this subject in the main are not changed, yet I feel more encouraged to embrace the opportunity of visiting the impenitent on their death-beds, and to labor more earnestly for the salvation of their souls.

From Rev. G. E. W. Leonard, Pleasant Prairie, Linn Co.

A Revival.

Previous to the day appointed for the organization of the church, I made arrangements to hold several meetings, by securing the assistance of a ministerial brother; but in consequence of rainy weather we were almost entirely disappointed of our public services.

In the mean time we made several family visits, endeavoring to direct sinners to Christ. God saw fit in this way to answer our prayers and bless our efforts, in the conviction and conversion of souls. Among the first was a man nearly fifty years old, who lived a very retired life. He had not been to a religious meeting for fourteen years; and never attended public gatherings, except circuses and shooting-matches. I visited his house, conversed with him on the subject of religion, and prayed with and for him. This, he says, was the means of bringing him to Christ. Several times since, he has remarked to me—"If I could tell you how grateful I have felt for your visit, it would be a consolation. God only can see the extent of my gratitude." Other persons began to inquire what they must do to be saved. We continued the meetings five or six days after we organized, and several persons were brought from nature's darkness to the marvelous light of the Gospel.

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*Russ (German), Fort
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d Penitence.

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my heart to observe

called three miles from here to a sick
woman in the country. She had been
married to a Catholic, a very unpeacea-
ble, strife-seeking man, who very often,
when drunk, abused her, and would
never allow her to go to church, because,
as he said, he did not go either. To get
rid at once of her miserable condition,
she sought to end her life by throwing
herself into a well, twenty six feet deep.
She was drawn out again, but her body
was all over bruised and wounded, and
blood ran out of several wounds. This
woman had insupportable pains, and
nothing but death was before her eyes.
Now her conscience awakened, and ad-
ded fearful pains of the soul to those of
her body. She wanted to see me; and
I followed the call. When her bodily
pains had somewhat abated, I address-
ed her by showing how very much un-
like a Christian she had behaved. I ask-
ed her, if she had not before well known,
that murderers and self-murderers shall
not enter the kingdom of God. She con-
fessed her guilt, but expressed the hope
that our merciful God would pardon her,
and would not punish her wickedness.
I represented before her mind Jesus, the
Lamb of God, who taketh away our sins,
that whosoever repenteth and believeth
in him may obtain mercy. Having asked

From Rev. James M. Phillips, Cedar Falls, Black Hawk Co.

Momentous Times for the West.

These are eventful times for the West. Whoever can look calmly upon the mass of intellect around him, with every faculty prostituted to the wild and often reckless pursuit of wealth, and fired with the prospect of its sudden attainment, will feel that all our interests, social, political, and religious, are on the bosom of the flood, drifting with fearful rapidity to an unknown goal. Were it not that God directs the mote in the sunbeam to its destination, with the same certainty as if it were carried in grooves of iron, we should fear that moral shipwreck was just before us. But the fact that God reigns quiets our fears. Results are his. Still, past history and present observation confirm our conviction that nothing but the Gospel can save us. Your Society is doing for us what nothing else can. Every other agency stops short of meeting our wants. A self-denying, educated and holy ministry will, under God, be the salvation of this country. Let your Society be crippled in her efforts, and it had been better for the world if the Mississippi had never been discovered.

Cedar Falls.

Since our organization in this place, the church has enjoyed but a small increase. In the absence of a general revival, our chief reliance has been upon immigration; but while there has been a large accession to our population, comparatively few Presbyterians or Congregationalists have found their way hither. Still, our congregations are large, and our church has a strong hold upon the sympathies of the people. We stand in very great need of a church edifice, and talk of making an effort in that direction soon, notwithstanding our weakness. Needing a church, as we evidently do, we believe the Lord will open the way for us to have one.

We have now a population of nearly one thousand; and our favorable locality, and the amount of business already centering here, unmistakably indicate that we are to become one of the largest inland cities in Iowa. The enterprise, under God, of building up a strong church here, must not be abandoned. With these views, I have accepted a call, and expect to be installed here in February.

From Rev. Albert Manson, Marion, Linn Co.

Peace in Jesus.

A lady who had occasionally, with her family, attended our Sabbath worship, was cast upon the bed of sickness and of death. A minister visited her, talked of glory hereafter, in a way very common here, but she felt the need of some good assurance that *she* should be of that number. When I called upon her, I saw readily what she wished, though she could not well express it. An examination of her whole christian experience, a faithful separation of the pious emotions from excitement and selfish desires, was kept in view, and salvation by faith so distinctly marked, that she was enabled to obtain renewed evidence for her hope. Then the wings of faith seemed active and free, and she could cast herself and all her cares upon the arm of Jesus. My next call was to preach a sermon at her funeral.

The Missionary's Work.

The work of a Western missionary is arduous and various; but there are strong inducements to hope for good results. The fruits of the benevolence of those who sustain the Home Missionary Society cannot be measured in this world. Emigration is rolling in and onward like a rolling river; and the missionary may do a vast amount of good by kind words and counsel to those passing on to the new counties. I find a luxury in standing by the moving team, and talking to them of the better land, where we all wish to make our home; in impressing upon them the importance of planting Sabbath worship where they live, and of the instruction of their children in Bible truth. Almost invariably they receive these things thankfully, and express the hope that the missionary will come to their new home and preach to them.

"Isms."

There is also an almost unlimited amount of *isms* moving along with emigrants. Every one has some form or name of religion; and many are so far from a Saviour, that there is no ground of hope. This new West would soon be a bedlam, a place of wrangling and confusion, were there no missionaries to dispense the light of divine truth. If the West is ever permeated by the heaven

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Deacons Wanted.

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ry, writing from Har-
same State, observes:

of the present day does not prevent this,
but rather promotes it; for men who
have no regard for the sacredness of the
Sabbath have a stronger temptation to
violate it, for the sake of cutting twelve
or fifteen acres of wheat, as they can
with a reaper, than for the two or three
acres which they might be able to get
down with cradles. They feel that they
cannot afford to lose a day. It is too
great a sacrifice to rest on the Sabbath.
A few Sabbaths since, two reapers were
going all day long, on the prairie, within
sight of our place of worship. One
was worked by a Universalist deacon,
who was appointed a few weeks before
at the organization of a Universalist
church in this place. I asked him as I
passed to the place of worship, if he con-
sidered that a specimen of the pure re-
ligion of the Bible. His justification of
himself was, that he was not at work
for himself, but for his neighbor and
brother! As we were interrupted by
the clatter of machinery in our worship,
I had occasion to speak of the infraction
of the law of the State against the dese-
cration of the Sabbath, hoping that an
indignant community would see that it
was executed.

Yet their influence is by no means in proportion to their numbers. One intelligent American exerts as much influence, socially, politically, and morally, as a half dozen foreigners. God, in the orderings of his providence, seems to be checking the tide of emigration, which heretofore has spent itself upon our shores; and this will give us a better opportunity to mold and christianize those already here.

From Rev. Francis Lawson, Cookeville, Rock Co.

Patient Continuance in Well-doing.

When I compare the present with the past, I see the benefit of that steady perseverance in well-doing, which creates in the minds of spectators, continually watching for instruction or defects, a belief that we are at home with truth, that we believe, and that we speak that which we believe. I found a people here that had indulged the emotional indeed, but knew less of the practical of godliness. Such, at first, were shy of the soberer and more regular services of God's house. But it has been my pleasure to see many of these express their interest in this worship, by their regular attendance. Indeed, I am told that in this respect, it very little resembles former days. My stay here appears to have been a time of seeding; would that it had been of harvesting too. I feel confident that great good has been accomplished by this church in conjunction with the feeble labors of its minister. This whole community have been brought under gospel influences, and the vagaries of a careless enthusiasm have been exchanged for the soberer and wiser methods of religious reflection. The busy season of haying and harvesting, we are happy to say, has not reduced our congregations on the Sabbath. Our numbers have remained full, and the interest has not diminished, as is common at this season of year.

Instability a Weakness.

The church here is weakened by the fact, that its members do not live in or near the village, while a change of population, anticipated or real, seems to slacken greatly the energies of this people in matters of religion. We have found that where a population are changing, either in prospect remotely, or in

fact, all effort in the line of permanency is like building on quicksands:—we are compelled to look to general, rather than to particular results, for our encouragement.

Adieu.

And now, as we close, for the present, our connection with your Society, hoping, perhaps, soon to renew it elsewhere, we feel bound to give thanks unto God, that through your agency we have been permitted to take part in the great work of preaching Christ on this field of Home Missionary labor. Your prompt responses to all our communications, the timely and sure aid thus afforded, have endeared the American Home Missionary Society and its officers to our hearts.

From Rev. Charles R. French, Barton, Washington, Co.

Foreign Romanism and Infidelity.

It is with feelings of gratitude to God, and yet with sadness and regret, that I write this report. Though, through a merciful providence, I have been permitted to labor in this field during the last quarter as formerly, save three Sabbaths while absent to attend our ecclesiastical meetings, yet such is the state of religion here, and such were the scenes which this community passed through last summer, that my labors have been trying and discouraging. The effect of the mob by which DeBar was killed and the consequent fear and excitement have been any thing but favorable to the interests of this community, either worldly, moral, or religious. Numbers of Americans have disposed of their estates, and left; and others expect to leave in the spring. These are very generally succeeded by Germans of the Roman Catholic or infidel class. Even the more intelligent, liberal, and Protestant portion of the Germans themselves are leaving, or are disposed to leave. But, beside the mob and the usual vices which prevail here, there seems to have been an increase of outward wickedness and a relaxing of christian effort.

These things have had their influence upon our congregations upon the Sabbath, and, together with the political excitement consequent upon the fall election, the growing worldliness of the people, and the approach of winter, have considerably diminished them.

quence of the unfavorable traveling, they have been unable to attend, and the Sabbath school has been greatly need a rest seems as though

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their christian neighbors, by an open and reckless disregard of the sacredness of the Sabbath. A change has taken place in this respect which is often spoken of by the original settlers, as being as marked as it is gratifying.

A Petition in Behalf of the Sabbath.

Some months ago, a petition was laid before the Board of Trustees, for the better enforcement of the "Sunday ordinance" as it is called. The particular object in view was, the restraining of gunning within the limits of the corporation. This practice, confined mostly to our foreign population, became a source of serious annoyance to the religious portion of the community, and it was felt that some measures ought to be taken in order to prevent it. The petition contained more than a hundred names, nearly all legal voters, I believe, including the best and most substantial men of our community. The prayer of the petitioners, it is true, was not granted. But the bare fact that such a petition was laid before the Board of Trustees, accompanied with such an array of names, will not be without important influence. It is significant of a better day. Another effort may be attended with other results.

the contract was ratified. It was the first time that either had ever entered a log cabin. Marriages are generally solemnized by Justices of the Peace. This custom began before the ministers entered this region. The custom is confirmed into a fashion, and it may take time to do it away. I mention this fact to show how little the presence of the ministry is regarded by many. I do not think that this fashion prevails because of an aversion to religious exercises, or to religion itself, but from want of reflection.

A Wedding Song.

I was invited to be a guest at a wedding, where our village Esquire officiated. I attended. At the conclusion of the ceremony, I was called upon for a song—it being known that I met with my choir to sing, once a week, preparatory to public worship. I proposed the sacred song "Retreat." "Oh, no *retreat now*," said one of the mirthful guests. I explained, and took occasion to point to the "Mercy Seat;" when the song was sung, while tears filled the eyes of all present. An apology for the jest was offered on the spot, and thus the matter passed; but, I trust, not to be forgotten.

Way-Side Preaching.

As I mingle in society, I find many occasions in which the most practical religious truths may be naturally and easily introduced, which are as seed sown. I endeavor to avoid discussions,

although at times it is very difficult. While living at the landing, I took occasion to introduce myself to emigrants, and to ascertain whether they were Christians or not. A shrewd and intelligent Scotchman informed me that he was once a Presbyterian, but, living in Ohio, he had freed himself from the yoke of superstition. Religion, he said, was a cloak for iniquity; the Bible a fable, and God a mere fancy. I mildly met his assertions, and endeavored to show him that a christian hope was the greatest solace in life, and death, and for eternity. I have frequently met him since, and he treats me with great kindness and consideration.

One of my members at Hortonville was keeping an inn when I came to this region, and was making money rapidly in his business, selling ardent spirits, though with prudence. He has been led to give up the business, at a sacrifice; and is now in a store at this place. He has hardly recovered from the sad effects of a guilty conscience, but is in an hopeful way.

Several men of my acquaintance who have been noted for profanity, have given up the habit, at least, in my presence, because they see how sensitive I am to such language, so derogatory to the honor of God and man. Thus I am permitted to see changes for the better, though we need a genuine revival of the work of grace unto salvation. A regard for the Sabbath is slowly gaining ground among us, but there is great room and occasion for improvement in every respect.

Appointments by the Executive Committee of the American Home Missionary Society, in February, 1856.

Not in Commission last year.

Rev. William C. Pond, Downsville, Cal.
Rev. Charles Sheldon, Excelsior and Chanhassan, Min.
Rev. Ezra Newton, Jr., Belle Prairie, Little Falls and vic., Min.
Rev. Frederick Delveau (German), St. Louis, Mo.
Rev. J. B. L. Soule, Plymouth, Ind.
Rev. S. F. Drew, Greenville, O.
Rev. C. C. Crossfield, Sheldon and N. Java, N. Y.
Rev. Charles Jerome, Franklinville, N. Y.
Rev. E. W. Allen, Arkport, N. Y.
Rev. C. Mc Kinney, Millport, N. Y.
Rev. A. Parmelee, D. D., Constable, N. Y.

Re-appointed.

Rev. G. H. Atkinson, Oregon City, Oregon.
Rev. A. A. Baker, Petaluma, Cal.
Rev. Sherman Hall, Sauk Rapids, Min.
Rev. G. H. Pond, Little Falls and Oak Grove, Min.

Rev. W. A. Westervelt, Oskaloosa, Iowa.
Rev. M. Smith, Unionville and Centerville, Iowa.
Rev. S. P. Smith, Wayne and Jefferson, Iowa.
Rev. J. C. Cooper, Salem and Hillsborough, Iowa.
Rev. J. T. Cook, Indianola and Palmyra, Iowa.
Rev. J. H. Shields, Glendon Presb. Ch., Iowa.
Rev. G. G. Rice, Council Bluffs, Iowa.
Rev. G. E. W. Leonard, Pleasant Prairie and Center Point, Iowa.
Rev. C. W. Munroe, Fort Howard, Wis.
Rev. George Turner, Stevens' Point, Wis.
Rev. Anson Clark, Brookfield, Wis.
Rev. J. D. Stevens, La Fayette, Wis.
Rev. Theodore Cooke, Menasha, Wis.
Rev. S. H. Barteau, Oconomowoc, Wis.
Rev. F. G. Sherrill, Caledonia and Oak Creek, Wis.
Rev. W. A. Niles, Watertown, Wis.
Rev. A. S. Allen, Dover and Black Earth, Wis.
Rev. W. Bigelow, Black River Falls, Wis.
Rev. H. Lucas, St. Joseph, Mich.

THE HOME MISSIONARY.

April,

Mich.	Rev. D. H. Coyner, Holers Presb. Ch., G.
r Creek and vic., Ill.	Rev. S. A. Rawson, Burns, N. Y.
ry, Ill.	Rev. Beaufort Ladd, Ross, N. Y.
ristol, Ind.	Rev. William Hunter, Springwater, N. Y.
ant Ridge, Ind.	Rev. G. Spaulding, Canisteo, N. Y.
adison, Ind.	Rev. J. W. Lane, Centerville, N. Y.
sville, O.	Rev. B. F. Pratt, Campbell, N. Y.
Fork Presb. Ch., and Co-	Rev. G. S. Northrup, Java, N. Y.
	Rev. J. A. Prime, (colored,) Buffalo, N. Y.

is American Home Missionary Society, in February, 1856.

		Stamford, Presb. Ch. Mon. Con. Coll., by	
		A. Milne,	11 04
ong. Ch., by Prof.	80 00	Warren Cong. Ch., by F. B. Taylor,	46 00
		West Willington, Cong. Ch. and Soc., by	
		Rev. D. Bancroft,	23 23
		Willimantic Ladies' Benev. Soc., by	
		Rev. S. G. Willard,	1 52
	7 50		
		NEW YORK—	
		Arkport, Jarvis P. Case, by O. R. Kingsbury,	3 00
		Baiting Hollow, Cong. Ch., Sals. Sch., by	
		Rev. C. Young,	1 00
Missionary Socie-	6,000 00	Brooklyn,	
kins, Treas.,		First Presb. Ch., a Lady,	3 00
gwick, Treas.,	18 10	South, Presb. Ch., by Rev. D. A. Hol-	
Ch.,	35 00	brook, Coll., 103 76; Mon. Con. Coll.,	
	77 00	\$43:	144 74
adies H. M. S., by	180 10	Constable, Presb. Ch., by Rev. A. Par-	
	20 00	meles,	10 00
c.,		Elbridge, Presb. Ch., by Rev. E. G. Town-	
Merriam, \$50; a		send,	27 00
Ransom B. Moore	180 00	Flushing, Mrs. M. B. Parsons,	2 00

North Bergen, N. Y., on account of legacy of Levi Bissell,	600 00	Creta, Cong. Ch., by Rev. L. C. Gilbert,	10 25
Northville, L. I., Cong. Ch. Young People's Miss Assoc., by Thomas Wardell,	10 00	Garden Plain, Presb. Ch., by Rev. J. Walker,	7 05
Oneida Lake, Rev. J. C. Smith,	7 00	Hampton, Cong. Ch., by Rev. Wm. Porter,	9 05
Penn Yan, Cong. Ch., in part to const. Rev. John Cunningham a L. M.,	25 19	La Harpe, Cong. Ch., by Rev. T. H. Johnson,	8 00
Trenton, Presb. Ch., by T. Thomas,	10 00	Lamoille, Cong. Ch., by Rev. E. Colman,	8 00
Troy, 2d Presb. Ch., Ladies Ind. Soc., by H. E. Weed,	26 00	La Salle, Miss H. P. Burnham, by Rev. J. H. Baldwin,	3 00
Walkkill, on account of legacy of James Little,	890 21	Mendota, Rev. J. H. Baldwin,	5 00
Williamshburgh, First Presb. Ch., Mon. Con. Coll., by C. F. Tuttle,	50 00	Rock Island Presb. Ch., Marcus B. Osborn, to const. Charles M. Osborn a L. M.,	80 60
Willaborough, Ladies Miss. Circle, by Miss Arabella Higby, in full to const. Rev. S. A. Barnard, and Mrs. Sarah G. Sheldon, L. M's,	50 00	St. Paul's, Ger. Evan. Ch., by Rev. C. Witte,	8 00
Wilmington, Con. Ch., by D. C. Osgood,	5 00	Shabbona Grove, Presb. Ch., by Rev. H. Bergen,	11 05
NEW JERSEY—		Wenona, Lovell Harris, in full to const. Mrs. Caroline B. Harris a L. M., by Rev. S. W. Phelps,	5 00
Caldwell, Presb. Ch., by J. Provost, Coll., \$52 85; Mon. Con. Coll., \$23 15,	81 00	Winslow, Presb. Ch., by Rev. J. N. Powell,	10 00
Trenton, Third Presb. Ch., by J. G. Brearley,	18 00	MICHIGAN—	
PENNSYLVANIA—		Received by W. C. Voorheis,	
Davenport, Charles Goodrich,	20 00	Ann Arbor, First Presb. Ch.,	19 00
VIRGINIA—		Hanover, Miss Eliza T'age,	5 00
Winchester Presbytery, by Rev. H. R. Smith,	25 00	Webster, Pr. Ch., bal.,	1 70
OHIO—		Brandon, Presb. Ch., by Rev. A. Govan,	5 50
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THE
HOME MISSIONARY:

FOR THE YEAR ENDING

APRIL, 1857.

Go, PREACH the GOSPEL.—*Mark* xvi. 15.
How shall they preach except they be SENT?—*Rom.* x. 15.

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No. 1.

Obstacles to Home Missions.

WE propose to call attention to some of the obstacles with which the Home Missionary cause has to contend. In doing this, we shall not be understood as aiming to give a just and balanced picture of society, but only of certain unfavorable aspects of it in reference to this work.

It is obvious that, if all the people of our country were of the same language and descent, and had been brought up under similar, and under wholesome influences; if the proportion of real Christians among emigrants were large; if the ruling spirit of this emigration were in accord with the spirit of genuine piety; if this flow of population were regular and not too vehement; if settlements were made with deliberate, conscientious regard to religious interests; if the new communities were intelligent, orderly, and stable—free from gross stupidities, sectarianisms, fanaticisms, unbeliefs; and if the infinite value of the Gospel were duly appreciated, *then* the work of rooting out the elements of the old heathenism which still remain, were comparatively easy. But unhappily, these things are not so.

Materials of the Population.

1. Look first at the *heterogeneous nature* of the materials entering into the composition of society on the missionary field.

It is brought together from various continents; and Europe, Africa, and America, each claim a considerable proportion of our population. It is aggregated from *diverse nations*; Irish, Germans, French, English, Scandinavians, Hollanders, with

every other European realm, and numerous representatives of every tribe, mingle with the sons of the Old Thirteen, and of every territory that has come into existence. The German democrat and the English Whig find themselves side by side with the staid republicans of New England, and with the slave-holders and "sand-hillers" of the South. The Protestant and Romanist, Rationalist and Presbyterian, Lutheran, and Episcopalian, the Jesuit and the Hard-shell, the Mormon and the Unitarian, find themselves brought into necessary intercourse, and mingling in the same social circles.

Here are souls burning with the love of freedom; and here, too, are souls eaten up with hatred of "abolition." Here are the sons of "his lordship" the bishop, and "his holiness" the pope; and here are souls that have scorned all allegiance, and abjured all reverence. Here is the speculative thinker and reformer, full of his ideas of progress, and his grand projects; and here, that unfortunate victim of another's error, the "free white" from the South, whose aspirations have died beneath the scourge of slavery.

Each man, of every origin, education, ideas, habits, and sympathies is calculated to bring his own influence to bear in religious affairs, and to facilitate the building up of the church. It is then so great a diversity of origin, sentiment, principle, and action, that it is a very grievous obstacle to this work. It would be easy to multiply instances of this state of things; and to show how, in communities so populous, and so full of power, to maintain several strong churches, these divisions and dissensions are a source of prolonged weakness. But it is needless to bring these facts before the readers of the Home Missionary.

It is, however, to call to mind, briefly, some of the statistics of the work of the Home Missionary.

Then there are the Germans, in many places far more numerous than foreigners of any other nation, and in some respects more formidable opposers of evangelical religion, from their greater intelligence, and from the compactness of their communities. The majority of them are either Romanists or unbelievers. They make the Sabbath a day of revelry, and are every where the most ardent advocates of strong drink. Industrious, sagacious, often well educated, they yet hold with the greatest tenacity the prejudices against the religion of the Bible, imbibed in a country where the friends of the Bible had sided with faithless and oppressive rulers; and they cling here to the abuses and the laxities which they learned to relish in "the fatherland." On the whole, they constitute one of the most impracticable, as well as powerful, elements with which Christianity has to contend. Often do the missionaries have occasion to lament the sad preponderance of their evil usages, their gross assaults upon the Sabbath, and against the Temperance cause, and the Bible.

But even the native emigration westward is not such as we could wish. Multitudes of the emigrants from Southern States, themselves victims of Slavery, and fugitives from its indirect oppressions, have yet learned to be suspicious of the freemen of the North, and "Yankee" schools and preachers have been the special objects of their jealousy. It has seemed to many of them that "heart religion" is well nigh impossible to an educated minister; and they have preferred the exhortations of "*Hez.*" and "*Old Jones,*" delivered in the midst of extatic groans and convulsions, to any "speaking of the truth in love" from lips of wisdom and gentleness.

At the opposite extreme from these, are radicals and come-outers from the East—men who have learned many things, but nothing rightly; full of curious intelligence, but "knowing nothing as they ought to know;" full also of strife and debate, heady, high-minded, fierce, ever learning, never coming to the knowledge of the truth; men of diverse and changeable creeds, of disbeliefs and no-beliefs, whose hand is lifted to destroy, but not to build.

Between these two classes is to be found every grade of ignorance and of irreligion, of mental stupidity and fanaticism; and in addition to them must be reckoned that vast multitude who care little for the things of religion, but are wholly given up to the pursuit of wealth.

Throw these discordant elements together, mingled so that in one place one kind shall be in the ascendancy, and in another place another kind, and who does not see that this confusion is of itself a serious obstacle to the growth of religious institutions?

Mode of Settlement.

3. But consider, in the third place, the *manner* in which these materials are brought together.

Settlements are made with vast rapidity. In twelve months the population of Minnesota increased from thirty five to seventy five thousand. In the ten years between 1840 and 1850, the thirty thousand inhabitants of Wisconsin became three hundred thousand. The annual growth of Iowa is now estimated at one hundred thousand. This tremendous tide of mingled elements pours in with such rapidity as to make it exceedingly difficult to provide the necessary religious teachers, and difficult for these teachers to gather and organize congregations. This obstacle to religious progress is still further enhanced by the *irregularity* which characterizes the movements of the population, and the suddenness of the changes.

But worse in its influence than either this suddenness or magnitude of change, is the *spirit* which animates this migration. This vast crowd are incited by a thirst for wealth. It is not freedom of conscience which they seek, through so

is not pure homes for their children, where they shall be safe from the influences of a gross world, and shall enjoy facilities for a high and perfect education for any thing sacred or noble that the majority of these rest-places are; it is—money. With this for the ruling spirit of the movement, it happens that many things that are noble and sacred give place to the selfish; and that every *interest* will stand a better chance to be promoted than the *greatest good*. The religious welfare of the community is the object least regarded, and cared for last. This eagerness to please the mind and heart of the people, exhausts their energies and gives to the whole movement of society an irreligious bias.

Unfavorable Traits of Communities.

Communities formed in such a manner, under the influence of such a spirit, and surrounded by so many mischievous and discordant materials, acquire many characteristics which are obstacles to Home Missions.

Instability. A village will attain a sudden prosperity, and seem to be on the verge of permanent growth, when, all at once, some new railroad or canal is built up a rival at its expense. Rich farms are deserted in the face of the new ones; or, the multiplication of foreigners makes the neighborhood less congenial to those of English lineage, and they seek more congenial homes in New England alone that suffers from this drain of population, and in Ohio and Indiana experience the same evil.

Internal migration may surprise those who are strangers to the facts of our country. In England only 16 per cent. of the population reside out of their native parishes; less than 46 per cent. of the population of Wisconsin were born in the State.

than that which, in the providence of God, is thus coming back to them from the West: "Where is thy brother?" The answer of Cain is no more appropriate for us than for him.

Still again: Western communities experience the evils of a liberty which is *license*. There, restless and over confident spirits are free from the restraints of a long established order; and those who are careless and mercenary no longer feel it necessary to pay an outward deference to principles which they secretly dislike or condemn. The various forms of unbelief and of fanaticism make easy conquests; and in some districts even the religion that is honored by the multitude is more fruitful of infidelity than of piety; regions where these usages have long prevailed are become moral deserts, as though fire had wasted them; and, in the expressive language of the West, are said to have been "burnt over." The religion of some of the Western sects is the worst kind of license.

Another obstacle to the progress of the Gospel in the missionary field, is found in the *sparseness of the population*. On the frontier this is one of the necessities of the case. There must ever be a fringe upon the borders of a nation like this. In these instances, however, the evil diminishes every year, and, from the necessity of the case again, is but temporary. It will continue to be felt in some measure, indeed, for a long time; all progress is here favorable to the interests of religion, and the mass of the population is not destined to suffer from this hindrance long.

In another part of our country, however, the case is widely and sadly different. There the sparseness of population is occasioned, not by the newness of the country, but by the character of its institutions; and *Slavery*, which dishonors labor, repels a free emigration, impoverishes the soil, and discourages enterprise—requiring large plantations, driving the towns far asunder, and keeping the roads poor, must ever make it difficult to concentrate the people into large and prosperous churches. Churches are communions; and where communion is made difficult, churches must be weak in numbers and in energy. A *permanent* sparseness of population is one of the greatest possible obstacles to the establishment of self-supporting churches.

Slavery.

5. But *Slavery*, in its own proper, moral, intellectual, and social tendencies, is a far greater obstacle. Crowding down half of the people—almost the entire laboring class—into the condition of "chattels personal," in which they are deprived of the motives that man always needs for his progress in any thing good, and of the opportunities which are his right; casting a shadow of ignominy upon all those whose poverty compels them to work with their hands; depriving them, too, of the proper stimulus to improvement, and of necessary facilities for mental and for spiritual culture; exalting the few into a place of temptation, that it may degrade the many into a state of ignorance and dependence, which is the fruitful occasion of gross immoralities, and of vulgar and obstinate religious fanaticisms; trampling on first principles of the divine law, the dictates of man's natural conscience, and the essential spirit of the Gospel of Christ—and so, lowering the standard, and confusing the principles of rectitude, infusing a subtle demoralization throughout the community, and making all rights and duties of doubtful validity; diminishing even the sacredness of life, the authority of the law that guards it, and the sanctity of courts whose duty it is to judge transgressors; exercising an arbitrary censorship over the press, and often prescribing expositions and ethics for the pulpit; limiting the just liberty of every member of society, overawing opposition, and touching every consenting conscience with a stain—this mournful system of American Slavery is a curse to all concerned in it, and an enemy to God and man. Its essential spirit, and its "net purport and result" constitute, as all Home Missionary

owfully shows, a fearful hindrance to the spread of the innovating power of the Gospel of Jesus Christ.

Sectarianism.

of the churches and Christians of the West themselves *create* serious nature to their own proper work. Sectarian rivalry is, fed to a pitch of narrowness and spite, but feebly appreciated ns, such as is impossible in an educated community, and is hearts enlarged by obedience to the law of Christ.

the times seem to indicate that some drops of this miserable e fallen upon souls familiar with better things, and have affected ominent for their intelligence, and denominations long affiliated d has blessed. Already, from certain portions of the mission- egin to arrive of evil results, the shadows of whose coming o. It is to be hoped that there is wisdom and charity enough revent a repetition of those distractions which, in past days, American Christendom, and whose consequences are distinctly orrowful list of feeble churches—containing *only twenty five* hich now make up nearly *twenty three* per cent. of those be- mination that seemed to come off best in that unfraternal strife

What is our Duty?

f the obstacles with which the Home Missionary cause has to

ne? It is very clear that there are some things which are must

Missionary Intelligence.

MINNESOTA.

*From Rev. E. Newton, Jr., Belle Prairie,
Benton County.*

An Outpost.

To this missionary belongs the distinction, in the Home Missionary army, of occupying the extreme outpost on the north-western frontier. Belle Prairie is situated on the Mississippi river, one hundred miles above the Falls of St. Anthony. It was first occupied by this Society in November last. Its importance as a missionary field is enhanced by its vicinity to the vast pineries of the Upper Mississippi.

I find here a few families of devoted Christians, besides some young men professing religion. Three of these families have formerly been missionaries among the Ojibwa Indians, and have the "missionary spirit" still burning in their hearts. There has been a small Congregational church here, organized some three or four years ago; but the clerk does not succeed yet in finding the records, and it may be necessary to reorganize it. The people have very liberally subscribed towards my salary, in sums of \$50, \$40, and \$25; young men working for day wages subscribing \$5, \$10, \$15, \$25. I wish that some Christians in New England could look at Belle Prairie, and then at their subscription for preaching. There are, at present, at Belle Prairie, seventeen Congregational church members, four Methodists, and one man who prays in his family but never united with any church. Mrs. Ayer, by soliciting funds, some four years since, erected a two-story school-house, thirty feet by twenty, in which she has kept a school, chiefly for half-breeds and Indians, and in which Rev. Mr. Ayer has held meetings on the Sabbath, and read sermons. Methodist ministers also have occasionally preached in it, and our meetings are now held there. Efforts are making to establish this school on a stronger basis, and to enlarge its operations—to secure four or five thousand dollars, and build, next season, a convenient boarding-house. It is also in contemplation to build a meeting-house, in the course of a year or two.

This region of country is not much settled yet, though the prospect is encouraging for considerable immigration another year. The present settlers are New England and French people. New Englanders are commonly inclined to attend meeting where there is preaching.

Lumbermen.

I also feel a strong desire, and my people join me in it, to preach considerably to the lumbermen, who have gone into the pineries above here on the Mississippi, the Crow-Wing, and Little Elk rivers. It is estimated that there are from six to seven hundred of these men; scattered along for fifty miles above here. They are established in encampments, each camp containing from twelve to twenty men. Sometimes two or three camps are near together, and could be congregated to listen to preaching on the Sabbath or in the evening. Their Sabbaths are spent in idleness, or dissipation, or card-playing. There are among them some who belong to christian churches, and love the Gospel, who would rejoice to welcome a minister of Christ. Others among them have once professed to know Christ, but in works now deny him, seeking their pleasure in mirth and revelry. Others, and these are not few, were reared around the family altar, and used to bow in family worship, and frequent the house of God, and read the Bible, and are still followed in their prodigal wanderings by the prayers of anxious fathers and mothers. The majority of this class would probably listen with interest to faithful instruction and warning. Others still have seldom, and some perhaps never, heard the Gospel preached, "care nothing for any of these things," and might treat a minister of Christ with neglect and scorn, and turn a deaf ear to all warning and entreaty. But the souls of these are precious, and the Spirit of God can cause the truth to affect their hearts. These men spend the winter, from November to April, in the woods, remote from the sanctuary, with no hallowed associations or influences about them, without the restraints of female society, or the influences of a christian community. It is believed that a minister would generally be well received among the camps. Meetings held among them

"camp-meetings," those usually thus find delight to preach to the people; and any good will be felt through as soon as the rivers are spring, they will streams with their unity below is to be luence, as far as to risky, manufactured Illinois and other among them its awful bodies and souls of

Rice Co.

munication explains taken as a sample of from that whole movement. It is "suicidal" actions of the Gospel rising community. wished to young men the good habits in en trained; and the cept as a day of reli-

sides a grist-mill, are within four miles. There are some four or five stores, and several branches of smaller manufactures, such as shoemaking, blacksmithing, coopering, etc., are getting started. I judge that in Faribault and its environs there are a hundred families, which would indicate a population of five hundred souls. Nearly all the land is taken, for a circuit of ten or fifteen miles. The town is half a mile from the junction of the Straight and Cannon rivers, and will doubtless extend itself on both sides of the former. The people boast of a lake, three miles out, which will vie with Calhoun or Harriet. I have made some observations and many inquiries, and must express a conviction, that this section of Minnesota has charms of scenery and soil beyond my expectations; and I think that no part of the Territory holds out stronger attractions or higher inducements for settlers. It is well wooded, well watered, well divided between prairie and timberland, has an excellent soil, and is rapidly filling up with a population whose moral character, intelligence, enterprise, and pecuniary means show that they are the cream of New England, the very materials to form and maintain the institutions needed by our infant common-

had for a year, from ministers of
denominations. A large portion
of the population have been accustomed
to attend worship regularly on the Sab-
bath; but I fear that some of them will
be willing to stay at home, unless
provided with the means of keeping up
old habits. We have thought it
best to attempt to sustain worship
until spring. By that time we
think that our church will be fully or-
ganized, and a place provided for meet-

ing firmly of the conviction that if
we succeed in getting such a laborer
we need, we shall very soon be
able to return with usury the loan re-
demmed from you. Faribault has recent-
ly constituted the county town for
Winnebago County, and prospectively stands
at the head of any town within a circuit of
fifteen miles or more. It seems to me
fatal to delay furnishing at once the
usual aliment which this people so
much need. It is a general conviction
among the part of the brethren here, that
"inferior, uneducated ministry is
better than none." We need no extra
man, but a man of sterling common-
sense, who can cheerfully submit to our
"cabin" fare. We will cheerfully
share with him what we have. We have
been taught to feel that "the laborer is
worthy of his hire."

S.—I have been reminded that I
ought to have stated, what is a truth,
that our young men are fast for-
matters of profanity, intemperance,
gambling; and that it is in a great
measure the fruit of unemployed Sab-
bath, and the removal of home re-
straints.

Rev. George Bent, Anoka, Benton
Co.

A Timely Sermon.

Since last fall, there has been no place
for the open sale of liquors among us.
We heard last week that a man was
going to a shanty for this purpose, I
had occasion to preach on the bearing
of the Word of God upon the liquor traf-
fic to-day was informed by one of
the members of the church, that the
man had taken his building and other
effects and gone twenty miles further
down the river. This is peculiarly fortunate
as there is a large class of young
men here, some of whom, it is to be
feared, would have resorted to it to
satisfy a taste already formed, and would

gradually induce others to follow with
them.

Anoka. Lumbermen. Destitution.

This place is situated on the great line
of travel north and west, being on the
government roads to Fort Ripley and to
Lake Mille Lacs. Teams and lumbermen
are constantly passing to the settlements
and pineries above. These roads know
no rest. The Sabbath is regularly desec-
rated by the hundreds who are con-
stantly passing and repassing over them,
there being as much traveling on the
Sabbath as on any day.

It would seem desirable to have at
least one missionary spend his whole
time among the lumbering class of our
population, in the pineries. I under-
stand from them, and from other sources,
that they do not usually labor on the
Sabbath, except it be in the rising of the
waters, when the logs are going out,—
that they spend the day in amusements
and discussions, sometimes on religious
questions, often meeting together in large
companies; and a faithful active man
would doubtless gather good congrega-
tions by going to their various encamp-
ments.

On every hand points of importance
are growing up, to which there is a call
for more laborers. Several such places
are now in my mind, where the people
are very desirous of having the Word
preached to them. At one point there
were some fourteen persons who would
unite in forming a church, and in sus-
taining the Gospel as they had been
wont to hear it. Some said, they felt
that they could not do without it longer.

IOWA.

From Rev. Ozro French, Bentonsport,
Van Buren Co.

Variety in Missionary Labors.

Your missionary has been full of
cares, labors, hopes, and fears in regard
to the house of worship we are erecting.
Deprived for most of the time of any
place of worship, as we have been of late,
I have been able to accomplish but little
in the way of preaching; and in these
circumstances I have felt not only at
liberty, but imperatively called upon, to
do what I could to hasten forward the
completion of our meeting-house. Hence

THE HOME MISSIONARY.

voted much thought and time
ject. There have been seven
in the history of this enterprise
a work was ready to cease
; thrown myself into the gap
with my own hands. Pardon
ntioning that I have felt it ne-
cut mill-logs and haul lumber.
ve I been to the Mississippi
n, in cases of emergency, when
ction of the house this season
hang on the act. I have gone
i building our furnaces, direct-
waiting upon the mason, and
d part of the house, and done
e jobs in order to expedite the
ay after day have I wrought
wn hands, that the work might
the Lord's house be completed
n. To those not knowing the
nces, it might seem doubtful
minister is justified in spend-
ergies in this way. But with
stances before me, the path of
ed plain. Our house is now
and the carpenter is putting
in. We expect to commence
etings there in two or three
hough it will be twice that
time before it will be ready

grace, which I doubt not
in some hearts here, in e
these means; but the pain
forced upon my mind, tha
here taken to increase t
of a branch of Christ's c
objectionable, and will ha
influence upon the minds
Judging from the past,
that a large portion of
converts will be as far c
God six months hence, t
before. I mention these
judge my brother, but to
sort of religious influenc
in this region.

*From Rev. B. A. Spawls
Wapello Co.*

Progress.

The first quarter un-
commission expires to-d
happy in reporting that I
to preach twice on each
the time. This is the
equal length, after spend
twelve years in the minis

me of our members that we might self-sustaining at the end of the year.

a Missionary in Northern Iowa.

Fever.

I am seated at my table in my comfortable study, which God in his providence has given me, to write my second report for the present year. I have no cheering intelligence to communicate other than that my health, as also of my family, during this period, has been good; that thus we have been able to administer to the many sick and us, and to perform our accustomed duties without interruption. For the first time since I have been in the West, I witnessed the prostration of so

many persons, within our sphere of influence, by protracted and distressing illness, as we have done during the last three months. Nearly two thirds of the inhabitants of this place have been prostrated; and at the present time about thirty remain sick—some convalescent, some on the verge of the eternal world. Typhoid fever is the prevalent disease: in a few cases only it, as yet, proved fatal. How very early does God deal with this rebellious people! How he indicates his displeasure to spare and save the sinner.

What means does he employ to harden hearts into penitence, and win them over to himself! For in most of the cases of fever, there was a crisis when, to human appearance, death was inevitable. This circumstance has given an opportunity to put in a word for Christ, hitherto I could not have enjoyed; I do hope that good will be the result. Many of our church members have fallen victims of the fever, and are suffering from its effects.

Sickness Sanctified.

I have conversed with three young men, of whom are connected with families in the church, who have given evidence of a change of heart during their sickness, and have recently signified their desire to confess Christ before men, and identify themselves with the people of God.

One of these was a person who had been religiously educated; had left his parents and friends in the Middle States, to seek a home in Iowa; had wandered from the paths in which his fatherly feet had been early placed, and

was seeking happiness from the gay world. I employed him in the spring to work on my house, and thus formed his acquaintance, after which he obtained work in a neighborhood eight miles distant, where he at once found himself surrounded by so much profanity, Sabbath-breaking, and irreligion, as actually to become a source of alarm to him; and he was led to feel, when reflecting on his condition, that unless he sought and obtained the help of God, he must fall a victim to the worst of influences. He did seek the Lord; and while in this tender state of mind, he was seized with the fever, and for several weeks lay apparently on the confines of eternity. It was during this sickness that I visited him and learned his feelings, and was greatly cheered with the evidence which he gave, that God had heard his prayers and wrought a great work in his soul.

Destitutions.

We give below some account of new openings for ministerial labor in northern Iowa and in Minnesota. The statement affords an example of a kind of **EXPLORATION** often done by missionaries upon the frontier. When the watchmen stand near enough to each other to "see eye to eye"—which, at the West, is a considerable distance—the region beneath their inspection receives a pretty satisfactory exploration. In this work they are aided, of course, by the local Agent of the Society, whose duty and privilege it is, to follow all changes within his field, and to keep himself informed in regard to its ever-varying needs. It is difficult to see how this work could be more systematically and effectively provided for.

I wish to say a word in regard to new openings. The entire country, west and north-west of this, for hundreds of miles, presents demands upon your benevolent efforts beyond any other portion of the Society's field of labor. I know of no less than *ten* places in southern Minnesota where the people would joyfully welcome ministers of our order, and give them a large portion of their support; where the average congregations would be from fifty to one hundred and fifty, in regular attendance. From all that I can learn, the same is true of the country west of me, in this State. Large colonies are locating in Howard, Mitchell, Floyd, and Chickasaw counties. They are mostly from the

have been recently these colonies to accspring to Mitchell e a large amount of icentrated, with a up a town, and seerest on the line of e to St. Paul. Sev-y congregation are vement, and intend idence there in the und to remain here,) direct.
alley, in Minnesota, organization of a e ten persons who manting together to s of the Gospel. But stormy, and so few ace on the Sabbath, isable to defer the ring, when, Provi-tend to visit them e, a congregation of could be gathered n, and about one secured. Who will : is an inviting one shes to aid in the g the foundation of e Gospel in a new

also the entire county of Alaznakez. That county has never been adequately cared for. It has a large population, and many of our people are scattered over it who have never been visited and fed. Who will speedily supply them with a shepherd's care?

From Rev. Ozias Littlefield, Bradford, Chickasaw Co.

Effects of Intemperence.

This place has been celebrated for intemperance, Sabbath-breaking, profanity, and almost every vice. Since my residence here, I have not seen any drunkenness till lately. The prohibitory liquor law of this State has not been, to my knowledge, openly violated here till very recently. Liquor is now sold in several places, and the sad effects are too apparent. A young lady was shot in this place, on the morning after Christmas. She had just returned home from a ball. The person who accompanied her was drunk. He drew a pistol from his pocket, and threatened to shoot a certain person; and while attempting to put on a cap, not knowing that there was one

day, and did not come in at night. Another day came and went, but they did not return. In the mean time, they experienced one of those sudden changes in the weather and terrible storms so common in the West. The young man who remained in camp, after waiting and searching for three days for his companions, returned home. A party went to the rescue, and at last succeeded in finding the remains of one man, lying upon the bank of a creek. His clothes, and that part of his body which had not been devoured by the wolves, were all that returned to his afflicted family—a wife and five children. No traces of the other lost one have been found. His body is doubtless beneath the snow.

We can only imagine the condition of these men, wandering on the open prairie, in rain and sleet, finally suffering hunger and intense cold, without fire, exposed to the merciless storm. God's presence is felt among us, his power is acknowledged, and his revealed will received.

Unworthy Christians.

Christ is wounded in the house of his friends. A preacher was disciplined in this county, during the past year, for exceptionable conduct. Another, a New Light or Campbellite, has recently ruined his reputation here, by knowingly marrying another man's wife.

Some professing Christians apparently come West for the main object of getting wealth. They enter the service of Mammon, become absorbed in the world, and adorn not the doctrine of our Lord Jesus Christ. The burden of the day is now borne by a few.

The labors of the first settlers in a new country can be known only by actual experience. To build dwelling-houses, open farms, erect school-houses, churches, a parsonage, support a pastor, and contribute to various benevolent institutions—all these things cannot be done in a year by a few poor families. But it is a blessed fact that the log school-house is one of the first buildings that adorn these beautiful prairies. There is a will, on the part of some, to carry forward the great work of evangelization. Reinforcements are expected in the spring, from the East; but this church does not rely wholly on such aid, and is making aggressions on the masses of wickedness around it, and is endeavoring to augment its numbers from the ranks of the enemy.

From Rev. Konrad Riess, (German,) Fort Madison, Lee Co.

Good Cheer.

I, with my whole congregation, went praying and singing from the old to the new year. Old and young were very much blessed; and I had opportunity to show that *ONE* was needed, and that we have to begin our way in the life through the name of God; and that only he can call for help from the Lord, that takes Jesus for his Savior. In this new year many storms may come; but how good it will be with him that puts his trust in the Lord! At the end of the meeting, every one took a verse from the Bible and went gladly home.

It would have been difficult, the first year of my ministry in this place, to have brought them so unitedly together. Through the help of the Lord we have put the stones of prejudice away; and I hope that some souls will come to a better understanding of the truth of Christ. Not long ago we took two new members into our congregation, and hope that they both will give evidence that they are Christians. The infidels do all that they can, when strangers come, to keep them from the church. Our Sunday-school and our Bible class are well attended, and every Sunday our church is full of hearers. So the Lord ever has his blessed hand open over his flock.

We have the pleasure also of informing you that we have founded a Sewing society for the benefit of the mission for the heathen. Every Thursday afternoon there meet at my house from fifteen to twenty ladies to sew. It has been long the wish of my congregation and myself to do something for the good of the heathen. The Lord has helped: his name be blessed for ever.

From a Missionary in Central Iowa.

Fanaticism.

We have had a fanatical exhibition here this winter in what is miscalled a "revival of religion." Two denominations have each manufactured one. One of them procured a traveling evangelist, who stormed away at the battery of the devil, day and night for two weeks; and then gathering some fifteen, went down to the creek, about half a mile, and on a cold day proceeded to give what the

sion." One young shawls, borne to a e to save life. The ay, and had to be at a sheep-washing. ble, the people were no promise of sal- who were immersed;" ts had existed from the present time, and church. The other evening sermon, pro- mourners' bench." ed all who "intend- leave the house. Of He next requested wished, to go to hea- and pray, and to have at once. frequent here; the the number of their

taken into the church *forthwith*. Some fifty or sixty were thus converted and admitted to the church here during the few weeks past.

These people seem to lose sight of the gross absurdity of their "mourners' bench." The idea of a "mourning" *sinner*—sinners mourning God's love to know! as if God were hard to find and difficult to appease, difficult to be persuaded to show mercy, so that they are compelled to continue long in agony, all the while eager to repent, eager to become the children of God, "mourning" to find the Savior. And they pray—"Now, Lord, *do* be propitious. Now, Lord, *do* be pleased to pardon these poor unfortunate sinners, mourning thy love to know;" thus making the sinner feel that if he is not converted, it is not his, but God's fault. Oh, most fatal mistake!

Deplorable Consequences.

Men soon weary in the vain attempt to continue this excited state of feeling, grow tired and disgusted, turn aside with false impressions as to what religion is, and having experienced none of that deep peace and unspeakable joy that Chris-

Missionary.

d Revivals.

ers has just closed

triumphantly home—yes, home—to the tired spirit's home in the bosom of Jesus.

WISCONSIN.

From Rev. A. S. Allen, recently of Dodgeville, Iowa Co.

Peril and Deliverance.

I have sometimes had cheering evidence that my labors have not been in vain in the Lord. Several incidents have occurred since my last report which, I think, have tended to increase my influence and usefulness among this people. During last spring, as I was removing my furniture, with a horse and wagon, from one part of the village to the other, my horse took fright and ran most furiously, going down a steep pitch and turning a short corner, thrusting me with tremendous force from the wagon upon the hard ground, which so stunned me, for a season, that many feared for my life. However, I soon recovered, and never before did I feel so sensible of the special interposition of Divine mercy, in saving my life, when death seemed almost inevitable. The language of my heart then was, and now is, "What shall I render to the Lord for all his benefits?" "Bless the Lord, O my soul, and all that is within me bless and praise his holy name. Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities, and healeth all thy diseases, *who redeemeth thy life from destruction, who crowneth thy life with loving-kindnesses and tender mercies.*" Such a sense of the goodness of God then filled my soul, as I scarcely ever felt before; and I determined that from henceforth I would more than ever be consecrated to him who loved me and gave himself a ransom for my soul. But to return to the narrative: My horse ran through the streets of our village until the wagon, harness, and furniture were dashed to pieces and strewed along the way. But in a few hours, by the kindness, sympathy and liberality of our citizens, it was all made up to me; and I soon perceived that some of those who formerly looked upon me with an eye of suspicion, as one who was laboring to injure their craft, had now begun to consider me as a friend, and were occasionally seen in the house of God, listening to his Word; a thing not known before.

Christian Faithfulness.

Several months since I felt impressed to prepare and preach a sermon from the text, "There is no darkness or shadow of death where the workers of iniquity may hide themselves." It was mostly addressed to young men. As it happened—or rather as God would have it—more than usual of that class were present to hear it, some of them gamblers and among the most profligate, who listened with the closest attention to the word. The next morning I received a note signed by eight or ten of them, thanking me for my faithful and instructive discourse, and asking me to accept a roll of bank bills therein contained. And what was a little curious, though not altogether uncommon, the "bow drawn at a venture" smote more than one between the joints and the harness. It appeared from their own confession, that several of these young men had, the week previous, been in a gambling, drunken spree, and had supposed that I was knowing of the fact, and had prepared my discourse accordingly. I had really known nothing of it till informed by their communication.

The Aged Infidel Believing.

Another incident of a more solemn and thrilling character has occurred within a few weeks past. A man nearly seventy years old sickened and died. He was of German descent, and came from Pennsylvania to this country among the first settlers. He was possessed of considerable wealth, a man of influence and respectability, and often intrusted with office by the people of county and town. But he was an infidel, scarcely ever seen in a place of worship, nor willing that his family should go to such a place. Hence his sons were trained up in the way of their father, rather than in the way they should go. He was a man of the most obstinate will, of strong prejudices, and bitter feeling towards his enemies. I often visited and conversed with him on the subject of his soul's salvation, and although he always treated me kindly, and was apparently friendly, he would yet turn the matter off with his infidel jests and scoffs about the church and its professed friends. He more than once said to me that he had no fear of death, and was confident that he should die with his present views and feelings. In winter I visited him when he

when he acknowledged his sins and trouble of mind, and showed him in the face. Several days been away, but made a part which related to him as he hoped to language was, "I forgive those who are recovering in a few days all left him.

Since, he was again seen. I went to see him in a more teachable manner, alarmed about his state before God. I talked with him; and of God's goodness, forbearance towards him, going on in sin and the heavenly Benefactor's heart seemed to will to bow, and his enemies to turn. His language was now of thanksgiving for what followed him all his life, and melted his hard heart. I stopped praying, and for mercy with tears. His sons

impression was made on the minds of many, which will never be forgotten.

*From Rev. J. S. Emery, Palmyra,
Jefferson Co.*

Death of Mrs. Emery.

My hand trembles and my heart aches as I take my pen to report. Our house is now a house of affliction. A week ago this morning, my beloved companion, at about six o'clock, bade adieu to earth. On Sabbath the 9th inst., she was attacked with a paralysis which affected her entire left side, and considerably affected her speech. She had prompt medical attention, which relieved her, though not until evening. From this attack she partially recovered, so far that on Sabbath evening the 23d she walked, with but little assistance, across the room. At about 4 o'clock in the morning she was again attacked with a disease which has been the bane of her entire life, spasmodic asthma. No remedy stayed its course; and death, like a mighty conqueror, closed the scene. Her age was thirty-nine years.

for me!" I dropped down upon my knees and committed her case to God. After I rose, she said: "No, none but the Great Shepherd can do me good." She addressed her youngest son, and charged him to be "a good boy and love God;" and soon gathered up her feet in death, almost without a struggle. Thus I am left to finish out the short course of probation with our five children, three daughters and two sons, without her prayers and constant counsels. May God grant that they may heed her counsels, and all be prepared to meet their mother in heaven.

ILLINOIS.

*From Rev. J. Van Antwerp, Oswego,
Kendall Co.*

Sectarianism in a Revival.

I am happy to inform you that God has graciously revived his work. Though the work has not been as general as we had hoped, yet we have great reason for thankfulness in view of God's gracious visitation. About fifteen give evidence that they have passed from death unto life. Most of these are young people, several of them members of the choir. These few mercy-drops have done much to encourage the hearts of this little flock. A new element seems to pervade the sanctuary and the praying circle. The broken accents of the young convert as he joins with us in prayer before the mercy-seat is truly refreshing. We do not feel that the work has yet ceased. There is much interest in our prayer-meetings, and great seriousness and solemnity at the public service. Much more might have been done had not Satan got an advantage. Our meetings commenced under the name of a "union meeting"—we had invited brethren of another denomination to cooperate with us. But no sooner had the interest commenced than jealousies arose. Our brethren drew off, and the Spirit was grieved. We continued our meetings only three weeks; and during a part of that time it was so excessively cold that but little could be accomplished. In looking over the interesting events that have transpired for a few weeks past, I think I can see the hatefulness of sectarianism as I never saw it before. When will that "love that thinketh no evil" so permeate the heart of Christ's little ones, that a

desire for the salvation of souls will overshadow all sinister ends? When will those who claim to be Christ's ambassadors learn and put in practice that important injunction of the Savior, "Be ye therefore wise as serpents and harmless as doves"?

I feel that we very much need your prayers, and hope we shall not be forgotten by you at the mercy-seat.

*From Rev. Enoch R. Martin, Sharon,
Whiteside Co.*

Value of Sympathy and Kindness.

We have moved up from our cabin to our new parsonage. This seemed to be an event as gratifying to our numerous friends, as it was pleasant to ourselves. God has blessed us in our afflictions. May he bless all those who have sympathized with us. I feel at times that my heart should be all gratitude. Truly, I have nothing but what I have received. There are some generous acts of friends that melt the heart of the receiver. There is one which so affects my mind that I feel constrained from a sense of duty to speak of it in particular. A few days after our parsonage was burned, a small lad met me near the church door, the son of a near neighbor, not pious, and the youth only an occasional hearer of the Gospel at our house of worship. He spoke to me as one who had come on an errand of true sympathy and goodwill. Putting his hand in his pocket, delicately and tenderly alluding to my misfortunes, he handed me a five-dollar gold piece, saying, "I worked for this last harvest; and I am glad to have it to give to you." You and the world will excuse me if the tears did come. God was sending the *children* to comfort me and administer to my wants. That same youth has been the bearer of various presents from his parents to me and family, which show that they are as benevolent as their son; and that they are disposed to do their part well.

It is no small comfort not to be opposed by those to whom we preach the Gospel—to be welcomed, and gladly welcomed, in every household in our visits. My people have faults, I know. They have virtues, too, which endear them to their pastor's heart. They always greet me so cheerfully; they are so ready to cheer me by their sympathy, that their imperfections do not discourage me.

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Wanted.

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can be induced to give any thing. They are far from being niggardly in contributing to benevolent objects, or any other when they give at all. I know that to the poor the Gospel is preached, but if we can secure the countenance and support of the men of enterprise and intelligence, we can accomplish all the more in the vineyard of our Lord.

I feel confident, that under the blessing of God, if we can be aided awhile and get a church built, we shall have a large congregation, and, ere long, a self-sustaining church. Rev. Mr. Norton and others regard this as by far the most important point in Southern Illinois. I think we shall soon have a large place here; already it is the largest village in the southern portion of the State.

Teachers Wanted.

We want at least twenty five or thirty good, pious teachers, male and female, for this county alone. They could procure situations immediately. Shall this wide, beautiful, fruitful Southern Illinois be abandoned to the errorist and infidel? Religious teachers could do much. The old teachers can not pass examination under the new law enacted by the Legis-

can be bought for prices varying from \$1.25 to \$10, in the country; and near this village, farms sell at from \$10 to \$20 an acre. Mechanics' wages are from \$1.50 to \$2.50 a day. Board is cheap. There is an abundance of work, especially for carpenters. If a person has means to reach this region, he need not fear for the want of work immediately.

From Another Missionary.

Backsliders Reclaimed.

There are two very interesting cases of backsliders reclaimed in this neighborhood. These two are both persons who took a very active part in securing my services, one year ago last spring. At that time they were both in a backslidden state. A. L. was once a member of the Congregational Church in ———, but for at least nine years had been a poor wanderer from his Lord. More than a year ago, I had conversation with him upon his condition, with a view if possible to bring him back to duty. He manifested some desire to return, but seemed to feel it a most difficult thing to do. He continued to be regular in his attendance upon meetings on the Sabbath until about a year since, when some of his relatives were laid in the grave. Then Providence seemed to lead him to reflection. About the first of December he fell from his wagon, and broke one of his legs badly. The first time that I called upon him after this misfortune, I told him, he was likely to have plenty of time for reflection on his past life. I supplied him with devotional reading from my library during the winter.

While lying helpless upon his bed for nearly three months, he did indeed "think upon his ways." After he began slowly to recover, he commenced the performance of religious duty, established family prayer, took part in prayer-meetings, and, in July last, came forward and united himself with our church by profession, and so far as I know has since that time lived an exemplary life.

C. D., the other backslider to whom I alluded, was formerly a minister of the "Christian Denomination," a revival preacher. For some years he has been very far from duty, has constantly been conscious of his wandering, and has seemed to sin wilfully. Often has he been heard to swear most profanely. About one year since, he was called upon at a family gathering of his own relatives to open the meeting with prayer, as was their custom. He was confounded, but determined at once to go forward. He remarked before offering prayer: "Friends, you know my inconsistent life, but I am determined to live differently." There seemed to be no marked change in him, however, till a few months ago. A few weeks since he remarked to me in conversation: "I feel that I have been the wickedest backslider that ever lived; but I am fully resolved to spend the rest of my days in the service of God." And his prayers and exhortations in the prayer-meeting seem to manifest his sincerity and his true devotion.

We feel that cases of this sort are evidence that the Lord has not forsaken this part of his vineyard; and we are encouraged to hope from these beginnings, that we are to see a revival of God's work.

Miscellaneous.

MINNESOTA.

THE tide of emigration has been setting strongly during the past year towards the region of the Upper Mississippi. It seems not improper, therefore, that we should briefly invite attention to the condition and the prospects of this part of our country.

Minnesota was first visited by white men in 1654. The first American settlement in the Territory was made under the auspices of the national government, by an expedition under the command of Col. Snelling,

who, in the year 1819, erected the fort bearing his name, at the mouth of St. Peter's (Minnesota) river. In 1831, the lands of the St. Croix were purchased. Until quite recently the principal settlements were made in the vicinity of that stream. In the month of September, 1849, the Territorial Government went into operation. In 1850, the American Home Missionary Society had two missionaries in Minnesota—Rev. J. C. Whitney, stationed at Stillwater, and Rev. E. D. Neill, at St. Paul. (See *Home Missionary*, June, 1850.) In September of the

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has more than doubled. We know from
a census taken the past season, in pursu-
ance of law, and from statistics gathered
from other reliable sources, that Minne-
sota this day contains fully seventy-five
thousand souls—an increase in 1855 of
forty thousand, being more than one hun-
dred and fourteen per cent.

Natural Resources.

The vast amount of rich soil not yet
occupied in our Territory; the unsur-
passed water-power for propelling ma-
chinery of every kind; the extensive
pineries for supplying lumber; the inex-
haustible copper mines of Lake Superior;
the invaluable commerce of the Missis-
sippi, Minnesota, and St. Croix rivers;
all combine in an eminent degree to in-
vite population, capital and wealth; and
it requires no excess of credulity to an-
ticipate the most wonderful progress in
the next five years.

In the river valleys of Minnesota, the soil
is mostly excellent. Wherever the trial has
been made, it has been found that corn,
wheat, oats, and potatoes can be raised,
equal in quality to any produced in any of
the States; while the abundance of the har-

of this institution. The Secretary of the Interior having authorized the selection of the lands to be made, the Regents have appointed Hon. B. B. Meeker and Hon. John Rollins, to discharge that duty, each of whom has been industriously engaged in making the selections during the past season. I am informed that twenty-four thousand acres, partly agricultural and partly pine lands, have already been chosen. I am fully satisfied, from reliable information, that these lands, when the patents are issued, will be available at from five to fifteen dollars per acre, as they are no doubt of the best quality, owing to the early period of their selection, by gentlemen eminently fitted for the duty, from long residence and intimate acquaintance with every part of the Territory. When the whole is selected, amounting to forty-six thousand and eighty acres, it is not too high an estimate to say that they will bear an average value of ten dollars per acre in less than five years, and at least five dollars per acre the day the patents are issued by the Government. At ten dollars per acre, it gives this institution an endowment of four hundred and sixty thousand eight hundred dollars.

The Right Basis.

It is worthy to be repeated here, that the first Governor and the first Legislature of this Territory took high ground in these matters—the Legislature recommending a system of education of which “morality and religion are to be regarded as the most essential elements;” a system based on the principle that “man should be educated for eternity;” and that no system of education should be regarded as complete or desirable which does not view man in the light of his relations to the universe at large, and to an immortal state of existence. (Home Mis., June, 1850.) Should the local government of this portion of our land really carry out the promise of this beginning, Minnesota will be blessed, from the first, with an educational system of the rarest excellence. We call upon the ministers, the churches, the people of Minnesota, to see to it that this promise of their morning brightens into accomplishment, as their day advances. Meanwhile, it will be the grateful task of this Society to aid them to the utmost extent of its means, in support of those institutions which lie at the foundation of every good system of instruction; for without churches, schools

would avail little for the elevation of the masses. All social progress, all permanent advance in civilization, all material success that is worthy of the name, must have a moral, a religious, a christian foundation. It is too often forgotten that a really good education is an education of the man and not of the understanding merely; and that its best and deepest influences are wrought within the depths of the soul, forming and organizing there the elements of a pure and noble character. Without this, all familiarity with the atlas, the grammar, the multiplication table, with annals, or with arts, constitutes, at best, but an outside culture, and gives no reliable pledge of either honor or usefulness.

Again, it is worthy to be remembered, that the most comprehensive principles are those which apply to man's relations with the universe and with God; that the thoughts which have broadest scope, and the profoundest reach, and the subtlest working, which do most for the ennobling of both intellect and heart, are the thoughts with which religion makes us familiar. The facts to which she invites attention are the greatest which any mind can be called to contemplate; the ideas which she imparts contain the most of discipline and of instruction; the sentiments which she imbreathes are those through which man communes with the infinite that is around him, and with the Infinite who is above all. Thus is Christianity an essential element in “education.”

It is pleasant to reflect upon the progress of a christian civilization among those wilds of the North-West, which, for ages unknown, have been the inheritance of savage animals and men. The herds of buffaloes and of Indians retire; the school-houses and the churches advance; and solitudes which have hitherto yielded only an unintelligent worship, are gladdened with hymns of christian praise, and become the busy habitation of a people that know God. Desolate lands shall learn to bloom beneath hands of industry; and happy voices of children shall be heard upon the broad plains, among the echoing forests, and around the empty lairs of wild beasts. The little paths across the prairies shall lead to school-houses, or to farm-houses, to cool springs and lakes where domesticated cattle go to quench their thirst, or to temples where neighbors assemble to pay their vows to God. Iron roads shall bind the remotest towns

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 l, and the air shall be
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 of human presence. So, that portion also of
 our planet shall bear its appropriate fruit, a
 harvest of intelligent happiness and of lum-
 ble devotion, to the praise of him who hath
 made all things for himself. Happy are
 they, to whom it is given to sow the good
 seed which shall have such a ripening!

*Executive Committee of the American Home Missionary Society,
 in March, 1856.*

Session last year.

go to Iowa.
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 Idge, Waveland, and Par-

Mill Grove, O.
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Rev. Elkanah Whitney, New Baltimore and Ches-
 terfield, Mich.

Rev. D. B. Campbell, Byron and Deerfield, Mich.

Rev. Preston Taylor, Cooper, Mich.

Rev. I. C. Crane, Raisinville and Dundee, Mich.

Rev. E. P. Noel, Troy and vicinity, Mo.

Rev. J. V. Barks, Warsaw and vicinity, Mo.

Rev. Timothy Morgan, Clear Creek, Mo.

Rev. G. S. Woodward, Parkville, Mo.

Rev. Nahum Gould, Northville, Ill.

Rev. J. N. Powell, Winslow, Waddam's Grove, and
 McConnellsville, Ill.

Rev. Calvin Gray, Mount Carroll and vicinity, Ill.

Rev. T. Lippincott, Chandler'sville, Ill.

Rev. W. H. Rogers, Salem, Ind.

Rev. Isaac Winans, Mecca and Bazetta, O.

Rev. I. D. Cornwell, Hancock, N. Y.

Rev. John Gibbs, Bellport, N. Y.

Rev. D. D. T. McLaughlin, Somers, N. Y.

Rev. Felix Kytte, Lumberland, N. Y.

<i>Mercer Street Presb. Ch., Mrs. B. De Forest, \$15; Mon. Con. Coll., by R. Lockwood, \$68.59,</i>	88 59
<i>Tabernacle Cong. Ch., Rev. J. P. Thompson,</i>	10 00
<i>Union Cong. Ch., by Rev. W. H. Smith,</i>	7 00
<i>University Place Presb. Ch., W. M. Halsted,</i>	100 00
<i>Sidney Plains, N.Y., Sab. Sch. Miss. Asso., by C. G. Rogers,</i>	12 00
<i>Southold, Presb. Ch., a Member,</i>	10 00
<i>Stamford, Presb. Ch., by Rev. W. Mayo,</i>	9 24
<i>Troy, on account of legacy of S. W. Dana, by R. D. Stillman,</i>	60 00
<i>Western Agency, \$4,463 65</i>	
<i>Do., by W. T. Scott,</i>	1,019 00
<i>Westernville, a Lady,</i>	20 00
<i>West Sand Lake, Mrs. Cornelia C. Laffer,</i>	1 00

PENNSYLVANIA—

Philadelphia Home Missionary Society, \$9,017 08

VIRGINIA—

Winchester, Presbytery, by Rev. H. R. Smith, 25 00

OHIO—

Marietta Agency, \$527 60
Newburg, Miss Marcia Colton, 1 00
Russia, Alexander Gaston, 2 00
Western Reserve Agency, \$2,341 15

INDIANA—

Boonville and Ohio Township, Cong. Cha., by Rev. Walter Mitchell, 25 00
Fort Wayne, Second Presb. Ch., by Rev. E. Curtis, 30 00

ILLINOIS—

Alton Presbytery, \$400 00
Illinois Presbytery, \$228 00
Received by Rev. Aratus Kent,
Belvidere Presb. Ch., \$63.50
Galena, Rev. Aratus Kent, 111.31
Rockford, Cong. Ch. Coll., \$26.50;
T. D. Robertson, to const. Mrs. Elizabeth A. Robertson a L. M., \$30, 56.50 286 21
Belleville, Ger. Evan. Ch., by Rev. W. Homier, 7 50
Carbondale and Constantia, Presb. Ch., by Rev. Josiah Wood, 12 00
Chandlerville, Cong. Ch., by Rev. T. Lipincott, 80 00
Chicago, Third Presb. Ch., by N. Norton, 40 00
Mendon, Cong. Ch., by L. A. Wood, 32 85
Mission Point, Evan. Luth. Ch., by Rev. O. Andrewson, 8 00
Morris, First Cong. Ch., by Rev. E. B. Turner, to const. Hiram C. Gould a L. M., 80 00
Pleasant Prairie and Long Point Presb. Cha., by Rev. J. Wilson, 22 50

MICHIGAN—

Blissfield, First and Second Presb. Cha., by Rev. S. R. Bissell, 15 67
Boston and Lowell, Cong. Cha., by Rev. S. Hemenway, 6 11
Brady, Cong. Ch., by Rev. W. H. Osborn, 10 07
Burr Oak, Coll., by Rev. W. Fuller, 2 18
Goodrich, Cong. Ch., by Rev. H. Bates, 7 20
Hartford and Lawrence, Cong. Cha., by A. Rowe, 9 50
Owasco and New Haven, Cong. Cha., by Rev. O. R. Goodale, 14 25
Sturgis, Presb. Ch., by Rev. W. Fuller, Mon. Con. Coll., \$12.73; Mrs. B. M. Knox, \$1; W. H. Fuller, \$2.50, 16 23

MISSOURI—

Salem, Presb. Ch., by Rev. W. H. Smith, 5 50

WISCONSIN—

Berlin and Pine Run, Welsh Cong. Cha., by Rev. R. Williams, 8 50
Brookfield, First Cong. Ch., by Rev. Anson Clark, 11 00

Busa Vista, Presb. Ch., by Rev. W. J. Smith, 10 19
Fulton, Cong. Ch., by Rev. Robt. Sewell, 8 00
Genesee, Cong. Ch., by Rev. S. D. Peet, 20 00
La Fayette, Cong. Ch., by Rev. J. D. Stevens, 15 00
Milton, Cong. Ch., by Rev. A. Warren, 5 20
Milwaukee, Plymouth Cong. Ch., by Rev. D. Clary, 171 92
Welsh Ch., by Rev. Robert Williams, 14 40
Springvale, Cong. Ch., by Rev. Dana Lamb, 20 00

IOWA—

Anamosa, Cong. Ch., by Rev. S. P. La Dow, 8 00
Davenport, Cong. Ch., Mon. Con. Coll., by Rev. J. A. Reed, 3 60
Freeport, Cong. Ch., Miss Emily J. Haselton, by Rev. W. A. Keith, 5 00
Inland, Cong. Ch., by Rev. J. R. Upton, 7 00
Le Clair and Le Clair Center, Cong. Cha., by Rev. J. T. Marsh, 2 33
Maquoketa, "a friend from M.," \$5; Cong. Ch., \$3.10, by Rev. J. W. Windsor, 8 10
Muscatine, Ger. Evan. Ch., by Rev. C. F. Vietz, 4 00
Tipton, First Cong. Ch., by Rev. M. K. Cross, 22 00

OREGON—

Dallas, Rev. H. Lyman, 5 00
Oregon City, Cong. Ch., Mon. Con. Coll., by Rev. G. H. Atkinson, 19 00
Home Missionary, 291 43

\$65,180 49

Donations of Clothing, etc.

Morris, Ill., First Cong. Ch. Ladies, by Rev. E. B. Turner, a box, 100 00

Receipts of the Central Agency at Utica, N. Y., from Nov. 1, 1855, to March 1, 1856, J. E. WAXNER, Treasurer.

Adams, Presb. Ch., 23 63
Augusta, Cong. Ch., for Missionar. in Kansas, 121 00
Cape Vincent, Presb. Ch., 5 00
Carlisle, Presb. Ch., 87 00
Cherry Valley, Presb. Ch., 91 86
Chippewa Street Cong. Ch., by Rev. Samuel Young, 25 00
Columbus, Cong. Ch., by Rev. W. B. Tompkins, 25 00
De Ruyter, Cong. Ch., by Rev. A. Traver, 63
East Guilford, Cong. Ch., by Rev. E. Cope, 8 85
East Stockholm, by Martin Smith, 9 00
Eaton, Cong. Ch., Mon. Con. Coll., 21 00
Glenn's Falls, Presb. Ch., 50 00
Gouverneur, by Miss Nancy Wright, 1 00
Green, Cong. Ch., 16 85
La Fayette, Cong. Ch., 21 99
Lisle, Cong. Ch., by Rev. A. G. Orton, D.D., 19 50
Lowville, Presb. Ch., 80 00

Massena, First Cong. Ch., by Rev. M. K. Cushman, 18 10
Second Cong. Ch., by do, 10 16
Mexico, Presb. Ch., 7 63
Mexicoville, Cong. Ch., 23 00
Middlefield Center, Presb. Ch., 57 00
Middle Granville, Presb. Ch., bal., 4 00
Moreau, Presb. Ch., 16 30
Nelson Flats, Welsh Cong. Ch., by Rev. John Lloyd, 4 00
New Hartford, Presb. Ch., 66 67
Nineveh, Presb. Ch., 40 00
Onondaga, Presb. Ch., by Rev. J. H. Prentiss, 7 65
Pitcairn, Presb. Ch., by Rev. R. S. Armstrong, 5 00
Oswego, Second Presb. Ch., 26 88
Potsdam, by John Golding, 8 00
Rome, Presb. Ch., 110 00
Russia, Presb. Ch., by Rev. R. Pratt, 15 60
Rutland, Cong. Ch., 15 39
St. Lawrence Co., Miss. Asso., by Rev. P. C. Pettibone, Treas., 124 90
Schaghticoke, Presb. Ch., 45 00
Smyrna, Cong. Ch., 14 24
Springfield, Presb. Ch., bal., 9 23

THE HOME MISSIONARY.

May, 1856.

Rev. L. Johnson,	25 00
Rev. C. H. Force,	5 00
	181 98
Payments,	66 34
	20 00
	44 11

\$1,457 53

received by the Central
ny.

Ladies, by Mrs.	30 00
Baney. Sew. Soc.,	
box,	27 56
c., two boxes,	106 61
a box,	79 00
Polly Dean,	10 00
Ladies, a box,	47 47

usetta Home Missionary
556. BENJAMIN PERKINS,

Cong. Soc.,	30 00
I. M. S., L. Church,	

inst. Moses Strong	
	30 00
	170 00

\$10	200 00
	20 00
	1,500 00
	679 24
	748 00
	198 25

Soc.,	10 00
Soc.,	21 00
Soc.,	106 50

as's Soc., to const.	
s. S. A. Norcross,	
Mrs. A. P. Pro-	

Hotchkiss & Truman H. Judson L. M.F.,	
by Rev. J. Churchill,	60 00
	\$681 92

Receipts of the Philadelphia Home Missionary
Society from Dec. 1, 1855, to March 1, 1856.
HENRY PERKINS, Treasurer.

NEW JERSEY—

Bloomfield, a friend, \$20; do., \$20,	40 00
Presb. Ch., by J. H. Oaks, Jr.,	218 00
Bridgeton, by F. G. Brewster,	25 00
Cedarville, Presb. Ch.,	51 00
Craneville, Presb. Ch.,	18 29
Longhill, by A. McGowan,	5 00

Newark.

First Presb. Ch., by A. Woodruff, Coll.	
\$185. 31; Mon. Con. Coll., \$50.; W. E.	
Baldwin, \$50; Ladies' Miss. Soc., by	
Miss Carter, \$80,	365 31
Second Presb. Ch., by Rev. J. F. Smith,	
D.D.,	190 67

Orange.

First Presb. Ch., by Smith Williams,	64 75
Second Presb. Ch., by M. O. Halsted,	119 54
Paterson, Second Presb. Ch., by Rev. R.	
M. Landis,	55 50

PENNSYLVANIA—

Athens, Cong. Ch., by G. A. Perkins,	12 50
Bradford, Cong. Ch., by Rev. S. Porter,	12 30
Catasauqua, by Rev. C. Earle,	7 00
Farmington, Presb. Ch., by H. E. Wood-	
cock,	23 00
Harrisburgh, Presb. Ch., Mon. Con. Coll., by	
J. W. Weir,	22 50
Hawley East, Presb. Ch., by E. W. Stod-	
dard,	14 00
Honesdale, Presb. Ch., by S. D. Ward,	290 75
Le Raysville, Cong. Ch.,	12 50
Meadville, Presb. Ch., by Rev. R. Craighead,	15 00
Montross, Presb. Ch., by D. Williams,	20 75

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXIX.

JUNE, 1856.

No. 2.

Thirtieth Anniversary.

The AMERICAN HOME MISSIONARY SOCIETY held its Thirtieth Anniversary in the Broadway Tabernacle, New York, on Wednesday evening, May 7th, 1856.

Hon. WILLIAM JESSUP, LL. D., one of the Vice-Presidents, occupied the chair, and the exercises were opened with prayer by Rev. JOEL HAWES, D. D., of Hartford, Ct.

The Treasurer's Report was read by Mr. WILLIAM C. GILMAN, Recording Secretary.

An Abstract of the Annual Report of the Executive Committee was presented by Rev. MILTON BADGER, D. D., one of the Secretaries.

On motion of Rev. BENJAMIN TAPPAN, D. D., of Augusta, Maine, seconded by Rev. ISAAC R. WORCESTER, of West Newton, Mass.,

Resolved, That the Reports now presented be adopted, and published under the direction of the Executive Committee.

On motion of Rev. FREDERICK G. CLARK, of New York, seconded by Rev. BENJAMIN LABAREE, D. D., President of Middlebury College, Vt.,

Resolved, That the principle of personal responsibility to Christ, as pervading all departments of the work, is our main reliance for the successful prosecution of Home Missions.

On motion of Rev. HORACE JAMES, of Worcester, Mass., seconded by Rev. HENRY N. DAY, Professor in Western Reserve College, Hudson, Ohio,

Resolved, That the work of Home Missions, being substantially the work of the Gospel, furnishes a basis upon which the stateliest conservatism and the most thorough reform may coöperate in the unity of the Spirit and the bond of peace.

On motion of Rev. LYMAN WHITING, of Portsmouth, N. H., seconded by Rev. ASASALOM PETERS, D. D., of New York,

Resolved, That the Home, which it is the care of this Society to supply with the G

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H. NASH, the voices
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DENT,

q., of Geneva, N. Y.

SIDENTS

Samuel S. Schmucker, D. D., Theol. Sem.
Gettysburg, Pa.

Thomas H. Skinner, D. D., Theol. Sem., New
York.

Richard S. Storrs, D. D., Braintree, Mass.

Hon. Lewis Strong, Northampton, Mass.

Benjamin Tappan, D. D., Augusta, Me.

Nathaniel W. Taylor, D. D., Theol. Sem.
New Haven, Ct.

Rev. John Thomson, Crawfordsville, Ind.

Mark Tucker, D. D., Wethersfield, Ct.

Bennett Tyler, D. D., Theol. Inst., East
Windsor, Ct.

S. V. S. Wilder, Esq., Elizabethtown, N. J.

Charles Walker, D. D., Pittsford, Vt.

Charles White, D. D., President of Wabash
College, Ind.

Hon. Thomas S. Williams, LL. D., Hartford,
Ct.

William Wisner, D. D., Ithaca, N. Y.

DIRECTORS,

William Adams, D. D., New York.

William Allen, D. D., Northampton, Mass.

Leonard Bacon, D. D., New Haven, Ct.

Zedekiah S. Barstow, D. D., Keene, N. H.

Alvan Bond, D. D., Norwich, Ct.

Edward Beecher, D. D., Galesburgh, Ill.

Rev. Constantine Blodgett, Pawtucket, R. I.

Horatio N. Brinsmade, D. D., Beloit, Wis.

Rev. William Carter, Pittsfield, Ill.

David H. Riddle, D. D., Pittsburgh, Pa.
 Henry A. Rowland, D. D., Newark, N. J.
 Henry Smith, D. D., Lane Sem., Cincinnati,
 Ohio.
 Miles P. Squier, D. D., Beloit College, Wis.
 Richard S. Storrs, Jun., D. D., Brooklyn,
 N. Y.
 Julian M. Sturtevant, D. D., President of
 Illinois College.
 Jeremiah Sullivan, Esq., Madison, Ind.
 John Tappan, Esq., Boston, Mass.
 Rev. Asa Turner, Denmark, Iowa.
 Ambrose White, Esq., Philadelphia, Pa.

TREASURER,

Mr. Christopher R. Robert.

AUDITOR,

Mr. Caleb O. Halsted.

SECRETARIES FOR CORRESPOND- ENCE,

Milton Badger, D.D.
 Rev. David B. Coe.
 Rev. Daniel P. Noyes.

RECORDING SECRETARY,

Mr. William C. Gilman.

MEETING OF THE BOARD.

The Board of Directors met on Thursday,
 May 8th, at the Society's Rooms, Bible
 House, Astor Place, and appointed the fol-
 lowing gentlemen members of the

EXECUTIVE COMMITTEE.

Mr. Abijah Fisher.
 William Patton, D. D.
 Charles Butler, Esq.
 Dr. Alfred C. Post.
 Edwin F. Hatfield, D. D.
 Mr. Simeon B. Chittenden.
 Asa D. Smith, D. D.
 Richard S. Storrs, Jr., D. D.
 Rev. Joseph P. Thompson.

Members Ex-Officio.

Mr. Christopher R. Robert, *Treasurer*.
 Milton Badger, D. D., } *Secretaries for*
 Rev. David B. Coe, } *Correspondence.*
 Rev. Daniel P. Noyes, }
 Mr. William C. Gilman, *Recording Secretary*.

ASSISTANT TREASURER.

Mr. Hezekiah W. Ripley.

THIRTIETH REPORT.

[We give our readers, in this number, the substance of the Report of the Society for the year just ended—a report which looks back upon thirty years of toil and prayer, in behalf of our beloved country. The changes which this review embraces are great. We behold the progress of a youthful and mighty nation, as it covers immense tracts of fertile land with a busy and eager population, filling the green wilderness with homes, and raising, amid breathing forests, and the solitudes of the prairie, its warehouses of trade, and places of prayer; while gathering multitudes concentrate into cities which bid fair to become as old as Memphis and Palmyra are now; and learning is establishing its seats, to be to future generations more than the Academy was to Greece, and all that the universities of the old world are to her most cultivated nations; and religion has been busy laying the foundations for coming ages, of material, intellectual, and spiritual progress, and pleading with thousands of souls, the unspeakable love of God, and the preciousness of the redemption which is in Christ Jesus. The contemplation of the scenes which have attended the past progress of this Society, and which surround its pathway now, as the greater future dimly opens before it, fills the appreciative mind with solemn and eager yearnings. Out of this visible present

developed; and we look to the past for indications concerning the future. We commend, therefore, the pages which follow, to the deliberation of all those who are interested, either in our country's progress or in the kingdom of Christ on earth.]

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e our last Report
the Vice Presidents
ROBERT H. BISHOP,
AS A. MERRILL, D.D.
: life. By their wise
licity of spirit, their
and their faith in

the churches, etc., are exhibited in a General Table in the full Report.]

SUMMARY OF RESULTS.

The number of ministers of the Gospel in the service of the Society the last year, whose names are found in the General Table, together with those engaged in superintending the work, and who are mentioned in connection with the respective Auxiliaries and Agencies, is 986.

Of these, 799 were in commission at the date of the last Report, and 187 have been since appointed.

They have been distributed in twenty-four different States and Territories, as follows: in Maine, 97; New Hampshire, 43; Vermont, 43; Massachusetts, 42; Rhode Island, 7; Connecticut, 44; New York, 187; New Jersey, 13; Pennsyl-

The number of *Sabbath school scholars* connected with the missionary churches and stations is not far from 60,000,

The *contributions to benevolent objects* reported by 578 missionaries, amount to \$24,580.80.

Fifty missionaries make mention in their reports of *revivals* of religion in the congregations to which they have ministered; in connection with some of which there have been 30, 40, and 50 hopeful conversions. The whole number of hopeful conversions, reported by 352 missionaries, is 2,005.

The *additions to the churches*, as nearly as can be ascertained, have been 5,602—viz., 2,625 on profession of their faith, and 2,977 by letters from other churches.

Fifty six churches have been *organized*, in connection with the labors of the missionaries, during the year; and *fifty* have attained to such a degree of strength and prosperity as to need no longer the fostering care of the Society. *Forty eight houses of worship* have been completed; *thirty repaired or improved*, and *fifty six* are in *process of erection*. *Fifteen* churches are reported, as having provided their ministers with comfortable parsonages; and *ninety young men*, connected with the missionary churches, as in different stages of preparation for the gospel ministry.

THE TREASURY.

RESOURCES.—The balance in the Treasury, April 1, 1855, was \$16,804.81. The receipts for the next twelve months, have been \$193,548.37; making the resources of the year \$210,353.18.

LIABILITIES.—There was due to missionaries at the close of the last year, \$12,488.74. There has since become due \$183,673.94; making the total of liabilities \$196,162.68.

PAYMENTS.—Of this sum, \$186,611.02 have been *paid*; leaving \$9,551.66 still due to missionaries for labor performed. Towards canceling these claims, and redeeming additional pledges on commissions daily becoming due—amounting in all to \$78,127.67—there is a *balance* in the Treasury of \$23,742.16; the greater part of it received in payment of legacies near the close of the year.

The receipts exceed those of the preceding year, by \$18,411.68; and those of any

former year, by \$2,389.80. The amount received in payment of legacies, is \$41,225.01; which is greater than the amount from the same source last year, by \$12,418.94; leaving \$992.74, as the portion of increase for the year, from the regular contributions of the churches. The number of missionaries is less by forty six, and the years of labor by forty, than in the preceding year; while the additions to the churches are but thirty two less; and the number of churches which have become self-supporting—fifty in all—is greater by ten than that last reported. The diminution in the number of missionaries is not equal, by eighteen, to the number whose support has this year been assumed by their people, added to the number who have been removed by death. Many changes have been occasioned by other causes, such as the failure of health, age, infirmities, or engaging temporarily in some other sphere of usefulness. To supply the vacancies which have thus been made, and to occupy the new fields which have been opened, 187 commissions have been issued to men, who were not in the service of the Society at the date of the last Report—a number just equal to that added the preceding year—and yet the supply has been inadequate to the demand. It gives some relief to find the deficiency, on the missionary list, chiefly in those States where aid has long been rendered, and where the churches are becoming more and more able to sustain themselves, such as New York, Ohio, and Illinois; while in Iowa, Minnesota, and Oregon, the number of laborers has been increased by seventeen. The experience of the Committee, however, makes it more and more painfully manifest that the number of men annually entering the ministry is not sufficient for the necessities of the churches—scarcely enough to enable them to maintain their present positions, to say nothing of the supply of the whole country and the conquest of the globe. And from this cause, more than from all others, have we reason to apprehend the most serious embarrassment to our missionary operations in the future, unless the Spirit of God be poured upon our churches and upon the families which compose them, upon our schools and colleges and seminaries of sacred science; and our young men, of talent and education and piety, are everywhere constrained to say, "Woe is me, if I preach not the Gospel!"

With a diminished number of missionaries, there has been an increased ex-

3.68, showing that in this year also, and more than any year before, the standard of missionary work has been done by correspondence with those who are the laborers of the mission. Their resources, as well as the efforts of the Society, to effect an oblation and so vital to the people, as well as the appropriations from the Society. The progress made in securing to the Society adequate support, a measure so important in the circumstances then placed—though it is by no means in the average cost of a year of the Society, has, in the year now closed, been thirty four per cent; forty five per cent; and, sixty one per cent. The primary churches shall be able to support the Society according to their ability, and the laborers of the mission, after their own pastors.

the requisite funds, we hope to see the time ere long, when it shall be conceded by all men, that "*the laborer is worthy of his hire*," and that it is meet that "*they who preach the Gospel shall live of the Gospel*."

GENERAL COMPARATIVE RESULTS.

The following Table gives a comparative view of the amount of receipts, expenditures, number of missionaries, new appointments, congregations and missionary districts, years of labor performed, additions to the churches, and pupils in Sabbath schools, for each year since the organization of the Society.

It also exhibits, in the tenth column, the average expenditure, each year, for a year of missionary labor, obtained by dividing the sum total of the expenditures for the year by the number of years of labor performed. And in the eleventh column, by dividing the sum total of the expenditures of each year by the number of missionaries employed, is shown what the average to a missionary would be, if the expenditures were equally apportioned.

Remarks.—1. From the foregoing Table it will be seen, that in the last fifteen years, the receipts have more than doubled.

2. The total receipts, for the thirty years, is \$3,102,048.77.

3. The total of years of labor, is 17,296. These years are reckoned in each report, by adding together the months of labor which the missionaries have actually performed.

4. The whole number of additions to the churches is 137,941.

5. The average expenditure for a year of missionary labor includes the entire cost to the Society of obtaining the missionary, defraying his expenses to his field, and sustaining him on it, as well as all the expenses of conducting the Institution. The increased average of recent years has been occasioned by the greater number of those who have held full commissions, and the expensiveness of more

distant missions—particularly of those on the Pacific coast—and the larger appropriations that have become necessary, as the expenses of living have increased, to secure to the missionary a comfortable support.

6. The difference between the annual average expenditure to a missionary and the average for a year's labor, is occasioned by the fact that a missionary is named and counted in a Report, though in some cases he may have labored but a fraction of the year.

7. The fifth column—that of new appointments—shows how many have to be called in each year, to supply the places of those whose support is assumed by the people, the vacancies occasioned by death, sickness, removals and other changes, and to make the increase, if there be any, over the number of the preceding year.

DISTRIBUTION OF MISSIONARIES, No. 1.

THE following Table gives the number of missionaries employed each year of the Society's operations, in the geographical divisions of *Eastern, Middle, Southern and Western States*; and also in Canada.

SOCIETY'S YEAR.	New England States.	Middle States.	Southern States.	Western States & Territories.	Canada.	Total.
1—1826-27	1	129	5	33	1	169
2—1827-28	5	130	9	56		201
3—1828-29	72	127	23	80	2	304
4—1829-30	107	147	13	122	3	392
5—1830-31	144	160	12	145	2	463
6—1831-32	163	169	10	166	1	509
7—1832-33	239	170	9	185	3	606
8—1833-34	287	201	13	169	6	676
9—1834-35	289	216	18	187	9	719
10—1835-36	319	219	11	191	15	755
11—1836-37	331	227	11	195	22	810*
12—1837-38	288	198	8	166	24	684
13—1838-39	284	198	9	160	14	665
14—1839-40	290	205	6	167	12	680
15—1840-41	292	215	5	169	9	690
16—1841-42	305	249	5	222	10	791
17—1842-43	288	253	7	291	9	848
18—1843-44	268	257	10	365	7	907
19—1844-45	285	249	6	397	6	943
20—1845-46	274	271	9	417		971
21—1846-47	275	254	10	433		972
22—1847-48	295	237	18	456		1,006
23—1848-49	302	239	15	463		1,019
24—1849-50	301	228	15	488		1,032
25—1850-51	311	224	15	515		1,065
26—1851-52	305	213	14	533		1,065
27—1852-53	313	215	12	547		1,087
28—1853-54	292	214	11	530		1,047
29—1854-55	278	207	10	537		1,032
30—1855-56	276	198	8	504		986

* Of these, 34 labored in France and Switzerland, under the direction of the Evangelical Society, Paris and Geneva.

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and Switzerland.

PRINCIPAL AUXILIARIES, AGENCIES AND MISSIONARY FIELDS.

Maine Missionary Society.

WILLIAM T. DWIGHT, D.D., President;
JOHN HOW, Esq., Treasurer; BENJAMIN
TAPPAN, D.D., Secretary. Office at Portland.

THE receipts of this Society during the year ending March 1st, were \$15,939.57, exceeding those of the preceding year by \$4,291.09. The expenditures within the State were \$12,223.06; and \$500 were forwarded from its Treasury to that of the Parent Society. There were also received into the Treasury of the National Society, from congregations and individuals in the State, \$511.82; making the total from the State, \$16,451.39; and the amount expended beyond its bounds, \$1,011.82.

The number of missionaries the Society has had in its service, is 97. They have ministered to 95 churches, and in 30 towns and plantations where no churches have yet been gathered. The congregations thus aided are gaining strength; some of them have been visited with the special influences of the Spirit, and many of them bear testimony to the prosperity of their Sabbath schools, and the good effects of the Temperance reform.

In the increasing ability of the Society to aid in planting the institutions of the Gospel on our western frontiers, the Trustees especially rejoice. "Our Home Missionary work," they say, "may well be regarded as embracing the whole land. In what part of it are not the sons and daughters of Maine to be found? The portion of its annual receipts which this Society shall deposit in the Treasury in New York, for the benefit of the mighty West, will go to the support of missionaries from Maine, in preaching the Gospel to hearers from Maine. In the Territory of Kansas, there are emigrants from Maine, of sturdy frames and bold hearts, ready to do their part, at the ballot-box and elsewhere, whatever dangers may threaten or enemies assail, on the side of order, law, and liberty; and we would esteem it a privilege, there to aid the good missionaries already sent, and others who are yet to be commissioned, in proclaiming, amidst the din of political and national excitement, the unsearchable riches of Christ."

New Hampshire Missionary Society.

NATHANIEL BOUTON, D.D., President;
BENJAMIN P. STONE, D.D., Secretary and
Treasurer. Office at Concord.

The receipts of the year ending March 1st, were \$7,083.57. Of this amount, \$5,805.02 were expended within the State; and \$1,256.02 were forwarded, by direction of the donors, to the Parent Society. There were also paid directly into the Treasury of the Parent Society, from congregations and individuals in the State, \$344.85; making the total of contributions to this cause, \$7,428.42, and the amount expended beyond the limits of the State, in furtherance of the objects of the National Society, \$1,600.87.

Forty three missionaries have been in commission during the year, and the aggregate of labor performed is thirty four years. The number of members connected with forty six churches aided is 2,114, and the number of pupils in their Sabbath schools is 3,324. Thirty two missionary churches have, within the last twenty years, become self-sustaining.

"With regard to the general aspect of our field," says the Secretary in his Report, "it has still its lights and shades to encourage and dishearten the friends of Home Missions; but the former, we believe, are more prominent than the latter; while the latter furnish no solid arguments for shutting up our bowels of compassion, and for ceasing to remember the poor. Though emigration and deaths are exhausting the little strength of some of our churches, and though the progress of others is made a seeming impossibility, from want of materials or from sectarian hostility, yet it is apparent that that form of sound morals and church order which were dear to our fathers, is yearly gaining a wider respect and influence throughout all the rural districts of New Hampshire. The results of our missionary labors in this State, for the last twenty years, though not such as to prove that the Millennium has come, are yet sufficiently encouraging to fill our hearts with faith and hope for the future. We rejoice in the evidence that the great body of the tried friends of the cause are still determined to hold on in their friendship and liberality, looking forward to the next generation, perhaps, for the gathering of the harvest for which they have been so long sowing the seed."

THE HOME MISSIONARY

Missionary Society.

HANKS, President; C. Treasurer; Rev. JOHN F. at Montpelier.

Society for the year \$4,309.01. There into the Treasury of during its financial ions and individuals 5; making the total \$4,706.06. The ex- ar were \$4,853.25. ssionaries employed have been installed urches have taken list of beneficiaries d the whole number y the Society with- ars, which are now tions of the Gospel two. Many more this position of in- not been for the upon them by emi-

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Massachusetts Home Missionary Society

R. S. STORRS, D.D., President; BENJAMIN PERKINS, Esq., Treasurer; JOSEPH S. CLARK, D.D., Secretary. Office in Boston.

The receipts of this Society during the year ending March 1st, were \$38,223.84. Of this amount there were expended with- in the State, \$5,956; and \$31,000 were forwarded to the Treasury of the Parent Society. There were received, in addition, by the American Home Missionary Society, during its financial year—in payment of legacies, \$9,809.47; from the Hampshire Missionary Society, \$1,950; from congregations and individuals, \$7,499.76—in all, \$19,259.23; making the total for the cause in Massachusetts, \$57,483.07, and the amount put at the disposal of the National Society, \$50,259.23. The total of receipts exceeds those of any preceding year, by \$11,185.06; and the amount forwarded to the Treasury of the Parent Society for its general purposes that of any other year, by \$9,486.48.

The number of missionaries in the service of the Society is 42. The churches

ments on the distant shores of the Pacific. Look at those vast interior solitudes, fifty times as large as Massachusetts, in geographical extent, suddenly resounding with the tread of coming multitudes, rushing forward with intense interest, as if to another battle of Waterloo, unquestionably at hand, and to be decided by the moral forces that are brought into the field within a very short time. In these pressing circumstances, with these exciting prospects before us, who can think of a retrogressive movement without pain? Who can be willing that a year should come to a close without recording some marked progress, when, in answer to every prayer put up to Heaven, there comes back the response of God to Moses, with ever deepening emphasis: 'Wherefore criest thou unto me? Speak to the children of Israel *that they go forward.*'"

Rhode Island Home Missionary Society.

THOMAS SHEPARD, D.D., President; GILBERT RICHMOND, Esq., Providence, Treasurer; Rev. CONSTANTINE BLODGETT, Pawtucket, Secretary.

The receipts of this Society for the year ending March 1st, were \$1,484.74. Add to this \$178.09, paid directly to the Parent Society, and we have \$1,662.81 as the total of Home Missionary collections in this State. The expenditures of the Society were \$1,475.

Seven missionaries have been in commission during the year, prosecuting their labors at important points with fidelity and success. The churches at Tiverton and Slatersville, formerly aided, are now self-sustaining, and the latter, particularly, is an efficient and liberal church.

"The fluctuating character of our manufacturing villages," says the Secretary of the Society, "holds the churches, year after year, at a point, in numbers and pecuniary ability, short of self-support. And this it must do for years to come, rendering our enterprise preëminently one of faith and patience, and requiring large appropriations of missionary aid. We have, however, the satisfaction of doing something to evangelize in a degree this floating mass of operatives, meeting it now in this location, and then in another, and then in another, with the Gospel of salvation, and elevating the character and condition of *all*, and, by the grace of God, saving *some*. The tide of general improve-

ment is yet rising in the communities which enjoy the labors of our missionaries. And the progress in all good is owing to their labors, far more than the people themselves suppose. Our older and self-sustaining churches are reaching, by degrees, the true idea of the Home Missionary work, in its bearings upon temporal and eternal interests, and are rising accordingly to a more liberal and cheerful outlay for the support of feeble churches."

Connecticut Missionary Society.

REV. HORACE HOOKER, Secretary; E. W. PARSONS, Treasurer. Office at Hartford.

The receipts of this Auxiliary for the year ending March 1st, were \$8,181.88. Of this amount, \$4,206.88 were expended within the State, and \$3,000 have been forwarded to the Parent Society. There were also received from this State, by the American Home Missionary Society, during its financial year—in payment of legacies, \$8,186.55; from congregations and individuals, \$12,828.94—in all, \$20,964.89; making the total from Connecticut \$29,096.27, exceeding by a small amount the receipts of the preceding year, and furnishing \$23,964.89 to be expended through the National Institution on the Western field.

The number of missionaries employed is forty four. Five churches have, during the year, reached the point of independence which enables them to dispense with further aid. And since the connection of this Auxiliary with the Parent Society in 1830, a period of twenty six years, forty churches which have participated in its bounty have become self-supporting; more than one third of them are in manufacturing villages.

The Secretary of the Society, in referring to the work which has been accomplished in the land the last thirty years, says: "The deep and increasing interest in the Home Missionary enterprise through a whole generation, the liberal supply of means furnished for its execution, and the favor extended to it both by God and man, deserve, on a review, the gratitude of every friend of the church and of our country. Nor is gratitude the only feeling which such a review is fitted to inspire. Who can fail to admire the Providence that, in advance of wants, undeveloped and unapprehended by man, devised and had in readiness an instrumentality commensurate

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Missionary Society.

"The great hindrance," says the Secretary, "to a vigorous prosecution of this work is the want of men and means. There are positions of great prospective importance that we can not occupy for want of these. To plant the institutions of the Gospel in such places, the missionary would have to be sustained almost entirely by our Society, which the present state of our funds will not warrant. Had we the men, and the means adequate to sustain them for a few years, in some fields that are yet lying waste within our bounds, we could accomplish a work that would tell with power upon the everlasting interests of future generations."

These observations come with peculiar force at the present time. For, while the receipts of this Auxiliary, in 1853, were \$9,235.53, and in 1854, \$13,245.68; in 1855 they were but \$9,146.14; and in 1856, only \$7,826.02. Thus, in the midst of growing desolations, and in the presence of opportunities of usefulness like those described above, the receipts of the Auxiliary are smaller than they have been since 1852. During the past two years the Home Missionary cause, in this field, has obviously met with serious

; which every church was represented, and which recommended that those in need of aid should combine, each with one or two of its neighbors, for the support of the stated ministrations of the ospel. Much good has already resulted from this meeting, and the adoption of this plan. A similar policy is commendable to all churches in like circumstances. The increasing deficiency of ministers to meet the ever-growing demand, and the urgent necessity of furnishing a more ample support to those who enter the sacred calling, seem to compel to this course. The various causes of benevolence which signalize our day, have no more active or decided supporters than are to be found in the missionaries of this field. In the rural districts, the Temperance cause, in its new aspects under the prohibitory law, has been very generally sustained and the law enforced, the violation of it forming the exception and not the rule; and it is from the churches that the influences proceeded which secured its observance.

"Recent events," says the Secretary, have led us to notice, with peculiar satisfaction, the ardent attachment which our churches entertain towards the American Home Missionary Society. So far as our observation has extended, they repose with entire confidence in its principles of operation, in their adaptation to effect the important objects in view, in the suitableness of the means employed to carry them out, and in the wisdom of its administration; and, as a consequence, we have received the hearty co-operation of the churches according to their ability. It is, indeed, a rare pleasure to present the cause to such churches, knowing the kindly spirit in which it will be received, and the generous response which will, almost invariably, follow. They love our Society as their monitor in doing good, and the history of its operations, within our bounds, shows that their views of the good it has effected here are not exaggerated. Since 1826, the Society has aided two hundred and sixty nine churches on this field. These churches have all enjoyed revivals of religion, most of them frequently; and while tens of thousands of souls have been brought under the invitations and warnings of the Gospel, a very considerable number have been converted to Christ. Indeed, portions of this period have been rendered remarkable by the outpourings of the Divine Spirit, and the harvests of regenerated souls. These churches have sent forth their young

men into the ministry, and have co-operated in every good work. We see no reason to doubt that all of them, with rare exceptions, would now have been abundantly able to sustain themselves, had it not been for the excessive emigration which, for the last twenty five years, has been a constant drain upon their strength. Many which had become self-supporting, have thus been reduced again to a state of dependence; and yet, *ninety two*, or more than one third of the whole number, maintain themselves without aid, and are helpers of the weak."

During the period of which we speak, the sum of \$95,290.88 has been appropriated to the churches on this ground. This has all been raised on the field itself, and large amounts in addition have been poured into our Treasury, and have been expended for the benefit of the churches in the newer settlements. We bless God for the good which the Agency has already accomplished, and look forward to its future with cheerful hope and with large expectations.

Western Agency, New York.

Rev. JOHN A. MURRAY, Secretary; W. T. SCOTT, Esq., Treasurer. Office at Geneva.

The receipts of this Agency for the year ending March 1st, were \$9,445.60, exceeding those of the year before by \$2,876.40. The expenditures were \$6,462.65. The sum of \$2,624 was remitted from its Treasury, and \$13,578.15 were contributed from its field, directly to the Treasury at New York. The contributions, increased as they have been by an installment of \$12,000 of the munificent legacy of Deacon Jabez Goodell, of Buffalo, surpass those of any previous year, amounting in the aggregate to \$23,023.75. Of this sum \$16,561.10 went for the benefit of churches beyond the bounds of the Agency.

Fifty one missionaries have been sustained on this field during the past year, and have ministered to fifty seven churches. Three new fields have been taken up, and eleven missionaries appointed who were not in commission last year. Several houses of worship have been enlarged, and several built; but less has been done than had been anticipated, on account of the failure of the crops. A few of the churches have been blessed with revivals. In one, upwards of fifty persons are reported as hopefully converted.

The population of Western New York

s in former years. All villages and rural places have seen a decrease of inhabitants. The eyes of the people are turned towards the West, and they are going to their neighbors, and to the West. One pastor of a church has been compelled, a fourth of the congregation having emigrated, to close almost one half of its services. In many cases the people are going in to occupy the land, and remove, furnishing the churches to work for their progress. Ministerial changes are unfavorable upon the churches. Some have no ministers within their borders. One has had six in seven years, twelve in thirty one, and thirteen in twenty

years, stowed upon the feeble churches, by \$154,018.04."

No one can contemplate the results of Home Missionary labor in the State of New York, without having his gratitude and his faith strengthened. He will be grateful for those two hundred churches that have risen from feebleness to strength, and for that devotedness and that munificence which have made them fountains of blessing, not alone to the communities wherein they stand, but to distant regions of our own and other lands. He will be confident that the older churches which have succeeded in their enterprise of benevolence, so as to create such allies as these, will not grow weary in their christian endeavors, and that the instrumentalities which have been thus owned of God here, will continue to be blessed, wherever applied, until no more of our American world remains to be conquered.

Western Reserve Agency, Ohio.

years," the Secretary of the organization of American Home Missions, previous to this time,

Rev. JAMES H. NEWTON, Perrysburg,
Secretary. T. P. HANDY, Esq., Cleveland,
Treasurer.

churches seem to be dying out for want of faithful, self-denying ministers to break unto them the bread of life. In all these places, where no watchmen are on the walls of Zion, errorists are busy sowing the seeds of spiritual death. Necromancy has made its appearance in a number of places, and has led astray not a few; while others, in their devotion to "reforms," have forgotten the one reformation which is alone essential. The work of "complete evangelization" is by no means complete yet, on the Western Reserve, although encouraging progress has been made, and present tendencies are, on the whole, favorable. It is a most important field of christian effort; and throws heavy responsibilities upon the churches and ministers, to whom, under God, the care of its spiritual interests has been intrusted.

Marietta Agency, Ohio.

Rev. THOMAS WICKES, Secretary. Office at Marietta.

Ten missionaries have been employed within the bounds of this Agency, during the past year, and have ministered to fourteen feeble churches.

The receipts into the Treasury of the Agency have been \$335.63; and the payments, \$527.60; the balance of expenditures on this field has been paid from the Treasury at New York.

The past year has not been marked with any unusual successes, and yet has had its encouragements. Says the Secretary: "We have here some faithful, devoted men; nor are they laboring in vain. Some waste places have been made to rejoice, and streams have burst forth in the desert. The means expended in this field have not been lost. The Gospel has won many trophies, and a multitude have been gathered here which shall adorn the Saviour's diadem. God has visited some of the churches with the special tokens of his love; and is pouring out his Spirit upon cities and towns in this region with unwonted power, so as to move the whole population."

But the whole history does not flow in this strain. South-eastern Ohio, in common with adjacent portions of that and of other States, is suffering from emigration and from immigration. In many instances churches are drained of their best strength; and often the population which comes to fill the vacancy, gives the churches more of work

than of reinforcement. No missionary church has reached the point of self-support. One did succeed for a year or two in sustaining its minister, but has since fallen back upon the Society, and is now at a low point. This state of things, however, we have reason to hope, will not continue. South-eastern Ohio is obviously destined to contain a large population. Its mineral wealth is immense; and the southern line of railroad which will be opened within a year to the Ohio river cannot fail to develop these resources to a vast extent. Its agricultural interests must also feel the impulse of this advance, and with the consequent growth of commercial prosperity and of population, it is to be hoped and expected that the churches will increase in strength and in efficiency. Still, some years must pass before these hopes can be realized. Meanwhile it is plainly our duty to be faithful in the work of to-day, keeping all things in readiness for the time of growth which, sooner or later, is sure to come, so that its new responsibilities may not take us unawares.

The Home Missionary work, like that in the foreign field, is a work of faith. We are compelled to endure the day of small things, and to wait patiently the development of God's plan, watchful for every opportunity of doing good, and cherishing undoubting confidence in a final triumph.

Western Ohio.

Rev. MARCUS HICKS, Columbus, Agent.

Thirty nine missionaries have been sustained in this portion of the State, during the past year; and the contributions reported amount to \$2,061.61.

No new features of much importance have characterized the experience of this portion of the missionary field during the past year. The high prices of all the necessities of life have pressed heavily upon many of the ministers here, as elsewhere; and in some places emigration to the richer lands of the farther west, has drained off the best strength of once promising congregations. The phases of infidelity, peculiar to the present day, have not neglected to show themselves here; and occasionally men of influence and standing, who had already begun to depart from the simplicity of the truth, have been led still farther astray by absurdities and impieties, realizing their own persons the fulfillment of

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would otherwise be formed, of the fidel-
ity and liberality of the churches of
Ohio.

Nevertheless, after making all this
allowance, the other fact still remains,
that the difference between \$57,000 and
\$6,500 is greater than the difference
between the available strength of the
supporters of this Society in Massachu-
setts and Ohio. The contrast is too
wide. Eastern churches will have reason
to admonish the churches whom they
have long so liberally, and so gladly
aided, unless these shall soon bring up
their contributions to a higher mark.
For, after making every just and chari-
table allowance for the circumstances
already alluded to, it is still not conceiv-
able that the present discrepancy between
the contributions of Ohio for Home Mis-
sions, and her real ability to give, need
continue. A State with an area of
40,000 square miles, nine tenths of
whose surface is susceptible of cultiva-
tion, and three fourths of it eminently
productive; in agricultural wealth al-
ready the third in the Union, and rank-
ing probably as the fourth in mineral

der commissions from this Society, and the sum of \$2,885.47 has been contributed to the cause of Home Missions, being an advance of more than \$1,700 upon the contributions of the previous year.

Indiana is greatly indebted to the assistance rendered through the Home Missionary Society. "It is safe to take all the Presbyterian churches of both Schools, with the Congregational churches, and say, that they were originated and sustained through its instrumentality. The exceptions, if any exist, are very few." The names of forty churches are readily recalled, embracing sixteen now connected with the Presbyterian Church, O. S., that were once dependent, but are now self-supporting. Many others would now have been independent, were it not for the effects of the schism of 1837. This division has been, and is still, most detrimental to the cause of Christ in Indiana, fruitful of feebleness and of dishonor. But for this, each one of the second and third rate towns in the State might be blessed with the invigorating influences of a strong, well compacted, and harmonious church, where now two debilitated and alienated congregations are dwindling under the blight of their rivalry. In some places, not even these relics are left; but in their contentions, both have perished. There is wisdom—for those who are willing to be taught—in these lessons of experience.

Indiana is feeling the effects of emigration as well as Ohio. Sixty persons have been known to go from a single church in one year. A successful and popular minister has recently lost twelve valuable families. The New York and New England emigration goes to regions beyond; and that which comes in from other quarters is not Presbyterian or Calvinistic. Fewer revivals are reported for the past year than for some previous years. Yet the missionaries have labored, in general, with fidelity and success. In some districts the reforms of the day encounter the grossest prejudices. The opposition to the Temperance cause, in one instance broke forth in acts of malignant violence. Elsewhere the missionary has to contend with an ignorant fanaticism, sometimes superstitious and sometimes full of unbelief; and he finds himself surrounded by men denying immortality, or insisting upon baptismal regeneration, or scoffing at all religion—claiming to have proved it by their own personal experience a deceit; or he has to mourn the deplorable backslidings of those who once professed faith in Jesus

Christ, and whose example is now quoted, not only against Christianity, but even against morality.

But while experiences like these are not uncommon in missionary life in Indiana, and elsewhere at the West, there are others of quite a different nature. A single year's labor has sometimes created a church where there was none, established a Sabbath school and prayer meetings, given a new impulse to secular schools, and a healthful stimulus to the whole mind and heart of the community; a house of worship rises to view, while the drinking shops disappear; the Sabbath day is hallowed; a new appreciation of the Gospel's truth and preciousness is imparted, and the whole moral atmosphere of the place is renovated. With facts like these to encourage us in our work within this State, we have every reason to push forward our plans with unflagging energy and unfaltering hope, confident that the time is not very far distant when "we shall witness greater things than these."

Illinois.

Rev. ARATUS KENT, Galena, Agent for Northern Illinois.

In this State, the Society has had in commission since the last Report *ninety three missionaries*; and has received into its Treasury from the same field \$4,952.52—being an advance upon the previous year of \$1,189.57. During the past year the reports from the churches have, in general, been favorable; although the number of revivals of religion has been smaller than in some previous years.

One missionary reports that, as a result, under the divine blessing, of systematic labors continued for the space of two years, "a majority of the population" within his field give hopeful evidence of having been born again. "Day schools have been established, summer and winter, the Sabbath school is in a flourishing condition; and there are but two or three irreligious families, in which the voice of prayer does not ascend, morning and evening." This was accomplished among "a rude, ignorant, and vicious population, unused to the decencies of public worship;" among whom "intemperance, gambling, and Sabbath breaking with other kindred vices, had prevailed to

is worthy of note, encouraging results many extraordinary ones, but the reward of christian labors, good, and especially meetings." We see a similar success matter of common

results of christ- state, is one of very nece. The Illinois now to a great ex- ing road. No regu- day, and very seldom oken by the scream healthful religious ssionary, "is kept ong these lines, we eadful consequences by this vast corpo- is company will ex- uence in this State. this influence be on his railroad is fast the southern coun- long shunned by on, so long given

dant harvests, interchanging the product of neighboring and of remote localities. The moral changes are as wonderful as the physical. "When I first came to Illinois," testifies one of many witnesses, "morality and religion were almost unknown; Sabbath-breaking, gambling, drinking, horse-racing, and all manner of wickedness, seemed to be the order of the day." Now, even the railroads do not forget the Sabbath day; noble institutions of learning and benevolence are shedding abroad their health-giving light, and hundreds of evangelical churches are pouring benign, renewing influences into the life-blood of the people. The prospect is most cheerful and inspiring, when we look at the greatness of the work, and at the good which God hath wrought. When we turn to look for the laborers who are to occupy this ever widening field, we are compelled to own, alas! that the laborers are few!

Missouri.

Rev. TIMOTHY HILL, St. Louis, Secretary.

diately." The Society thereupon exerted itself to meet the emergency thus presented; and the Annual Report of 1846 announced that *ten* missionaries had been sent to Missouri during the year, making the number then under commission twenty five. This number fell the next year to twenty one. The contributions continued small; and it was evident that the work was moving heavily. In 1849 the prospect brightened a little. The receipts amounted to \$1,274.75; and the band of missionaries increased again to twenty five. In 1850, the number of missionaries reached its maximum, thirty three being then reported as under commission during the year. The churches had begun to feel, however, the drain of emigration to Oregon and California. In 1851, there were only twenty nine missionaries; and the receipts were less than \$800. Two years later, there were thirty missionaries; and the contributions reached their maximum, amounting to \$1,369.86. The State was then suffering, not only from emigration, but from European immigration, "introducing a frightful amount of infidelity, intemperance, profanity, and Sabbath desecration." The local Secretary reported, however—after having made extensive tours—that "many of the most formidable obstacles to the progress of the truth were giving way." Among them "*Slavery*, that dreadful power which paralyzes industry and enterprise, is evidently waning before the intelligence, morality, and progress by which the present is distinguished."

The aid granted by Eastern churches through this Society, was most gratefully appreciated by the brethren of Missouri; and had been, from the first, "constant, prompt, and liberal;" and yet, in 1854, the contributions received from this State amounted only to \$285.53; and, notwithstanding urgent appeals for laborers, and strenuous efforts to procure them, the number sustained was less by two than during the preceding year—and this while "as many as eighty counties in Missouri, all containing a sufficient population to require missionary culture, had not been reached by the denominations that sustain this Society." In 1855, the corps of missionaries had suffered a still farther diminution, numbering only twenty four; and the contributions reported were but \$256.25. Meanwhile, excitements on the subject of *slavery* had been recklessly stimulated, the peace of several of the churches was seriously menaced, and now

three among the most able of the missionaries have been compelled, without any good ground of complaint against them, to leave their fields of labor. Thus it is, that after thirty years of faithful and cordial effort, in cooperation with the churches of Missouri, the Society finds itself with but *twenty one* missionaries in the State—only one more than it had thirteen years ago—and in the receipt of less than \$190 from her churches; while in the neighboring States of Illinois and Iowa, her missionaries increased—during the period from 1842 to 1855—in the one case more than two fold, from fifty to one hundred and two, and in the other more than five fold, from twelve to sixty three.

The religious interests of all these States have suffered from emigration, and from the influx of foreigners. In all, the Gospel has had to contend with infidelity, intemperance, and the love of gain, with the difficulties that arise from newness of settlement and sparseness of population. Missouri is inferior to neither of the others in the richness and variety of her natural resources; for what she may want in fertility of soil, she makes up in the wealth of her mines, and in her navigable rivers. The increase of her population, for the ten years ending in 1850, was nearly 78 per cent., and that of Illinois was less than 79 per cent. What, then, is the occasion of this wide contrast in the success of religious efforts? *Why* are not the churches of Missouri as numerous and as vigorous to-day as those of Illinois? *Why* are they not advancing like those of Iowa? *Why* is it that, in all the States south of the Ohio, a similar ill success has attended missionary operations? These questions force themselves with sorrowful emphasis upon the mind, will not be silenced, and demand of us an honest answer. That answer comes in one word, and that one of the saddest words which an American Christian is ever called to write—*SLAVERY*. The hostile influences of this system are still felt by the missionaries, the churches, and the people of Missouri. The correspondence of this Society from that State establishes the fact of a violent endeavor, on the part of a portion of the inhabitants, to force slavery into Kansas. Nothing could well be more pernicious to the cause of religion and good morals than an effort like this. We must not suppose, however, that all the Christians of Missouri are carried away by this excitement. "I am glad to know," writes

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tion, more houses of worship have been secured than in any former year. An unusual number, also, are still in process of erection. Seven churches which have hitherto been dependent upon the Society have, within the year, relinquished its aid, and this number would have been considerably increased, but for the partial failure of the wheat harvest in the southern and western portions of the State. Abundant evidence appears that the institutions of the Gospel are more highly prized than heretofore, and that its hidden leaven is diffusing itself through the mass of society, which is taking its type of civilization, more and more, from the teachings of the sanctuary.

But, notwithstanding this advance in religious things, the want of ministerial labor is pressing, nay, even appalling. Of the 200 Presbyterian and Congregational churches in the State, fifty seven are without a shepherd. There are also many villages, containing a population ranging from 500 to 2,000, and rapidly increasing in importance, where there is no church or minister connected with either of these denominations. The population of the State, which now falls

es in the older settlements, with the ministrations of the sanctuary, and to keep pace with the northern frontier, as with rapid strides it advances upon the retreating wilderness, will require a large accession to the missionary force hitherto employed in this State.

Wisconsin.

Rev. DEXTER CLARY, Beloit, Agent.

The number of *missionaries* who have held commissions in this State, since the last Report, is *eighty seven*, being less by thirteen than the number sustained the preceding year. One missionary has been removed by death, but this diminution is to be attributed, chiefly, to the fact that an unusual number of laborers, in consequence of ill health and other causes, have been compelled to abandon their fields, and the Committee have found it impossible to supply their places. Of those under appointment during the year now reported, seven have preached to congregations of Welsh, one to Germans, and one to Norwegians. One hundred and fifteen churches, and about fifty congregations where churches do not exist, have been stately supplied with the means of grace.

Since the last Annual Report, fourteen churches have been organized in various parts of the State, and five have ceased to be dependent upon charitable aid. Two of the congregations aided have installed their ministers, and there is, in the community generally, a growing appreciation of the pastoral relation. Twenty five of the congregations of this State, which are in sympathy with this Society, are now under the care of pastors; and the Committee are accustomed to encourage those whom they assist to institute this relation at the earliest practicable period. Sixteen houses of worship have been completed within the year, and twelve others have been commenced. The whole number of church edifices in the State, owned by churches of the denominations now referred to, is one hundred, leaving seventy congregations still unsupplied. The large expenditures of the churches, for the erection of houses of worship, have temporarily embarrassed their efforts to provide for the support of their ministers, and, in some instances, have diminished their contributions to the various objects of benevolence. *An additional burden has also been thrown upon the churches, as well as upon the Society, by the neces-*

sity for an increase of ministerial support; yet most of them have, during the year, relinquished a portion of the missionary aid previously received, and \$1,655.62 have been contributed by congregations in this State, to the funds of the Society. The number of young men preparing for the gospel ministry is larger than at any former period, and the churches seem to be awaking to the duty and necessity of preparing their own sons to replenish and swell the ranks of their future ministry. Revivals of religion have not been as numerous or powerful as in some former years; yet in several churches there have been seasons of special religious interest, and, at the close of the year, several revivals of unusual power were still in progress.

Twenty one years have elapsed since the Home Missionary work was commenced in Wisconsin. In 1835, before a Territorial government had been organized, before a single christian church had been formed, and while the footsteps of the red man were yet fresh in the soil, the vine of the Lord was planted by missionary hands; and in no other State have the fruits of this agency been so rapid and luxuriant in their growth. One hundred and seventy churches already stand as witnesses to the liberality and efficiency of this Institution, and encouragements to the continued prosecution of its work. The newer portions of the State are being rapidly settled. Its dense forests and wild prairies are becoming fruitful fields. In the space of a few months, the infant settlement grows into a thriving village, and the village expands into a city. New fields are thus opened, and new demands created for missionary labor. And, notwithstanding the efforts that have been made to keep pace with this progress, and to meet these demands, there are now in the State, chiefly in the northern part of it, fifteen counties in which there is no minister, and ten others having each but one. In that portion of the State which lies north of the Wisconsin and Fox rivers, containing about 40,000 square miles, there are but twenty four churches, sixteen ministers, and six houses of worship. This region has received a very large accession to its population during the past year. Most of these new settlers are entirely destitute of the means of grace, and, through the few missionaries scattered over this region, they send forth their affecting appeals to the sympathy of their most favored brethren.

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furnished, though inadequately, with gos-
pel privileges, wide regions of moral des-
titution have been explored, and much
information gathered, respecting their
spiritual wants, which, however, would
be of greater value if an adequate sup-
ply of laborers could be found to occupy
these opening fields.

In some particulars greater progress
has been made during the past year
than during any which has preceded
it. Twenty churches have been organ-
ized in missionary fields, nine houses
of worship have been completed, sev-
eral others are in process of erection,
and an advance has been made of about
thirty seven and a half per cent. upon the
pledges of last year, for the support of
the ministry. The *contributions* of the
churches of this State, to the Treasury
of this Society, within the year, have
amounted to \$1,158.43. If the same
measure of material prosperity which
has been enjoyed the past year shall
continue, many of the congregations
which have hitherto depended largely,
for their sustenance, upon the funds of
this Society, will not only relinquish its
aid, but become efficient helpers in send-
ing the Gospel to the regions beyond.

part of the State makes the following statement: "The Association embraces thirty five counties on the western slope of the State. It covers an area of about twenty one thousand square miles, with a population of about twenty thousand souls. In these thirty five counties there are four ministers who sympathize with your Society. These are able to preach stately in eight counties, and to about one thousand souls; so that nineteen twentieths of the population are destitute, so far as our faith is concerned, of the means of grace."

Into the northern counties, the tide of immigration has flowed with unprecedented rapidity. The population of the State, in 1855, amounted to 325,014; and it is estimated that 100,000 souls have found a home there within the last year. The present rate of increase can hardly fail to continue. Lines of railroad communication with the Eastern States have already reached the Mississippi river at four points opposite to this State. Two railroads extending into the interior are already in operation; and several others are in the process of construction, which will soon traverse the entire breadth of the State. Thus the fertile prairies of Central and Western Iowa will soon be brought into easy communication with the East, and will be dotted over with the homes of hundreds of thousands who will demand the bread of life at the hands of their brethren in the older States. Let the friends of this Institution accept their appropriate share of this responsibility, and gird themselves, with new zeal, to the work committed to their hands.

Minnesota.

The Society has had in commission in this Territory, within the year, *fourteen missionaries*, six of whom have been appointed since the last Annual Report. Four new fields have been occupied, in portions of the Territory recently settled, where it is believed that the timely aid of the Society will result in the speedy establishment of self-sustaining churches. One of the posts occupied, and which is now the outpost of the missionary field in this direction, is Belle Prairie, on the Mississippi river, 113 miles above St. Paul. Near this point commence those vast pineries, which have already become a source of immense wealth to the Territory. In these forests, 600 or 700 men are employed during the winter months. Entirely destitute of the privileges of the Gospel, and removed from the restraints

of religion, they are abandoned to vice and dissipation. In the summer they descend, like a pestilence, upon the cities and villages below. To follow these lumbermen to their camps in the wilderness, and to meet them as they return, with the messages of the Gospel, is one of the arduous and difficult duties devolving upon the watchmen on this northern frontier.

The missionaries in this Territory, with the people to whom they minister, are struggling with the difficulties incident to their frontier and remote position, and to a rigorous climate. The people are generally poor, and oppressed with many and heavy burdens; most of the congregations are small, and either destitute of houses of worship, or burdened with efforts to build them; yet their liberality in sustaining the preaching of the Gospel indicates their high appreciation of its value, and is an encouragement to the Committee to respond to their appeals for temporary aid. Most of the churches have made progress, during the year, towards independence, and one, it is hoped, will not be compelled to apply for further assistance. The amount received into the Treasury of the Society from this Territory is \$162.98.

Minnesota is supposed to have doubled its population within the last year. The Governor of the Territory, in his late Message to the Legislature, uses the following language: "In my last annual communication to the Legislature, it was stated that the population of the Territory was about 35,000. One year has passed away since that estimate, based upon statistics then in my possession, and our population during that period has more than doubled. We know from a census taken the past season, and from statistics gathered from other reliable sources, that Minnesota contains, this day, fully seventy five thousand souls—an increase, in 1855, of 40,000, or more than one hundred and fourteen per cent. The vast amount of rich soil not yet occupied; the unsurpassed water power for propelling machinery of every kind; the extensive pineries for supplying lumber; the inexhaustible copper mines of Lake Superior; the invaluable commerce of the Mississippi, Minnesota, and St. Croix rivers; all combine, in an eminent degree, to invite population, capital and wealth; and it requires no excess of credulity to anticipate the most wonderful progress in the next five years." The most rapid immigration has been in the southern portion of the Territory, e

ks of the Mississippi the Minnesota. This obtains not less than a majority of whom arrived last year, and are quite of the means of aid in their behalf made to the Committee. From these it is seen that the time enlarged operations in the missionary field.

888.

last Annual Report, we are laboring in Kansas under appointment. In April, with aid from Hampden we proceeded with them to the founding of a settlement of the Neosho, miles from the Missouri. He commenced his work, however, with his own ill health, and finally, occasioned by the action. During the year we have been exposed to such an

ful prosecution of the missionary work. Many of them have emigrated thither hastily, under the influence of excitement, and with little knowledge of, or preparation for, the extraordinary circumstances that awaited them. With limited resources, in an unsettled country, and surrounded by those in a like condition with themselves, their time, and thought, and means have been engrossed in the work of providing for their pressing physical wants, and spiritual things have been, in a great measure, forgotten. In addition to this, an intense excitement has been produced by the political events of the year. While an invading horde was hovering upon the borders, or actually encamped upon the soil of the Territory; while a question vitally affecting its future character and destiny was being decided by foreign force, against the will of the people, the community was, of course, agitated to its lowest depths. And although the state of feeling disclosed affords a guarantee, in regard to the ultimate issue, in which every patriot and Christian must rejoice; for the present, it is not favorable to the establishment of gospel institutions. Yet, under all these discouragements, the missionaries have labored

During the past year, however, several settlements have been established, principally on the banks of the Missouri, near the mouth of the Nebraska or Platte river. Early in the year, the attention of the Committee was called to Omaha City, situated on the Missouri river, opposite to Council Bluffs. It is the present capital of the Territory, and contains five hundred inhabitants. In November last, Rev. Reuben Gaylord, one of the earliest missionaries of this Society to Iowa, was commissioned to occupy this outpost. He left the field where he had labored successfully for seventeen years, to become again a pioneer in the missionary work. His labors have been commenced under encouraging auspices.

Nebraska covers an area of more than 800,000 square miles, being the largest of the political divisions of our national confederacy, and is watered by the Missouri, Platte, White Earth and Yellow Stone rivers and their numerous tributaries. A large portion of it presents unrivaled attractions to the agriculturist. A railroad will soon be completed, across the State of Iowa, to a point on the Missouri river, opposite to Omaha City, connecting that distant outpost, by iron links, to the Atlantic coast. This Territory must therefore soon be occupied by tens of thousands, for whose spiritual welfare the charities and prayers of God's people will be invoked. The Committee, accepting the new responsibility thus providentially devolved upon them, have unfurled the Gospel standard at the portal of this great Territory. They must look to those in whose behalf they act, to enable them to keep pace with the incoming army of occupation, as it extends its peaceful conquests over this vast domain.

California.

Rev. TIMOTHY DWIGHT HUNT, San Francisco, Agent.

Four missionaries have been sent to California since the date of the last Annual Report, and one who had been sustained by his people during the preceding year, has been commissioned to labor in another section of the State. The whole number sustained by the Society within the last twelve months is thirteen. All the new fields occupied are important towns in the mining region of North-

ern California. One of them, Iowa City, contains, within a radius of two miles, about 4000 inhabitants, where, eighteen months ago, the tall pines stood in unbroken solitude. Downieville and Shasta, where missionaries have been stationed during the year, are places of equal or greater importance, but have been less rapid in their growth. These towns, like most others in California, are peculiarly subject to sudden vicissitudes, and may lose their present relative consequence; but they now seem likely to be permanent centers of influence.

The scenes which have greeted the missionaries, at their entrance into these fields of labor, have been appalling. A community consisting of 1,000 or 2,000 souls, and which is the business center for three or four times as many miners, which has no Sabbath, or sanctuary, or preacher of the Gospel; where theaters, and drinking saloons, and brothels, and gaming houses receive more visitors, and tradesmen transact more business, on God's day, than on all the other days of the week; where not even a private Christian can be found to administer the consolations of religion at the bedside of the dying, or in the house of mourning—such a community presents little that is attractive to the eye of a christian minister, except its urgent need of gospel institutions. Yet such have been the features of nearly every field occupied by this Society in California, until the standard of the cross has been erected by the missionary. The aspects of the missionary work, throughout the State, have not materially changed since the last Report. Much hindrance has been experienced from fires, financial embarrassments, the failure of the crops, and the fluctuations incident to mining pursuits; and the churches have made less progress than they expected towards the condition of self-support. Most of them, however, are gradually increasing in their membership, their material resources, and their moral influence. A large sum has been expended, during the year, in the erection of houses of worship, and contributions, to the amount of \$447.77, have been made to this Society. A striking change has already been effected in the morals of the communities blessed with the labors of the missionaries. Gambling, Sabbath-breaking, licentiousness, intemperance, and other prevailing vices have received a sensible check, and public sentiment, in regard to all subjects affecting the welfare of society, reached a higher standard.

Society has made a onary survey of the been made before; he has gathered, in ous condition and ue. A portion of it public in the pages nary. In a recent part of the State, vns were visited for provision has yet them, not yet one ing, within a circle two thousand souls, , but no church, and s consist of a visit erant preacher once ew of such destitu- nsequent appalling verywhere met his s the vigorous pro- nary work, at what- me Missions," he e mightiest agency reforms, and of our e elements of true prosperity and glory, th, rear a church, n a lyceum and a

Oregon.

Eight missionaries have labored in this Territory, under the direction of the Society, during the past year, two of whom have received their commission since the last Anniversary. One of the latter sailed from New York in October last, and has taken charge of the church at Portland, which had been destitute for a year and a half; the other had labored in Oregon for many years, as a missionary of the American Board to the Nez Percés Indians. He has been commissioned to minister to three churches, in the valley of the Upper Willamette, which were gathered by his labors. During a portion of the year, Rev. HARRY CLARKE, who had also been employed for several years among the Indians, has been engaged in a temporary agency for this Society. He has given his attention chiefly to the exploration of the destitute portions of the Territory, and to the occasional supply of congregations for which no other provision could be made.

Three or four of the churches have enjoyed, during the year, the refreshing visits of the Spirit. But the accessions

an adequate reinforcement has not been found.

It is the purpose of the Committee, as far as a suitable laborer can be procured, to occupy at least one station in Washington Territory. Rev. Mr. Hunt led this region in the autumn, at the request of the Committee, and has communicated much interesting intelligence respecting its condition and prospects. Olympia, the capital of the Territory, situated at the southern extremity of Puget Sound, contains already about 400 inhabitants; and several other settlements, along the shores of the Sound, promise of future importance, and soon demand the attention of the Society. "At present," says Mr. Hunt, "there are but 6,000 people in the whole Territory. But, even now, her lumber trade is greater than that of Oregon, and she the very small portion of her soil for cultivation supplies all the wants of her people, and yields a large surplus for markets abroad. We believe this Territory will yet become a State worthy the great and honored name it bears; I need say no more to impress you of the importance of embracing it, as far as practicable, in the field of your missionary work."

GENERAL SURVEY.

With this record, closes the thirtieth year of the labors of this Society. Having completed this survey of its operations for the last twelve months, we propose to glance, in conclusion, at some of the results which have been achieved since this work began. With noble aims, with almost prophetic sagacity, the venerable men who originated the Society laid its foundations, and summoned the friends of Christ to its support. Yet their vision did not comprehend the full magnitude and bearings of the work to which they put their hands. The name which they gave to their mission when they baptized its infancy, with tears of believing hope," defines the sphere of its labors; but it changed the field which that name embraces! How different the "Home" which spreads out to our vision, from that for whose evangelization the foundation of this Institution planned, and toiled, and prayed, thirty years ago! Since that time nearly 1,000,000 of square miles have been added to our national domain, and 17,000,000 to our population. States have been received to our

Confederacy, containing, now, two and a half millions of inhabitants, and nearly equaling in territorial extent the twenty-four States then existing. The population of the great States and Territories that lie north and west of the Ohio, and which now form the principal field of the Society's operations, has swelled from half a million to 8,000,000 of souls. Europe too, has, in the mean time, transferred more than 4,000,000 of her people to our shores, to be saved by our fidelity or lost through our neglect. The army of emigration which then seemed pausing on the banks of the Ohio and the Wabash, has pushed on westward across forest and prairie, and lake and river, till it has scaled the Rocky Mountains, and has founded an empire on the shores of the Pacific, whence Christianity shall go forth, completing the circuit of the globe, to bless the continent that gave it birth. Awed by these majestic movements of Providence, yet bewildered, almost, by the awfulness of the trust they impose, we exclaim: "O Lord, thou hast increased the nation; thou art glorified; thou hast removed it far unto all the ends of the earth."

That the labors of the Society have not kept pace with the demands of the field intrusted to its care, is painfully evident. That a larger measure of fidelity and zeal would not have secured far greater results, we dare not claim. In this review we find abundant cause for humiliation before God; yet we can not survey the history and achievements of this enterprise, without fervent gratitude to him who, with instruments so poor, and by means so feeble, has accomplished a work so vast. The fields that have enjoyed its beneficent culture are in nearly every State and Territory of the Union, and extend from the mouth of the St. Croix to the Golden Gate of California. Nearly one half of the existing churches of New England, have been indebted to its fostering care. In Central and Western New York, the same may be said of nearly 600 churches, comprising about four fifths of those connected with the denominations that sustain this Institution. On the Western Reserve in Ohio, nearly every church has been planted or nurtured by its hands. In these fields, however, to a very limited extent, this Society entered into the labors of other organizations which had been pioneers in this work. But in the farther West, very little systematic missionary effort had been attempted previous to this time. During its first year, the Society sustained

the denominations who was preaching in the great Territory of which it can count more trophies than any other agency, less than 40 years ago, the first congregation that ever assembled on the western shore of the lake, gathered by a missionary, within the walls of a building which here now stands the center of its 90,000 inhabitants, in a circle of 150 miles. The church then existed, and has since been planted in the same mentality. Less than 40 years have elapsed since the first church was first erected in this Territory; this Society is perpetuating the public altars which it has planted in its hand. In Missouri, where were commenced at the first, and have been hindered by obstacles; yet every year in that State, except in the principal city, has followed the ad-

17,296 years of ministerial service have been performed; the Gospel has been proclaimed at about 4,300 stations, in thirty six States and Territories; and 137,941 souls have been gathered into churches receiving its aid. About 1,000 churches, reared by its labors, have passed from the list of its beneficiaries to that of its patrons; and among them are some of the most prominent and useful churches in the land. From tender plants, in this brief period, they have become Cedars of Lebanon. They stand, thickly planted, among the rugged hills of New England; along the great thoroughfares of travel and traffic that penetrate the interior; in the commercial centers that line the shores of our mediterranean waters; on the river-sides and over the broad prairies of the remoter West, and in the rising cities of our Pacific borders. On no field of evangelical effort has the promise been more strikingly fulfilled: "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon."

We gain, however, but a very partial view of the results of this Society's

line of the great thoroughfares that are spreading their iron web over those primeval solitudes, towns and villages are springing up in great numbers, and with marvelous rapidity. And as, year by year, these avenues are opened through regions yet untouched by the foremost wave of emigration; as the emigrant hosts penetrate our vast northern wilderness and gather along the now solitary shores of our great inland seas; as the pilgrims of freedom spread themselves over the broad prairies of Kansas and Nebraska; as the primeval forests that fringe the banks of the Columbia and the Straits of Juan de Fuca, fall before the ax of the pioneer; as the gold-seeking hordes of the Sierra Nevada crystallize into the forms of permanent society, the field of this Institution will be enlarged and its work increased. To meet these accumulating responsibilities, and carry forward this enterprise on a scale commensurate

with the country's growth and wants, will call for a higher standard of liberality, and zeal, and faith, accompanied by the constant blessing of Heaven. "Hitherto hath the Lord helped us;" and his continued favor is the only and sufficient pledge of our future success. Let then the conductors and patrons of the Society gird up their loins for the labors of another year, humbly invoking the aid of him whose servants they are: "YE THAT MAKE MENTION OF THE LORD, KEEP NOT SILENCE, AND GIVE HIM NO REST TILL HE ESTABLISH, AND TILL HE MAKE JERUSALEM A PRAISE IN THE EARTH."

In behalf of the Executive Committee,

MILTON BADGER,
DAVID B. COE,
DANIEL P. NOYES,

Secretaries for Correspondence.

Missionary Intelligence.

OREGON.

From Rev. Obed Dickinson, Salem, Marion Co.

Missionary Tolls.

How fast time rolls on! My third year of missionary life closes to-day. These three years in Oregon, I can truly say, have been years of work. I have not been absent a Sabbath from the pulpit on account of sickness; and, except for my broken leg, and the ten weeks' detention by it, have regularly discharged the duties of a gospel minister. During the first year or two, I was compelled to devote some time to the building of a house to shelter myself and family; yet I did no more than was absolutely necessary. I hired all that I could hire with what funds I could muster, devoting my own time principally to the work of the ministry. Let no one come to Oregon as a missionary, to live easy. There is no easy work to be done in this field; and from what I know of missionary life in other parts of the West, the ministers there have work to make.

Pastoral Visitation.

During the last six months, I have visited as a pastor, conversed with, and prayed with all the families, except two or three, which make up my four congregations; and though it has taken much time and strength, I have rejoiced in it. If these visits have done them no good, they have done me good. They have helped me to feel for sinners. I have met my people face to face at their own homes; and it makes them seem more nearly a part of myself. Their feelings become my feelings; their joys and sorrows are my own; and when I preach, I seem to see myself and them more nearly, standing together at the bar of God. This is what I want. If pastoral visiting, conversation, and prayer in the families of our people, will help us to lose sight of earth, and to preach as if in the presence of Christ our judge, then it is what we want.

Prevalence of Wickedness.

In looking over my labors for the past year, I find but little that is pleasant to report to the churches which have sustained us here. If I were called upon to

gathering and disseminating the profanity, Sabotage, and intemperance of those days. I could make out that the worst of sins would be the sin of this morning that the people here has been mustered. Salem left the town, and, to which most of the people, the place where they were, and consequently the reports and extent of war, north and south, have been kept in a constant state of alarm.

an War.

come in of the massacre of twenty men at the River, by Indians recently. The Indian make a small tribe and said that they did the white people, as they were soliciting them to treachery in their war; and the whole to bring them in

five hundred; in Whitman's Valley, at the north, two thousand; and at the Sound, from three to five hundred.

CALIFORNIA.

From Rev. William C. Pond, Downieville, Sierra Co.

My impression of the importance of the field which I now occupy, has deepened with increased acquaintance with it. This place will be a very important place ultimately; indeed, it is so now; and there is reason to suppose that during the approaching summer, its population will be very much increased. Buildings of a more permanent character, both for homes and for business, are either commenced or projected; and every thing about us bears the appearance of thrift and hopefulness.

I am happy to report that the last quarter has been one of much encouragement, so far as the externals of religion are concerned. Early in January, we were enabled to transfer our services from the ungainly and incommensurable

place immediately after the close of the Sabbath school, and as we study the Sabbath school lesson of the succeeding Sabbath, we add to its usual advantages that of a teachers' meeting. This class is well attended and deeply interesting.

During most of the winter the Methodists have assembled with us in the hall, and I have yielded to their pastor one of the services upon the Sabbath. But recently a new minister of that denomination has arrived, and they have started services by themselves. This, of course, makes for a time quite a diminution in our apparent congregation; but I am confident that it will turn out for the furtherance of the Gospel on the whole. I believe that already in consequence of it a larger number of people listen to the Gospel. Before the division, the attendance was from fifty to ninety; now, upon our particular service it is from thirty to fifty; and the Methodist congregation is still larger, as I suppose.

Progress.

The progress in external morality, and in external regard for religion, within the last six months, has been such as to excite the grateful surprise of even the most sanguine. Said one of the officers of our church, "Never have we had such a winter as this in Downieville." Once, drunken brawls were the order of the night, and of the day too, upon the Sabbath; now, our streets, though full of bustle, especially upon the Sabbath, show no indecencies; and ladies may pass through them freely without a blush. Heretofore, balls, two or three, often, in a week, were thronged throughout the winter; and those who would not attend them were threatened with the ban of society; this winter only one ball has been attempted, and that was a failure, so that one of the votaries of such amusements has actually threatened that she would leave town, society was getting so bad! Once, it was a social crime to say any thing against the theater; this winter, even when a company of our own citizens, amateurs, perform for professedly charitable purposes, many are found to reply to the most urgent solicitations that they would not give in charity in that way. Six months ago, the only religious congregation in the village numbered from fifteen to thirty; now, there are two congregations, each numbering from thirty to fifty. There is a gradually increasing regard for the Sabbath, and many business men who still trade upon that day,

are thinking on their ways, and I hope will soon turn their feet to the law and the house of God. And besides these there are many little indications of good—little taken singly, but weighty in the aggregate—which one sees in his daily walks and in private conversation, straws which show the turn the current of affairs is taking.

So much for externals. I can not tell you of any conversions. May God forgive me, in so far as the fault is mine! There has been one case of religious interest, from which I still hope for a happy result. I would not have you suppose that we have nothing but encouragements. It is not so. But it is true that the discouragements are only such as I expected to meet with, and indicate only what I knew before, that we must be willing to labor and to wait. The most valuable processes in nature and in grace are generally slow.

INDIANA.

"Anti-Missionary Baptists."

The peculiar notions of the Anti-Missionary Baptists pervade this whole community; and it would seem that the adult population must pass away before any general evangelization can take place. Scarcely any thing of social or moral progress meets with favor in this body of Baptists. Intemperance, even, shelters itself in their doctrine, of liberty to drink whisky—a doctrine which they themselves sometimes illustrate by their own intoxication.

Need of the Maine Law.

The Prohibitory Law has done much for us, but we have some fears of its being rendered null by the court. Emigrants to regions farther west, in passing through Indiana, find it troublesome to obtain liquor. An instance of this occurred in this county a few days ago. A man with a one horse wagon, in which were his wife and seven children, stopped at a liquor agency to get drink. His plea was that he wished liquor as medicine for his sick wife. She, however, was not so sick as to desire such a dose, and objected to the purchase, on the ground that it would take too much of their money, fifty cents being all they had. This objection prevented the sale, to the no little vexation of the husband.

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possible, any further good results. This is the difficulty which we have to meet here. Let us labor as faithfully as we may, and organize Sabbath schools and try to do all the good we can among the people, just as we are about to realize some little fruits of our labor, some new preacher of strange doctrine will come in, and, by slander and misrepresentation, will distract the people and draw them away from duty, so that no permanent good shall be effected. But I suppose that all kinds of error and delusion must have a field and an opportunity in which to manifest themselves; and ours may be the one chosen by Providence for this purpose. There is this about it, for the encouragement of the friends of truth, that whenever they do have such field, and such opportunity, they do not fail to show their true nature and tendency. So that, on the whole, truth is advanced, though indirectly.

From a Missionary in Morrow County.

Infidel Tenderness.

I have been in this region, more than sixty ministers have been connected with me in the same Presbytery, and now we have but *twelve*, to supply *twenty four* churches, and *ten* counties.

Our destitutions are alarming, and the laborers few. Multitudes are neglecting a preached Gospel within their reach, while many others have none to neglect. In this region, embraced within a circle eight miles in diameter, including about four thousand souls, I think not more than one fourth attend public worship at the different churches on the Sabbath. There is much visiting, and lounging, and pleasure riding on that day; while irreligion, and vice, and infidelity, and error abound.

From Rev. A. D. Chapman, Porter, Delaware Co.

Poor Child!

I have continued my appointments as heretofore, and had designed, ere this, to have visited from house to house throughout this entire field. But I have not been able to do so, in consequence of the severe illness of one of my sons, a little boy seven years old. For thirteen weeks he has not been able to help himself. For several weeks, he was almost utterly helpless, and could lie only in one position. He is now unable to rise up or lie down in bed without assistance; and then seldom without excruciating pain. For several weeks, we had to watch over him constantly, night and day. This affliction has necessarily kept me at home, during most of the time that I might otherwise have devoted to pastoral visitation. I have often fulfilled my evening appointments, and then rode seven miles home after night, to take care of the boy till morning, at the expense of half my own sleep. In his paroxysms of pain, I am compelled to rise from two to half a dozen times, and sometimes more, during the night, and attend to his necessities. He is wasted away to almost a skeleton, and we had despaired of his recovery, till recently. He now suffers less, and a ray of hope has dawned upon us.

A Reviving.

From about the date of my last report, there has seemed to be a rising of religious feeling in the church, and in the minds of Christians a disposition to labor and pray more fervently for the outpouring of the Spirit of God, and the reviving

of his work. The brethren are few and widely separated, geographically, which rendered it difficult to keep up the weekly prayer meeting. They covenanted together, however, to have a season of prayer at 10 o'clock every Sabbath morning, before the sermon, so as to afford an opportunity to as many as possible to be present.

When possible, I was with them; but it was not always so. It was a measure of their own, in which I concurred, and have rejoiced. I have for the last three years utterly refused to take the lead of any measure, or bear any responsibility in any work, that I knew them qualified to perform or sustain, but have rolled it upon them—such as superintending the Sabbath school, directing the prayer meeting, soliciting and collecting subscriptions for benevolent objects. But I am always with them in all these things, with shoulder to the wheel, and occasionally take the lead. But I tell them, there is a work for *them*, as a church, to perform, and I ought not to take upon myself such responsibility, but give myself to the word, and to pastoral labor. If I attempt to do their work and my own at the same time, both are liable to failure. This change of the time of prayer meeting was made when our Sabbath school closed, on account of stormy weather, and has continued till now, and will probably be permanent.

Encouragement for Parents and Teachers.

A large majority of these are scholars of our Sabbath school; and all, with two exceptions, are nearly allied to the church, i. e., are children of the members, or husbands whose wives are professing Christians. We have our responsibilities increased, and our labors augmented, by the above stated facts. A way of access is now opened to every family and every person, for more efficient pastoral labor, which we are resolved shall be performed, to prepare the way for another, and we hope greater, refreshing at our next communion, when we expect to admit these young converts to the communion of the church. If nothing had been accomplished more than the reviving of Christians, it would have been a great work, and we all, I trust, should appreciate it with thanksgiving; but when we see our children and youth embracing Christ, and taking shelter under the shadow of our Almighty Saviour, we can not give full expression of our hearts' love to our blessed Redeemer.

*Executive Committee of the American Home Missionary Society,
in April, 1856.**ston last year.*

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Rev. S. W. Eaton, Lancaster, Wis.
 Rev. R. Sewall, Fulton, Wis.
 Rev. Anson Clark, Hartford, Wis.
 Rev. J. W. Allen, Sheboygan Falls, Wis.
 Rev. R. Williams, Sacramento and Ontario, Wis.
 Rev. William Fuller, Sturgis and Burr Oak, Mich.
 Rev. Hiram Elmer, Chelsea, Mich.
 Rev. J. H. Hard, Cannon and Algoma Center, Mich.
 Rev. H. Bates, Goodrich, Mich.
 Rev. J. McLaurin, Fentonville, Mich.
 Rev. J. Howell, Sharon, Mich.
 Rev. E. B. Olmsted, Caledonia and Calva, Ill.
 Rev. Joseph Wilson, Long Point and Pleasant
 Prairie, Ill.
 Rev. J. R. Smith, Elizabeth and Plum River, Ill.
 Rev. S. Uhlfelder, Marina, Ill.
 Rev. J. G. Rankin, Carrollton, Ill.
 Rev. A. M. Dixon, Mechanicsburg, Williamsburg
 and Shelbyville, Ill.
 Rev. H. Bergen, Shabbeny, Ill.
 Rev. C. H. Force, South Ottawa, Ill.
 Rev. J. M. Bishop, Bedford, Ind.
 Rev. H. Wason, Vevay, Ind.
 Rev. H. Shedd, Mt. Gilad, O.
 Rev. J. R. Wright, Ridgerville, O.
 Rev. D. Van Valkenburg, Exeter, N. Y.
 Rev. Edward Cope, Mount Upton, N. Y.
 Rev. C. Chapman, Meredith, N. Y.
 Rev. N. M. Clute, Middleport, N. Y.

Durham, Abijah Pratt,	\$10 00
Franklin, First Cong. Ch., by A. S. Cham-	
berlin,	8 00
Geneva, Presb. Ch., Henry Dwight Esq.,	500 00
Gloversville, Cong. Ch., by Rev. H. N.	
Dunning,	202 00
Harlem, Presb. Ch., Mon. Con. Coll., by	
E. Ketchum,	5 08
Jameville, Coll., by Rev. W. E. Cald-	
well,	6 00
Mechanicsville, Presb. Ch., by Rev. P.	
Barbour,	15 00
Meredith, Cong. Ch., by Rev. C. Chapman,	12 00
Montgomery Presb. Ch., by A. Cornwell,	48 68
New York City, E. J. Woolsey, \$250;	
Rev. Harmon Loomis, in part to const.	
William T. Loomis a L. M., \$20; A. S.	
Peet, \$1,	371 00
Fourteenth St. Presb. Ch., Rev. F. Y.	
Vail,	25 00
Fourth Avenue Presb. Ch., Ladies'	
Assoc., by Mrs. F. A. Conkling,	65 00
Madison Square Presb. Ch., Zebulon	
S. Ely, \$500; A. R. Wetmore, \$150;	
Dr. C. F. Heyward, \$5,	655 00
Church of the Puritans, Mon. Con.	
Coll., by O. E. Wood,	20 62
Seventh Presb. Ch., by C. Merrill,	60 00
Tubercals Cong. Ch., John Gray,	5 00
Orange Co., a friend,	1 00
Poughkeepsie, First Presb. Ch., Mon. Con.	
Coll., by James Bowne,	31 00
Randolph, Cong. Ch., by Rev. O. D. Hib-	
bard,	30 00
Schenectady, Presb. Ch., by Rev. J. Trum-	
bull Backus,	45 00
Seneca Falls, E. Partridge, L. M.,	30 00
Somers, Ladies' Miss. Soc., by Rev. D. D.	
T. McLaughlin,	11 00
Spencertown, Isaac Dean, L. M., in full,	20 00
Springfield, on account of legacy of Dea.	
B. Rathbone,	338 84
Tompkins, Second Presb. Ch., by Rev. S.	
J. White,	25 00
Walton, Cong. Ch., by Rev. J. S. Pattengill,	20 00

NEW JERSEY—

Hanover, First Presb. Ch. and Cong., by	
Rev. J. M. Johnson,	50 00
Hoboken, First Presb. Ch., by Rev. I. P.	
Stryker,	8 00
Jersey City, Second Presb. Ch., by Rev.	
C. Hoover,	15 08
Morristown, Second Presb. Ch., Ladies,	
by Mrs. Joanna Woodruff,	8 00
New Vernon, Rev. W. Hunting,	1 00
Princeton, on account of legacy of Robert	
Voorhees,	500 00

PENNSYLVANIA—

Philadelphia, J. S., by Rev. Robert Adair,	30 00
Watsburgh, Presb. Ch., by Jacob Witta,	5 00

VIRGINIA—

Presbytery of Winchester, by Rev. J. T.	
Hargrave, \$25; by Rev. S. E. Stewart,	
\$35,	50 00

OHIO—

Franklin Furnace, E. D. Ricker,	
Hockingsport, Cong. Ch., by Rev. C. D.	
Curtis,	18 85
Lexington, Second Presb. Ch., and Mount	
Gilead Presb. Ch., \$12.80; Rev. Henry	
Shedd, \$5,	17 30
New Lexington. Presb. Ch., by Rev. S.	
W. Rose,	17 20

INDIANA—

Received by Rev. Henry Little,	
Attica, Presb. Ch.,	80 00
Bainbridge, Presb. Ch.,	10 00
Crawfordsville, Presb. Ch.,	60 28
Dayton, Presb. Ch.,	19 00
Indianapolis, Second Presb. Ch.,	125 00
Laporte, Presb. Ch.,	190 00
Madison. Presb. Ch.,	130 12

New Albany,	
Second Presb. Ch.,	\$160 80
Third Presb. Ch.,	33 00
New Washington, Presb. Ch.,	1 00
North Madison, Presb. Ch.,	26 50
Pleasant Ridge, Presb. Ch.,	5 00
Salem, Presb. Ch.,	30 00
Southport, Presb. Ch.,	17 61
Terre Haute, Cong. Ch.,	64 90
Clinton, Rev. James Boggs,	902 21
	5 00

ILLINOIS—

Annawan, Cong. Ch., by Rev. Asa Pres-	
cott,	7 50
Barrington, Cong. Ch., by Rev. D. S.	
Dickinson,	12 21
Brooklyn and vicinity, Presb. Ch., by	
Rev. John Ballard,	10 00
Chicago, D. E. Holt, to const. Jeremiah	
Holt, of Cleveland, O., a L. M., by S. L.	
Brown,	30 00
Du Page, First Presb. Ch., by Rev. C. L.	
Bartlett,	18 00
Galesburgh, Evan. Luth. Ch., by Rev. T.	
N. Hasselquist,	14 36
Griggsville, Cong. Ch., Mon. Con. Coll., by	
Willard Guild,	29 50
Moline, Dea. Elias Gilbert, by C. Pitta,	8 00
Ottar Creek, Cong. Ch., by Rev. James	
Hodges,	12 52
Payson, a friend,	8 00
Richmond, Cong. Ch., by Rev. C. C. Cad-	
well,	18 00
Stonington, Cong. Ch., J. P. and Mrs.	
Williams,	5 00
Wythe, Cong. Ch., by Rev. T. H. Johnson,	5 00

MICHIGAN—

Received by Rev. H. A. Read,	
Adams, Mrs. Parker,	1 00
Albion, Presb. Ch.,	27 00
Ann Arbor, Cong. Ch.,	5 00
Clinton, Cong. Ch., to const. Rev.	
L. S. Hyde a L. M.,	82 47
Hudson, Cong. Ch.,	34 23
Ionia, Cong. Ch.,	20 75
Jackson, Cong. Ch.,	33 40
Marshall, Presb. Ch.,	169 27
Mount Clemens, Presb. Ch.,	10 00
Parma, Presb. Ch.,	10 00
Stoney Creek, Presb. Ch.,	41 00
Ypsilanti, Presb. Ch.,	12 00
A friend, in full, to const. Rev. J.	
A. Ranney, of Allegan, a L. M. 20 00	471 12
Canaan and Plainfield, Cong. Ch., by Rev.	
J. H. Hard,	5 00
Cold Water, Presb. Ch., Mon. Con. Coll.,	
by Rev. R. S. Goodman, \$2; Coll. by	
W. H. Beach, \$21,	23 00
Detroit, First Presb. Ch., by Rev. George	
Duffield, D.D.,	70 00
Vienna and Genesee, Cong. Ch., by Rev.	
A. B. Pratt,	7 00

MISSOURI—

Fairmount, Presb. Ch., by Rev. Timothy	
Hill,	5 00
St. Louis, Holland Presb. Ch., by Rev. F.	
Delveau,	10 00

WISCONSIN—

Arlington, Rev. A. G. Dunning, L. M., by	
Rev. H. Little,	30 00
Baraboo, Rev. George Spaulding,	10 00
Beaver Dam, Presb. Ch., by Rev. Dexter	
Clary,	23 00
Fort Atkinson, Cong. Ch., by Rev. Dexter	
Clary,	10 00
Genoa, Cong. Ch., by Rev. C. C. Cadwell,	22 00
Janesville, First Cong. Ch., by Rev.	
Hiram Foots,	55 40
Neenah, Cong. Ch., by Rev. Hiram Marsh,	10 25
Princeton, Cong. Ch., by Rev. E. G. Brad-	
ford,	7 1
Rockville, Thomas Davis, by Rev. E.	
Morris,	2

THE HOME MISSIONARY.

June, 1856.

ello, Presb. Cha., d, by Rev. E. Ever-	\$10 00 5 00	West Andover, Cong. Ch., West Williamsfield, Cong. Ch., in part. An aged Widow, \$1; avails of paper, \$1.50,	\$4 75 4 25 1 50
			\$019 11
Rev. John Sum-	8 00	<i>Donation of Clothing received by the Western Reserve Agency.</i>	
by Rev. O. French, \$16; Ladies' Sew, rad Bless, Rev. J. A. Reed, h. and Cong., by	30 50 20 00 15 00 14 60	Rome, Fem. Benev. Soc., a bundle,	5 50
y Rev. E. D. Holt, Rev. A. B. Rob-	8 29 42 47	<i>Receipts of the Massachusetts Home Missionary Society, in March, 1856. BENJAMIN FARRIS, Treasurer.</i>	
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THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.
How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXIX.

JULY, 1856.

No. 3.

Personal Responsibility in Home Missions:

An Address by Rev. FREDERICK G. CLARK, at the Anniversary of the American Home Missionary Society, May 7th, 1856, on moving the following resolution:

RESOLVED: *That the principle of personal responsibility to Christ, as pervading all departments of the work, is our main reliance for the successful prosecution of Home Missions.*

MR. PRESIDENT: The theme of Home Missions, especially on occasions like this, is very apt to assume what might seem an ambitious form. Our speakers have seemed to stand far above us, on some imaginary mountain. Thence they have surveyed, as by a single glance, the vast stretch of the field. At their feet, smiling now in fruitfulness, lie those sections of our own State which to our fathers were missionary ground. Forty years ago, "The Young Men's Missionary Society," of this city, were sending the Gospel to the counties of Oswego and St. Lawrence! From such humble beginnings, to what grandeur of proportion has the work advanced! From that stand point of rational anticipation, what a scene is spread out to view! How field stretches beyond field, State beyond State, Territory beyond Territory. Away moves the restless line of empire, as if borne by magic hands. The nation is moving her tent-stakes by day and by night. Her cords lengthen continually. History seems to

ecy, and, beyond the lifted veil of futurity, we are shown by scores, distances in our own home measured by thousands, people counted by tens and hundreds of millions. Our home is literally from sea to sea. Our villages and cities checker the

Population, agriculture, mechanic art, science, Christianity, through our valleys, and rise by resistless progress upon our rocky Mountain slopes. Our vast rivers are covered with mercantile human souls. The scream of our engines startles the wildest hoarse cough of our propellers is heard far up our unfrequented

Imagination runs wild at the scene, and outstrips credulity in her flight.

Truvel, sir, that enthusiasm should kindle at scenes like these. The prospects of our national destiny should at times become extravagant. Perhaps the coldest critic might excuse the fault.

Concerned with this scene as it presents a kingdom to be won for the magic wand we would gladly transform the scenery, so that it should only be a vast multitude of human souls; of souls gathered from all countries—yes, and from our own firesides, too; of souls for whom the blood of a Divine Redeemer has been shed; of souls for whom we are to put forth our earnest christian endeavors. We are every aspect of this fascinating scene, which could hinder our work of the gigantic work to be done for Christ. This land belongs to Him; His scepter is to be stretched over it. His throne is to be established in it.

churches do not grow up in the wilderness by any magic power. Strong arms must hew the timber, dig the trenches, and rear the walls. Cares, and tears, and prayers, and struggling hopes must be laid with holy faith under each corner stone.

Upon what, then, shall we rely, as certain to secure this result? Surely no ephemeral principles will answer here. No diluted, or merely human principles will do the work. I would not insure a cause so gigantic, so long-drawn in its destiny, if it must rest on its own popularity. Will you trust it to national ambition? No, sir; that will fail. Will you trust it to any amount of personal or social influence? No, sir. Will you rely on any measure of past success; or upon any views of national or ecclesiastical expediency? No, sir, to none of these, can you intrust a cause so vast, and so peculiar in its origin and destiny. All these mere human dependencies are liable to fail you in the very heat of the conflict. God is teaching us some striking lessons on this subject, at the present time. His providence is bidding us, "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" We are being forced to the inquiry, "If the foundations be destroyed, what can the righteous do?" The landscape of christian activity is undergoing a surprising change. New features are presented. Old ones, and those with which we are most familiar, are settling down. Volcanic agencies are upheaving the surface of human opinion. Mountains spring forth suddenly from the plain. We can not be long inattentive to this changing scenery of christian activity, or we shall feel ourselves lost, and our spiritual geography out of date.

If I mistake not, the solution of this problem is indicated in our Resolution. The principle of *personal responsibility to Christ* is, under God, our main reliance for the successful prosecution of our work. We need this principle, pervading the enterprise in all its departments. Under its influence the work began. Under the same influence, it must continue and end.

I will venture to represent the spirit of our Resolution, as some kind angel from the throne of God. She comes, whispering gently in the ear, "Come down from those giddy heights of observation. You have seen enough. You know the vastness of the work. Come, learn the lesson of its accomplishment." So saying, she seems to lead us aside, to a quiet spot, away from the noise, and strife, and ambition of this world. Let us patiently follow her, she will do us no harm; and her heavenly lessons may be life to us and our cause.

Following this kind monitor, I find myself in a vast area of holy motive. It is a garden inclosed. The wordling never comes there. To him the theme is all a mystery. This influence is as the "hidden manna" of the Apocalypse, and the "white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it." The scenery of this sacred spot has two central points. Each is eloquent. One is Calvary; the other the "Great White Throne!" One is the cross; the other, the scepter of judgment. At the one, I see Jesus crucified; his mild eye bent on me, and seeming to say:

" 'This have I done for thee!
What doest thou for me?'

By this agony and blood you are mine—bought with soul-throbbings, and tears, and death!" Here, I learn to say with the sainted Schwartz, "Soul, re-

THE HOME MISSIONARY.

lost Jesus Christ to save you!"—and with the Apostles which live, should not henceforth live unto death, which died for them, and rose again." Thus do I pass the cross by the great cord of dying love, and by the sympathy and grace. These heavenly influences, enter my very soul, and to pervade my whole being, to answer the measureless claims of divine love, until I exclaim

"But drops of tears can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away,
'Tis all that I can do!"

My principle is only half-developed. I look up, and I see the Judge sitting there. The earth and the air, and no place is found for them. In view of that terrible day, "before the Lord Jesus Christ, who shall appear, at his appearing and his kingdom." I find that I am not true to my fidelity. The eye of the heart-searching Jesus looks upon my deportment towards every claim, every bond, every duty. My cause is impoverished, or in sorrow, I see only Jesus, and succor him. Ah, mysterious relation of redemption, a three-fold bond holds me to his patient suffering, the Sovereignty, and the Judgeship of Jesus. The principle, and the only one to which we are bound,

require a nice analysis to discriminate between the divine and the human, in our motives of action.

I plead for this principle, also, that it is *divine*, and therefore perpetual in its working. It is the creation of God's Spirit in the soul of man. It has to do with fixed and immutable things. Its bearings are all taken with reference to the cross and the judgment throne. It is entirely independent of earthly relations and contingencies. It is superior to all fluctuations of popularity, expediency, or encouragement. Times may change, but this principle abides the same. Measures, policy, the currents of popular feeling may change; but responsibility to Christ is a principle as immutable as the throne on which he will sit in judgment. Human principles, merely, are like wells dug in rainy seasons, ample in spring-time, but dry in the drought of August. But divine principles, springing from the mountains of eternal truth, are perennial streams of holy motive. The hotter the sun, the more copiously do the dissolving snows give forth their streams of water, to be the life and joy of the land. Thus, in some countries, here are summer freshets. So divine principles flow to us all the more richly, and with a higher appreciation, when merely human plans and principles are found to fail, and thus prove their ephemeral nature.

As a divine principle, the spirit of our resolution brings us into sympathy with its Author. It is the providence of God in the soul, corresponding to the march of his sublime purposes without. It identifies us with Christ, and his work with ours; and enables us to realize our high destiny as laborers together with God. Dependence on God will thus be ever realized. The Church will understand and develop the responsibilities of faith, and at every stage of her work will ever occupy an humble posture before the mercy-seat. Thus faith and works will go on at equal pace, until they reap their mutual reward.

This principle is essentially *cross-bearing*, and for this reason is our main reliance. It rests upon the words of Jesus to every convert, "If any man will come after me, let him deny himself, and take up his cross daily and follow me." This is the first lesson of our discipleship. It is a lesson, too, which we may never forget or outgrow. I believe, sir, there will ever be something heroic in earnest Christianity. It is so under all skies, and in all circumstances. For such a type of piety is sure to find a cross in its way. Our border missionaries, who set up the outposts of the kingdom, and who toil and suffer there, are heroes. Yes, sir, to many of them I would apply the epithet in its higher sense. Our missionary wives are heroines. God only knows what they do and suffer, for his cause. Their heroism is unnoticed by earth; but I believe it draws the admiring gaze of heaven. There is heroism, too, in many an humble home where oil, and self-denial, and faith, and patience are blended, to furnish their annual tribute to this cause. I would gladly lead you to one such home, which I have in mind. You should see the utmost simplicity of life and manners. You should find a style of living which would be despised in many a fashionable Christian family. But, sir, you should find a deep-fixed principle of responsibility to Christ, which will ever bear its fruit, though no Agent come, and no outward influence be exerted.

Give us this spirit, then, and our cause will never decline. Install this heroism, this readiness to do, to suffer, to wait, in all departments of this work; let us have it in the office of our Secretaries, in our pulpits, in our homes, at or

stations—everywhere, whither our labor and our influence are
ork will never stop, for any hardship or sacrifices.

inciple is essentially *Home Missionary*. True Christianity
heart, and thence works outward in widening circles, to the
influence. The pebble cast into the lake can cause by con-
centric ripples to hasten to the bank. So Christianity
in the channels of natural sympathy, finding there its
and its most obvious development of responsibility. It is
nursed by the harmonious lessons of Scripture, which say to
of heavenly knowledge, "Come thou and thy house into the
em to thy children." "Go call thy husband and come hither."
ou shalt be saved, and thy house." "Go home to thy friends,
great things the Lord hath done for thee."

that piety, sir, which does not shine at home, and bear its
at the fireside. True religion will pass from heart to heart
mel of home affection. It is a morbid religion which develops
one direction, over-leaping home and its sacred claims, to
on distant objects. It will, indeed, reach every interest, and
up every field with its glow. It will encircle the earth with
d alms and prayer. But its growth will be symmetrical.
it will extend regularly outward by rapid development,
or and fellow-citizen only a brother, and in country only the
is the sky, and whose side-walls God has placed far asunder.

Missionary Intelligence.

OREGON.

From Rev. George H. Atkinson, Oregon City, Clackamas Co.

An Oregon Church.

I have preached at five out-stations during the current year, making six stations in all. We have forty six members in this church, sixteen males and thirty females. In town the average attendance is, in the morning, fifty, and in the evening, thirty. At four out-stations, the average is twenty; and at a fifth, twenty five or thirty. We may count three or four hopeful conversions during the year, although more than this number have come forward as Christians, dating their hope several years back. We have received six on profession of faith, during the year. One more would have joined us, had his health permitted his attending on the communion Sabbath. We have received two by letter.

Our church members have kept up four Sabbath schools, for a part, or all of the year. One of twenty scholars, conducted by a lady, for a few weeks, was stopped by the rains, but will be resumed. Another was kept seven months by three members, and averaged twenty pupils; and another for eight months, by three members, assisted by others, numbered some twenty and twenty five pupils. All these will soon be resumed. The Sabbath school of this church has been sustained all the year by eight or ten persons, and has averaged forty scholars, and from three to ten members of the Bible class. I have organized no church during the year; but I should do so at one of my out-stations, if we had hope of furnishing them with a pastor.

Our contributions to the A. B. C. F. M., for the year, amount to \$57; and to the American Home Missionary Society, \$51.50. Our contributions to the Oregon Auxiliary Tract Society were \$20; and to our Sabbath school Library, also about \$20. Our Bible Society contribution will be taken next Sabbath. It was omitted last year. About \$300 were subscribed and paid for my support, by the friends here. A larger sum has been subscribed for the coming year. A subscription is now on foot to re-

paint the church, build a cupola, fit up the grounds, and make it worthy of its purposes. Our people prize the pastoral relation more than at first. We sustain regularly a weekly prayer-meeting; and those who can not meet with us, observe the hour at home.

From Rev. Thomas Condon, Albany, Linn Co.

Moving.

Want of means prevented our moving while the weather was suitable. The church at Tualatin found it difficult to raise what was promised us from that source, and no draft coming from you, the fall rains began before we could get started. Thus caught, I was compelled to hasten on our little family with a few necessities, and leave our larger furniture behind us at the Plains. Our journey, performed three weeks later than it should have been, cost us exorbitantly; and we found ourselves, after two weeks of hard effort, in our new field without house or household goods. Our plan contemplated a small house put up, and our furniture moved; but we found it the wrong season for pushing through a plan without means. Our wants were promptly met, however, by a good brother of our little church here, who very cordially invited us to share his home, rather than that we should attempt to build at so late a season. We gratefully accepted his offer, until one of our neighbors, wishing to return to the States, offered to sell us a home, and give me several years to pay for it. Finding the terms such as to make their acceptance preferable to building, I bought the house, and we are now comparatively comfortable.

The Neighborhood.

There are here many estimable christian families, in connection with the different denominations of our land, and some interesting families and individuals who have no religious connection; while a considerable number cherish strong prejudices against Christians, and against

Where so many deserted in a sparse region effort is made upon its own membership in will necessarily be things into account, gations here are as spect; and our own neighborhood by no interesting field. A population turn out is than that of any re yet been called to ht miles from our Grand Prairie. h of Grand Prairie, ie here, still consists. We are expecting on, at our next com-

*Chamberlain, Port-
ington Co.*

ginning.
d much the same, as

kept up, through all their discouragements, and was in a very good condition when we arrived.

My congregation has been gradually increasing from the first, until, for the last four Sabbaths, I think it has averaged full one hundred and fifty, both morning and evening. Our Sabbath school, also, has nearly or quite doubled its numbers during the same time, having now full forty scholars, and eight good teachers.

We have been able to form a very good choir of singers, which draws is some; and then, a very large proportion of the community here are young men from New England and New York, intelligent, enterprising young men, who, so far as they favor any religion, favor that of their fathers.

*From Rev. Martin Kellogg, Shasta,
Shasta Co.*

Progress.

My last, written after a fortnight's residence in Shasta, spoke only of prospects. Now, at the close of the first

er all, there is a peculiar pleasure in labors. There is a "stern, impassioned" exhilaration than the noblest enterprise can give. Its source is celestial; no human reliance is of any

ish I could report the evidences of a reviving presence. External proofs are all I can speak of. There is, perhaps, a probability that a new church will be erected the coming season. It is much needed, larger and better than the Methodist house.

*Rev. J. S. Zelig, Mokelumne Hill,
Calaveras Co.*

Abounding Labors.

There are many points around here, where I might preach, if I could do it on the Sabbath, but my time is all taken up that day. We need another man here at Jackson; and then these outposts could be supplied. I am the only member of the Presbyterian or Congregational order in these two counties. I ought to be one, at least, in each; they could assist each other. I cannot do justice to Jackson. I am glad to do all in my power, but there is much for me, or any other one.

My congregation here is increasing. In Jackson it is hardly as large as a while since. The average attendance here now is seventy or seventy-five.

Sunday Trade.

We are hoping that our present Legislature will pass a law prohibiting Sunday trade. If they do, it will be a great gain for California. I have circulated a petition in all this region, for that object. They are being circulated sent in from other parts of the

*Rev. David McClure, Georgetown,
El Dorado Co.*

Churches Formed.

Last Sabbath was a memorable day in the history of missionary labors in this place. A little light has at last been thrown upon the worse than heathen darkness which surrounds us. Six witnesses for the truth, four of them living miles beyond the limits of George-

town in different directions, have concentrated their feeble rays, and formed a church of Jesus Christ. Our beloved brother, and your efficient Agent, Rev. T. Dwight Hunt, was with us on that interesting occasion, and assisted in the duties of the day.

An Ominous Picture.

Last Sabbath also closed a year's residence in this place. It has been a year of great trial; a year whose labors have brought much valuable experience to the soul of the minister of the Gospel. It has given him greater insight into the desperate wickedness of the heart, and its determined opposition to God, than he ever had before. It has convinced us, that the great masses of California, at least so far as its mining population is concerned, have deliberately and willfully chosen Mammon for their God; and the darkness of infidelity and scepticism is fast settling around them. Many of them have been living so long in the neglect of religious duties, heeding neither the voice of God in his Word, nor the admonitions of conscience, that they appear to be given up to follow out the inclinations of their depraved hearts. There is no disposition to come to the light; yea, they hate it; for wicked deeds will be reproved. I have found many sad cases where there was once enlightenment, where there had once been the tasting of "the good word of God, and the powers of the world to come," those who at home were professing Christians, and in some instances, officers of the church, but whose love of gold has become so deep and strong a root of evil, that health of body and soul are daily offered as a sacrifice upon the altar of their god. Ah! how often have we been pained to know that while only some thirty would give respectful attention to the messages of love and mercy from God on the Sabbath, hundreds would be attending to their merchandising, or assembling in their haunts of guilty pleasures. The theater, the circus, the dance-house, and the gaming saloons have been crowded, while God's house has been deserted, and his worship despised. True, we have had public attention turned to some of the grosser forms of immorality. A gambling law, and one for the suppression of "noisy and barbarous amusements on the Sabbath," have been enacted; and there is now a movement to obtain a law for the better observance of the Sabbath. Still, gambling is carried on extensively in this

had theatrical performances, fights on the doubtful whether a good store and other and amusement to be at present. The light not to be completely religious re-unity.

ASKA.

*Hayward, Omaha
Anglican Co.*

February, 1856.

de evidence of energy in this place, that gives, and a season of business and improvement is drawn for nu-

All expect a large operations are made every is advancing; prospects are very

Church Prospects.

As yet, we have no houses of worship, and no school-house. Many begin to feel that this state of things must not continue. There is far too little moral restraint. Sabbath-breaking, profanity, and drinking are quite common; and altogether the minds of the people are occupied mostly with other things than the concerns of the soul. Still there is a conscience among the people in favor of religion; and the truth held before that conscience will have its effect. I have preached once every Sabbath since I commenced my labors. My appointment has been at three, P.M., a somewhat unfavorable hour, especially here. The morning and evening were previously occupied by a Methodist and Baptist brother. I have been gratified with the serious and thoughtful attention, that has been given to plain, searching truth by those who compose my congregation. We have but one place of meeting, and that is in the building used by the Legislature. The conviction is forced upon me, that we must build a house of worship. We are beginning to move in that matter. As a preparatory step to erecting a house and organizing a church I

were obliged to remain in the house which we first occupied; and such intense cold we never experienced. With all the fire we could make, water would freeze within a foot of the stove, very frequently. We were all kept, however, did not freeze, and enjoyed for the most part good health. We thought of what we had left, but felt that the Lord had called us here, and we did not desire to return. Four weeks since, I secured a more comfortable dwelling. It has two rooms, one of good size and the other small—no cellar or chamber, no well, or other conveniences. For this, we have to pay \$21 a month. Superfine flour is from \$8 to \$8.50 a hundred pounds; but we have used an inferior article, which we get for seven dollars. We have denied ourselves the luxury of butter, at 35 cents a pound. Potatoes are \$1 a bushel, and dried apples from \$3.50 to \$4 a bushel; wood, \$3.50 to \$4 a cord. A man with a team charges \$4 a day, for labor. Sugar is 12½ cents a pound; and other groceries in proportion. You will readily see, from the above prices, that with the most rigid economy, our expenses have been heavy. But winter is passing away, and spring, with its cheering influence, is drawing near. The ice-bridge across the Missouri is becoming unsafe, except for footmen; and soon, this highway of commerce will be open for the rush of business and travel. My prayer is, that the Lord will gird me with strength and wisdom, for the work that must soon crowd upon me.

Fatal Affray.

Society is necessarily in a forming state, and there is more or less of strife and contention; yet I think I have heard of less than is common, in settlements of so recent origin, and such rapid development. Our hearts were saddened a few days since, by the report of an altercation between two individuals at an embryo city some twenty miles from this place, which terminated fatally to one of the parties. The persons concerned were from Council Bluffs; and there had been difficulty between them for some time. They met at the place of the fatal affray, and both desired to spend the night in the same cabin, which was the only comfortable shelter in a winter night. The one that first took possession denied entrance to the other. They came to blows, one was stabbed, and the other was shot dead by a third person, who was within. The person who was

killed had, a short time previous, expressed an anxiety about his spiritual interests; and when urged to yield himself to the service of God replied, that his business was so much upon his mind that he could not give his attention to the concerns of the soul. "What shall it profit a man!"

"The Poor Indian."

We have been forcibly reminded within the last month that we are really on the "frontier." The town has been thronged with the native Indians, the former lords of this soil. There were, at one time for about two weeks, 800 or 900 of the Omaha Indians encamped about two miles from this place. One day, they were all in town at once; and received from the government agent 600 sacks of flour, and several hogsheads of sugar.

MISSOURI.

From Rev. William H. Smith, Calhoun, Henry Co.

Universalism.

In taking a retrospective view of the past missionary year, I can see evident tokens of the divine goodness, both to myself personally, and to the church over which I am placed as an overseer. God has not indeed forgotten to be gracious. His own people here have been refreshed, and some perishing souls have, during the year, been brought to rejoice in Christ as their Saviour, and thus an accelerated force has been given to the word of God. But still it has not had that "free course" which it claims, nor has it been "glorified" as it ought to have been by those to whose intense spiritual wants it has been so wisely adapted by its beneficent Author. The selfishness, and blindness, and deep chronic corruptions of the human heart, have resisted the truth; and, besides, that gross, destructive error—Universalism, has strengthened the hands of the wicked, by promising him life, thus causing the word to be unprofitable, where, otherwise, I have good reason to believe, it would have been productive of good fruits. This is the prominent error with which I have to contend. It makes a mock at sin, ridicules serious impressions, or convictions of sin, and

final feature of the
its baneful influ-
young persons, who
seriously impressed,
serious impressions

here is small. It
families connected
not so much scat-
ems a hard matter,
to prepare so as to
en with them to

ents a hard field for
our Society. Those
on do not set forth
es, such as salvation
do they fall in with
ists of slavery.

W. Harkes, Warsaw,
in Co.

Destitutions.

say that progress
last year. Our peo-
ited, and love our

if they could enjoy the ministrations of a
faithful pastor. Hitherto, the slavery ex-
citement has not agitated this county, and
the sentiment of a large portion of its inha-
bitants has been quietly but decidedly in
favor of freedom. Who is willing to go,
and break to this people the bread of life?

From another Missionary.

Access to Slaves.

I have always had access to the
slaves as well as the masters, have held
up to both the depravity of the heart,
and Christ the Saviour for both, en-
joined on both the necessity of faith and
repentance; and when I have seen either
out of the line of his duty, I have re-
ferred him to Paul's letter to the Ephe-
sians, 6 : 5-10.

The first person that I ever felt I was
instrumental in bringing to the Saviour
was an African slave, who died shortly
afterward in the triumphs of faith; and
I had the privilege of preaching a ser-
mon at her funeral to a large and re-
spectable congregation, most of them

with him on the great themes of the Gospel, read the Bible to him, and recommend him to God, in prayer—he and I both on our knees together—and, after this exercise, go directly to the altar, and discuss the subject of Slavery with the master, in all its features and influences, for time and eternity. As my church members, they have no votes, except one individual, and that individual owns but one—or, rather, a man who is a supporter of the church, and whose wife is a member, has bought a slave.

No member of my other church owns votes, and, on the whole, they are antislavery in their feelings; but they do not see any good that would result from raising an excitement on the subject, therefore, as prudent men, they remain silent.

Remember the Missouri Ministers.

The missionaries in Missouri are in circumstances of great difficulty. Surrounded by excitements that have already brought to the beginnings of a civil war, and that threaten the peace of the whole land, and the stability of the Government, each one of them is the focus of a hundred malignant passions eager to spy occasions for contumely and violence—many of them objects of suspicion, for the very reason, that they will neither do nor justify violence, nor “is any secret in their mouth,” they require more than human wisdom to hold on their way successfully, neither betraying the cause of truth, nor neglecting their daily duties, nor affording to enemies a pretext for interference. Let these men be affectionately remembered by their brethren; and, as we think of them, let our prayers arise in secret to Him who answereth openly. This is the way, above all others, when men should say as they walk by the way, and as they are busied about their daily work. They should pray, if for no other reason, in order that their own hearts may be calm and humble, their minds clear and firm, their whole being attuned to the breathings of the Spirit of God, and prompt at his command.

ILLINOIS.

A Parent's Bereavement.

Hitherto we have been an unbroken family. In all the scenes of trial through

which we have been called to pass, our little number has been kept whole. But now, death has been among us, and we have been joined to the great company of mourners. The little one, the lamb of the fold, has been taken from our arms, and carried to the bosom of the great Shepherd. I do not know that this affliction has been more severe upon us, than like visitations in very many other cases. Yet, you may know that we love to speak of our sorrows to those who will be ready to sympathize with us.

Severe as this blow has been upon us, we have had reason to wonder how much of sweetness the Lord can mingle in such a cup of bitterness, how many soothing and comforting considerations are suggested by the word and Spirit of God, to take away the sting from the wound; and especially sweet is the thought, that Jesus is such a Saviour, that he can be believed at such a time to take the loved one in his arms, and hold and keep it safe. But after all, the pang of separation and loss is not wholly removed, and at times its pain seems almost insupportable. I trust, however, we have not been left to complain or repine. For the most part, it has been easy in grief and tears, to bow, and say: “Thy will be done;” and at all times, it has been our earnest prayer, that the Master would not afflict in vain, but, by the chastisement, sanctify us more fully, as chosen vessels of glory and service to himself.

One thing that makes sickness here peculiarly distressing is, the want of a good physician. Of late, we have felt compelled to do without the aid of the profession, as it is practised here; for we feel that we owe the death of our little one to the reckless malpractice of those who pretend to be doctors. To the same cause we attribute much of the sickness of our children. Trials of this kind are peculiar to a new country, and perhaps to this locality.

I scarcely know whether it is best to send what I have written. It is asking a good deal of you, to be interested in so much that is merely personal. But, could I give you a full history of all the causes and influences that are working here, and of the elements of evil that have long held sway, but now begin to see that they must struggle for the supremacy, which they are doomed to lose, in the steady advance of the Kingdom of Heaven—if you could be made to see the strife that is obviously entering into every phase of every event, see it as we

understand that all
not personal alone,
seem to have an iden-
which we came here
am, that no consi-
ly nature would in-
re such experiences

crease in the receipts of the Society,
would not only be seen, but deeply felt.
The Lord hasten it in his time.

*From Rev. Charles Witte, (German,)
Okaw, Washington Co.*

Hostility to Faithful Preaching.

*McCord, Marion,
son Co.*
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me of the religious
community for some
pired to strengthen
of infidelity. But,
these mighty influ-

The thoughts of hearts have been re-
vealed, in this quarter. Many asked
earnestly, "What must I do to be
saved?" and I hope in the Lord, that
they will become believers in Christ
Jesus. But with a pressed heart I must
yet say, that many, many others, the
longer they do hear the word of the
Cross, the more hostility they offer.
One came to me, and said: "We don't
like that you preach of hell and condem-
nation, and that you preach against the
whisky and intemperance, and that you
name the sin of the people, and that you
preach of children of God, and children
of the devil. You must preach that we
all are children of God, and altogether
come into heaven—then it is all good,
and you will have much more salary."
Others said the same in a business

very discouraging field to the eye of sense. Sickness, cholera, and other diseases, have prevailed to an extent never before known here, and have rendered meetings very thin. Indeed, some denominations have discontinued them on this account. Another discouragement about holding meetings has been the very unusual quantity of rain and high water. Then the scattered condition of the church and people, and the division into so many sects, and the distance they have to travel in order to attend their own meetings—all contribute to dishearten those who are not in the lively and strong exercise of faith and love. If we wish to hold a communion season, or elect elders or deacons, or take any important vote, it is almost or quite impossible to get the scattered church together. And, for about three weeks, the cold was so intense, that very few came out to divine worship. Yet, of all the discouragements with which I meet—out of my own heart—the influence of *sack-lidden* professors of religion, yet retaining their membership in different Presbyterian and Congregational churches, is the greatest. There are *scarcely* such within the bounds of this church. In addition to these things, if it were worthy of mention, we ourselves have suffered very much in an open, cold house, during the severe weather. But this is of little comparative importance; we can well afford to endure it, if we can be instrumental in saving this church and building up the cause of God here, for the church was fast running down.

From a Missionary in Massac Co.

Work Enough.

I have visited from house to house, and distributed about five thousand five hundred pages of tracts, besides some volumes of "The American Messenger," "The Journal of Missions," five or six volumes of "The Home Missionary." I am also in daily expectation of receiving fifty numbers of "The American Messenger," and the same number of "The Penny Gazette," for gratuitous circulation. I have two preaching places, also, six or seven miles in the country, that are quite interesting fields of labor. My congregations here are reasonably large, and composed of the most respectable and intelligent part of the citizens, who listen with good attention and apparent interest. There is an

old organization of a County Bible Society here, but it has done nothing, that I can learn, for the last two years. We hope soon to have it resuscitated. The Temperance cause drags heavily here, and drunkenness, and almost every other vice prevails to an alarming degree. I suppose that it would be hard to find a place in the Free States, of the same population, where there is so little piety, and so much wickedness. Out of a population of thirteen hundred, I have not found more than ten persons, who give evidence of vital piety. There may be more, but I have not found them.

From Rev. E. B. Olmsted, Caledonia, Pulaski Co.

Cairo.

A singular state of things exists in Cairo. A building is fully completed and paid for, to be occupied by a church that is yet to be constituted. A society, too, is formed, to be in connection with a church yet unborn. The necessity for continued aid to this place, may be seen in the fact, that in a permanent population of about a thousand souls, there are but two feeble churches; a Methodist church, numbering about twenty members, and a Baptist church of less than twelve. The former is supplied by a pastor who lives in the city. The Baptist minister lives seven miles out, and preaches in Cairo once a month. At the same time, there are nearly *forty* drinking places, from the finely furnished saloon to the lowest and vilest dens of infamy. The only newspaper—issued weekly and tri-weekly—publishes, with disgusting minuteness, all the vile deeds of which the editors have any knowledge. There are a few citizens, occupying prominent positions, who were once members of the church, but are not known as such in Cairo, and the most urgent efforts have failed to bring them out again on the Lord's side. All these things are against us, and our only hope is, that the preaching of the Gospel will be sustained by your Society, until, by immigration, or by the transformation of some who are here, there will be material for the establishment of a church.

Revival.

I am most happy in being able to report a different state of things in Caledonia. God is blessing us here with a most gracious outpouring of his Spirit.

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faithful and impor-
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must we do? The
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ork, rose up to ask

truth of the statement there made. It is a true picture—would that it were not. We are cursed, all over this western country, with those who, in the older States, were prominent church-members, but who stand aloof, or even in opposition here, because things “are not according to the pattern shown in the Green or White Mountains,” in New York, Boston, Troy, or elsewhere. The truth too often is, such men have no piety; and they are glad of *any* excuse for neglecting that which they know to be the duty of Christians. If such would only come among us, and not make themselves known as church members, they would do us much less injury. But they first lead us to expect much, and then disappoint all our expectations by standing aloof, and continually finding fault with something or some body, most generally with the minister. But while this is true of many coming to us from the older States, yet it is not true of all. Many noble men and true do you send us, who manfully “come up to the help of the Lord against the mighty.” We pray the Lord of the harvest that he would increase their number an hundred fold.

TENNESSEE.

Rev. William E. Caldwell, Cleveland, Bradley Co.

Preaching to Slaves.

Nothing of special interest has occurred during the past quarter outside of regular routine of duties. I think, ever, that people generally have more interest in attending the preaching of the word. Especially has been the case at my meetings for colored people, when it frequently pens that I have larger and more numerous assemblies than among the whites. When I see the earnestness with which they listen, and the honest simplicity with which they appear to receive the word of God, and when I hear their rich and melodious voices ringing forth the praises of God, and I, in their prayers of fervent but simple eloquence, thank God for the gift of His Son, and for the "herald" of the gospel who preach Jesus to us poor sinners; and then their prayers for blessing in my own heart and on my labors, makes me feel that this is one of the most important branches of my labor, that it is a blessed privilege to preach the Gospel to such a people.

Poor because they Think so.

During the spring, I went a short distance out of the bounds of one of my congregations, to get up a Sabbath school. A library was to be purchased; after the collection was made and I put in one dollar, we had only \$5 left. They then asked that I solicit the American S. S. Union a donation of \$5 worth of books. This I decided doing, at first; telling them that the neighborhood as wealthy as that really ought not to go begging for books, should maintain their own school with their own money. To this they objected that there were a great many poor people in the neighborhood, and besides that, the last year had been remarkably severe in its drought, and now times were pressing them, and that protracted dry weather was likely to off their present crops. Finding that the school must be abandoned, unless a collection could be secured, I concluded it was better to ask it, rather than to shut up the school—knowing that they were amply able to meet all its expenses, that as soon as the school should go into operation, and they should come to

appreciate all its good influences and advantages, they would cheerfully sustain it. In view of these considerations, I was led to ask the donation, which was granted.

Timely Almsgiving!

Just about this time, there was published in one of the weekly newspapers an anonymous article making some general statements—which, by the way, were about true—concerning the great scarcity of corn, and the consequent suffering of the poor, especially among the farmers, from the short crops of last year, and the severe droughts of the spring. In answer to this anonymous newspaper article, just one week after I had endeavored to raise money for the Sabbath school cause, and in the very same neighborhood, there was received at the railroad depot fifty bushels of corn, free of freight charges, all marked "for distribution among the poor of that neighborhood." And now, what do you suppose was the result of that event upon the minds of the people? Why, sirs, the people spontaneously met together, and such an indignation meeting as they had! It was said that the sending of the corn there was an insult to the community; and that if the writer of that article could be found, they would teach him how to talk about their poverty; and that they would show that they were able to buy their own corn, and pay for it, too, if they could only know who had sent it! I need but add, in conclusion, that when their pride and independence in reference to "the meat that perisheth," had been contrasted with their penurious conduct in regard to the eternal food of the immortal soul, the effect was happy; and the remaining \$5 was obtained without further trouble or delay.

Thus it is true that often more from the want of right views and feelings than from a want of means, Home Missions, Sabbath schools, and all our benevolent operations, must at first be carried on by the charitable contributions of those who have learned to appreciate the blessings which these institutions seek to impart.

NEW YORK.

The Laborer Worthy of his Hire.

The question of duty stated in this letter has undoubtedly occurred to the mind

Would that a clergy had as often occurrences. How far it isster to "endure hard-uman probability, he good in some other his family could be ble, and where his privileges of education en them, is often a ent and difficulty. If, ould ask, as often— be starving this man study without books Israel made bricks ding him the proper ies of conference with ons of public interest, galley-slave to his ns felt more sensibly s like these, the diffi- great part, removed. yet the Church; and urches give but very r separation from the ugle on, with such d trust, where we can

when there are other fields that are no less important, and are suffering to no less an extent than this would were a destitute of a minister, and where the laborer receives, in some respects, the wages of his labor? Ought a minister, with nothing to throw himself back upon except the cold charities of the church, to be satisfied to spend the best of his days, and receive only his rations of bread, meat, and clothes? Can he afford to give the church, year after year, the difference between what he ought to receive and what is promised him—if he is so fortunate as to get even that? In theory, it is good to endure hardness as a good soldier of Christ; and as far as myself is concerned I am willing to bear it longer; but I believe my family have some claims on me. Now, I wish to do right, to follow the will of the Lord; but I am more and more inclined to think that one field is as dear to him as another. To know what is my duty is my desire; and I am, I believe, willing to follow it; but it is very hard for a man to live on faith alone. If I could see any way for remaining here, without being found wanting in duties owed to others, I would not say one word. These things come up before me so painfully and frequently, that they

report an item which I know not that I ever mentioned before.

It is the continued effort of this Society to raise the standard of ministerial support to the point which justice and expediency alike demand. But public sentiment is sovereign in a matter like this, and no organization can go far beyond the line which that has laid down. The influence of many ministers has been seriously crippled, by the meagreness of their support; and it is to be feared that in cases not a few, the energy, courage, and enterprise of a pastor has been so reduced by this absence of a liberal estimation of his office, as to furnish an apparent ground for the excuse, "We give him all that he earns."

From Rev. S. Bourne, Flushing, L. I.

An Enterprising young Church.

The following pleasant letter has been waiting some months for publication. The spirit and example of this church is worthy of imitation.

I have the pleasure to inform you, that our church, after having received assistance from your Society less than four years, have resolved to support their pastor without your aid. We are still an infant church, and it will be a great effort for us to walk alone. Though we have increased from eighteen members to sixty, we are still without much pecuniary strength; and our limited means are greatly exhausted by the efforts we have put forth, the past year, to erect a house of worship. But we have resolved to try to sustain ourselves, trusting in the help of God for success. We have been led to take this step, in part, by the great religious destitution of the village of Strattonport, which has recently sprung up, about three miles distant from us, whose wants are even more pressing than our own. It is a place of nearly 1500 inhabitants, rapidly increasing, and without a single resident minister of the Gospel of any denomination. We thought that if we ceased to draw upon your resources, you would be better able to grant the help needed by this multitude perishing for lack of the bread

of life. And to show you how loudly this "Macedonian call" comes to us: out of our scanty means we promise to raise \$150, towards the support of a missionary to labor there. In leaving you we offer this testimonial of our appreciation of your blessed work, in which we now desire to participate, and, at the same time, prove how highly we esteem the benefits we have received from your aid, by presenting a candidate to fill the place we have vacant.

A few statistics of our history as a church may not be unacceptable. This church has received from your Society in all . . . \$750.00
We have paid back, . . . 182.24

The balance against us, which we regard as a debt, is, . . . \$567.76
The church was organized in a school house, July 1, 1851, with 18 members, and in the following winter a chapel was erected costing about \$1000. This year, we are to enter a new and commodious house of worship, costing about \$12,000, the audience room of which is 72 ft. by 52 ft., lighted with gas, and furnished with all the modern improvements and means of comfort; and we now number sixty members.

In addition to our own Sabbath school, the members of the church have successfully sustained a mission school in Strattonport, where the number of scholars has varied from fifty to one hundred. The church in this way have been cultivating the spirit of missionary enterprise; and I trust that this small beginning will result in greater and still more self-denying efforts to extend the knowledge of the Gospel. Though we have been blessed by no signal outpouring of the Holy Spirit, we have been favored with some tokens of his presence and quickening power. The church has been growing in faith and spiritual strength. We are more united in labors for the good of souls. We have in successful operation a Ladies' Sewing Society, a Boys' Missionary Society, and a Girls' Missionary Society, which have all been formed during the past year, and promise much good in the future. We now need the copious effusions of the Holy Spirit upon pastor and people, and for this we pray while we labor and wait. It is due to the former pastor, Rev. C. O. Reynolds, who held a commission from you nearly three years before my settlement over the church, to say, that much of this prosperity comes by the blessing of God upon his self-denying labors.

Volke, (German,)
City.

the Germans.

visit, this quarter,
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d and ninety three.

how this part of
church is located, is
mans, I will give
its. I commenced
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Houston, and from
Essex street; and
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still larger in that
s many families not
keepers, etc., I pass
about twelve hun-
s may be living at
just lined out; and
houses built in this
are large houses for
g class, where some
twenty families are
oof, each paying a
g from five to twelve
ses are mostly inhab-

weeds. In conversation it soon becomes
evident, to which class of the infidel
each one belongs. The cultivated of
these indifferentists state, in a polite
manner, that they do not go to church;
the less educated give the same in a
rough manner. The other party wan-
dering among the ruins of the large city
of infidelity, without a fixed home, hav-
ing not courage to unfurl the standard of
their religion. They give doubtful an-
swers, making me a present with half-
way promises, that they will visit our
church. I am convinced that this class
will never become true Christians, and
not even visitors of the sanctuary, unless
some christian friend calls upon them
again and again, urging them to leave
their idle company, and their working
on the Sabbath, and to go with him to
church. The christian friend must also
help them to fulfill their promise. For
example when they say, "Next Sun-
day we will go to church," he must
bring them to church, as children are
brought from the street to Sunday school.
This may be the needful work among
the English, too; but among the Ger-
mans it is particularly so; as the mass
look upon the church only as a State
organization, and not as an institution

soms of their heart. Of others I can think that it is their intention; but as their good purpose has an isolated location among the thousands of worldly plans, like a garden between glaciers, I can but fear that they will not find their way to the sanctuary; as I fear about a messenger, whose custom it has been to frequent every tavern along his road, and who is promising now, that he will never halt until he has reached his goal. From ten who give the promise, perhaps one or two I have the pleasure of seeing in the church at the first, second, or third Sabbath.

Results.

Of the immediate results of these visits I can say very little, as I do not know how many of these persons have been present in our church. Still, a goodly number have attended; and others, I hope, will attend. But I will fix my standard higher, and hope to draw immortal souls to that height, because these souls are among the redeemed of Christ. God himself became man for them. Bethlehem, Calvary, and Zion are for them; and in my imperfections I have pointed the sinner's heart to these celestial spheres, and I came and went in accordance with the Saviour's command: "And into whatever house you enter, first say: Peace be to this house."

I found one man who frankly stated that he was an atheist, and, at the same time, that he was a better man than scores of Christians. His wife expressed the same opinion; yet I felt, she did it not with the same spirit. The husband had brought her, with his incessant noisy arguments, gradually downwards into his northern valley, and for the sake of family peace she forsakes the Bible and the sanctuary, which she else would use and frequent. I conversed about forty minutes with them; and when I gave them my view about Christianity, that it is not a particle of mere form, but life in the center, and life in the circumference, as the sun is natural life, then the stout atheist exclaimed: "Such a religion I honor; and if I could see it in human society, I would probably become a member."

The German field in New York.

It is my aim, and I can say, my heart-felt wish, to make the American Christ-

ians in New York, as far I as can, acquainted with this vast part of Immanuel's field. The German population of New York number, according to different private estimations, upwards of 100,000; and this number is increasing annually; and in comparison with what is done for the English population, very little is done among the Germans for their eternal welfare. I rejoice that already a number of American Christians are taking an active interest in the German field; but my prayer is, that a greater number of the warm-hearted professors of Jesus in New York may direct their attention to the missionary work, which should be carried on among the Germans in this metropolis. This is indeed a field white for harvest, but the laborers are few. There is no field, comparatively speaking, in New York, where more talent is being lost for Zion, than among the Germans, in the present and in the rising generations. The loss lies here: It is a nation—I speak of the Protestants, and these are by far the greatest number—of good common education, with the feeling of liberty, but whose fusion under the religious and political institutions of this blessed country is yet imperfect. I am sure that many, many a young man of talent, who is greeting these shores in expectation of spending his life in happiness in America, many children who have to receive every thing under God, from America, and to give every thing—good or bad—to America, that many a one of fine abilities can be saved from fearful destruction, if Zion's builders are faithful in bringing them from their places of danger, into contact with christian operations, the church, the Sunday school, and other institutions. The urgent want on one side, and the sanctified talent on the other side, talent of the American christians—which has not yet turned with combined effort to this part of the dominion of Him whose paradise is this land, and the temples of his paradise the redeemed souls—this all constrains me to speak in behalf of this field. Will not many a Christian, who is anxious that New York may become the first city of Christianity in America, (and I hope it will become by its growing importance, the first city on this globe,) say: I will do something for the German population in New York, I will do it now, in 1856?

*Executive Committee of the American Home Missionary Society, in May, 1856.**action last year.*

Iowa,
and vicinity, Wis.
20, Mich.
210, Mich.
and Kupper, Ill.
Lafayette, Ill.
20, O.
in Poland, N. Y.

related.

to 20 in Oregon,
and Welsh Prairie, Wis.
near Vista, Willow Creek,

ton and vicinity, Wis.
co Rivers, Wis.
hope Grove and vicinity,

Adams, Mich.
Hills, Mich.
Michigan, Mich.
rd, Mich.
Cannonville's Corners and
h

Rev. J. B. Madoulet, near St. Joseph and vicinity,
Mo.
Rev. Conrad H. Hekmann, Line Creek, Weston,
Westport, and Independence, Mo.
Rev. William H. Smith, New Salem, Mo.
Rev. Joseph Butler, Irvington and vicinity, Ill.
Rev. John Ballard, Versailles, Unity, Liberty, and
New Maysville, Ill.
Rev. William Porter, Port Byron and Hampton, Ill.
Rev. Silas Jessup, Paw Paw, Ill.
Rev. John Hawks, Montezuma and Toronto, Ind.
Rev. Franklin E. Sheldon, Zoar and Palmetto, Ind.
Rev. Samuel D. Smith, Morrow and vicinity, O,
half the time.
Rev. Nehemiah C. Coffin, Piqua, O.
Rev. Evan Evans, Radnor, O.
Rev. Wm. H. Bay, Racine, Bashan, and Chester, O.
Rev. D. A. Grosvenor, Medina, O.
Rev. Augustus Cone, Gustavus, O.
Rev. Madison Elliott, Rochester, O.
Rev. Gould C. Judson, Ruggles, O.
Rev. John J. Brecht, Upper Sandusky, O.
Rev. James C. Egbert, West Hoboken, N. J.
Rev. Amos N. Freeman, (colored,) Brooklyn, N. Y.
Rev. Jonathan C. Gibbs, (colored,) Troy, N. Y.
Rev. Azel Downs, Mount Hope, N. Y.
Rev. Augustus B. Collins, Long Ridge, Ct.

*The American Home Missionary Society, in May, 1856.**by H. A. Ken-*

Northampton, John Clark,
Reading, on account of legacy of John
Dutton, by C. Wakefield, Esq.

25 00

10 00

Sharon, First Cong. Ch. and Soc., by J. D. Elliott,	69 25
Southbury Cong. Ch., by Rev. G. P. Prudden, to const. Sherman Tattle a L. M.,	88 92
Stamford, Cong. Ch. and Soc., by T. Davenport,	199 85
Washington, Ladies' Sew. Soc., by Mary E. Calhoun,	5 00
Watertown, Cong. Ch. and Soc., by Rev. C. Goodrich,	60 00
Westport, Cong. Soc.,	32 00

NEW YORK—

Baiting Hollow and Fire Place Cong. Ch., by Rev. C. Young,	12 50
Brooklyn—	
Miss E. Wolcott, in part to const. Henry Thomas a L. M.,	10 00
Elm Place Cong. Ch., by S. D. Crosby,	8 09
First Presb. Ch., Mon. Con. Coll., by Henry Ide,	42 26
Church of the Pilgrims, Coll., in part, of which \$150 is to const. William W. Rosseter a L. D., and Charles H. Skidmore a L. M., by D. W. Smith, Treas., \$916.27; D. C. Ripley, \$20,	936 27
Second Presb. Ch., by B. W. De Lamater,	283 10
South Presb. Ch., Mon. Con. Coll., by Rev. D. A. Holbrook,	86 68
Westminster Presb. Ch., Mon. Con. Coll., by J. Milton Smith,	18 80
Buskirk's Bridge, Dr. P. V. N. Morris, Cadro Presb. Ch., Calvin Boardman, in full to const. Miss Isabella D. Boardman a L. M., by Rev. S. W. Roe,	10 00
Candor, Cong. Ch., Abel Hart, to const. Latimer B. Gates, John Kirk, and Peter I. Krom L. M.,	95 00
Canterbury, Presb. Ch., by Rev. J. Silliman,	100 00
Champion, Ladies' Char. Soc., by P. F. Hubbard,	10 00
Coldenham, on account of legacy of Sam'l T. Scott, by Isabella B. Scott, Ex'r,	5 00
Greenville, Presb. Ch., Mon. Con. Coll., Hannibal Cong. Ch., Abram Watson, by Asa Watson,	50 00
Jamestown, Cong. Ch. Sab. Sch., by J. H. Gordon,	29 00
Lakeville, Presb. Ch., by Daniel Bosley,	11 21
Lewiston, Presb. Ch., to const. Rev. Joshua Cook a L. M., by O. P. Scovell,	47 00
Leyden, on account of legacy of Euell Kimball, by R. Kimball, Ex'r,	88 00
Middle Granville, Cong. Ch. Sab. Sch., by Levi Crosby,	4 00
Milton, Sumner Colman,	90 00
New Haven, Cong. Ch., Job Dowd, to const. Miss Zilpha A. Root, of New Haven, and Miss Lucy A. Williams, of Colosse, L. M.,	10 00
New Windsor, Presb. Ch., Mon. Con. Coll., from three individuals, by Rev. J. I. Ostrom,	60 00
New-York City—	9 00
Ira W. Blain, \$10; a friend, \$5,	15 00
Allen St. Presb. Ch., Thomas Kennedy,	5 00
Madison Square Presb. Ch., Eli Goodwin, \$50; T. Ketcham, \$50; E. Hills, \$80,	180 00
West Presb. Ch., Sab. Sch. Miss Assoc., by Edward Earl,	162 14
North Elba, Cong. Ch., by Rev. D. C. Osgood,	5 00
Norwich, Isaac Foote,	10 00
Palmyra, Miss Tabitha Sheffield, L. M. in part,	25 00
Port Jefferson, Cong. Ch., by Rev. S. T. Gibbs,	12 00
Ridgebury, Presb. Ch., by Rev. C. S. Arms,	85 00
Southold, Gordon Case, by Rev. Mr. Hunting,	2 50
Troy, Liberty St. Presb. Ch., by Rev. J. O. Gibbs,	5 00

Valatie, First Presb. Ch., to const. Mrs. Mary D. Abbott and Mrs. Lucy W. Phelps L. Ma., by L. H. Phelps,	60 00
Westford, on account of legacy of John Kelso, Jr., by James Kelso, Ex'r,	100 00

NEW JERSEY—

Haifax Fem. Miss Soc., by Miss Rhoda L. Henry,	6 00
Paterson, a friend,	10 00
Parapenny, Presb. Ch. Fem. Evam. Soc., by Miss M. O. Ford,	11 00
West Hoboken, First Presb. Ch., by Rev. J. C. Egbert,	6 84

PENNSYLVANIA—

Philadelphia, Independent Presb. Ch. Miss Assoc., by Rev. R. Adair,	30 00
Steuben, Cong. Ch., by Rev. T. A. Gale,	10 00

DISTRICT OF COLUMBIA—

Washington, Col. B. F. Larned, U.S.A.	80 00
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VIRGINIA—

Bethesda, Presb. Ch., \$5; Mrs. P. H. Brown, 1; S. Davidson, 1,	7 00
New River Presbytery, by Rev. L. C. Brown,	75 00
By Rev. I. N. Naff,	75 00
Winchester Presbytery, by Rev. John McMurray,	150 00
	80 00

TENNESSEE—

Bristol, J. R. Anderson, by Rev. J. Marsh,	2 00
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OHIO—

Received by Rev. Marcus Hicks—	
Addison, Presb. Ch.	\$12 00
Cincinnati, Second Presb. Ch.,	236 90
Circleville, First Presb. Ch., to const. Mrs. Catharine A. Rowland and Rev. P. M. Bartlett L. Ma.,	60 00
Columbus, Second Presb. Ch.,	23 75
Jackson, First Presb. Ch.,	12 00
Alexandria, Cong. Ch., Rev. E. A. Beach,	844 65
Gallipolis, First Presb. Ch., by Rev. Warren Taylor,	6 00
Perryburgh, O., Rev. J. H. Newton,	21 50
Warren, First Presb. Ch., by E. Spear, to const. Henry Adams and Julius King L. Ma.,	5 00
Yellow Springs, Presb. Ch., by Rev. S. D. Smith,	67 29
A family offering,	9 00
	4 00

INDIANA—

Bethel, Presb. Ch., by Rev. B. F. Stuart,	3 00
Lawrenceport and Livonia, Presb. Ch., \$4.16; Rev. J. A. Tiffany, \$0.84,	5 00
Salem, Angola, and Flint Presb. Chs., by Rev. H. B. Warren,	22 00

ILLINOIS—

Augusta and Plymouth, Presb. Chs., by Rev. G. D. Young,	29 25
Channahon and Lisbon, Ill., Cong. Chs., by Rev. Alvah Day,	62 50
Hickory Creek Presb. Ch., by Rev. T. H. Holmes,	5 00
Joliet Cong. Ch., by Rev. L. H. Loss,	15 00
Lee Center, First Cong. Ch., by Rev. S. W. Phelps,	17 00
Nora Cong. Ch. and Scales Mound Presb. Ch., by Rev. A. D. Laughlin,	11 00
Oswego, First Cong. Ch., by Rev. I. Van Antwerp,	7 00
Payson, Cong. Ch. Mon. Con. Coll., by David Prince,	20 00
Quincy, First Cong. Ch., by Rev. C. H. Bull,	51 00
Sheffield, Cong. Ch., by Rev. A. Lyman,	12 50
Vandalia Presb. Ch., by Rev. Joseph Gordon,	31 00
Washington, Presb. Ch., by Rev. W. Andrews,	3 00
A friend,	

Donations of Clothing, &c.

Concord, N. H., East Cong. Ch., Ladies, by Henry A. Kendall, a barrel,	81 00
Delaware, O., Second Presb. Ch., Ladies' Sew. Circle, by Mrs. M. D. Coveil, a box,	33 42
Easton, Mass., by Mrs. Lydia Drake, a barrel,	54 75
Hyde Park, N. Y., Mrs. J. W. Wheeler, a bundle.	
Lyme, Ct., a Lady, for Sab. Sch. Libraries, Miller's Place, N. Y., Ladies' Sew. Soc., by Rev. T. Harries, a box.	30 00
New Haven, Ct., Center Ch., Ladies' H. M. S., by E. North, a box,	149 00
New York, Allen St. Ch., Ladies' Sew. Soc., a box,	100 45
Truxton, N. Y., Cong. Ch., a bundle.	
Washington, Ct., Ladies' Sew. Soc., by Mary E. Calhoun,	74 00
Westborough, Mass., Ladies' Sew. Circle, by M. P. Hardy, a box,	23 00
Williamstown, Mass., Ladies' Sew. Soc., by A. L. Danforth, box,	32 00
<hr/>	
<i>Receipts of the Massachusetts Home Missionary Society, in April, 1856. BENJAMIN PERKINS, Treasurer.</i>	
Amherst, from the estate of Rev. Joseph Haven, deceased,	\$20 00
First Parish, Hon. Edward Dickinson, to const. Miss Susan H. Gilbert a L. M.,	20 00
Athol, Evan. Soc., to const. Rev. J. F. Norton a L. M.,	20 00
Barnstable, a friend,	3 00
Billerica, Evan. Cong. Soc., Mon. Con. Coll.,	23 00
Brimfield, Benev. Soc.,	21 00
Conway, Cong. Ch. and Soc.,	127 00
Dorchester Village Ch., to const. Rev. Theo.	

Concord, N. H., East Cong. Ch., Ladies, by Henry A. Kendall, a barrel,	81 00
Delaware, O., Second Presb. Ch., Ladies' Sew. Circle, by Mrs. M. D. Coveil, a box,	33 42
Easton, Mass., by Mrs. Lydia Drake, a barrel,	54 75
Hyde Park, N. Y., Mrs. J. W. Wheeler, a bundle.	
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THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXIX.

AUGUST, 1856.

No. 4.

Conservation and Reform Harmonized by the Gospel.

THIS sentiment, embodied in the following resolution, is the topic of an Address delivered at the Anniversary of this Society, in May last, by Rev. HORACE JAMES, of Worcester, Mass.

RESOLVED, *That the work of Home Missions, being essentially the work of the Gospel, furnishes a basis upon which the most stately conservatism and the most thorough reform may cooperate in the unity of the Spirit and the bond of peace.*

MR. PRESIDENT: It is the single aim and sublime purpose of your Society, as set forth in its published documents, to bring this entire land of ours under the powerful and benignant influence of the Gospel. You, sir, will cheerfully acknowledge this to be its holy mission. Those on whom it especially devolves to perform its labors, in all the different departments, claim for themselves, and boldly claim, that they are doing on this field the precise work of the Gospel, no less, no more. On this they ground their expectation of the sympathy and support of the christian community.

This is as it should be. This is the secret of your increasing influence with the churches. The American Home Missionary Society could not report nearly two hundred thousand dollars as passing through its Treasury, and one thousand missionaries as performing its christian labors, in a single year, did not its numerous benefactors, all over the land, believe, at least, that it is directly and efficiently hastening the triumph, throughout this whole area, of the glorious Gospel of the blessed God.

If you should ever descend, brethren, from this high vantage ground, a chill-

operations would begin to creep over the public mind; you
d be discussed in the religious journals and in the private
e who love God and an unbound word; funds would begin to
en would boldly talk of coming up, in the strength of united
ge, to restore to our beloved Society the defenses it had aban-
e safety of such an organization as this, its only safety, uni-
quely and unequivocally upon the gospel platform. And
work in which we are engaged invites us, as we meet again
refresh ourselves with a view of those eternal principles on
e is based.

ust read alludes to a double work, one to be wrought in opposing the elements of high conservatism and radical reform, contradict or to neutralize each other, but to give instead efficiency, point and prevalence to the truth. My intelligent noticed that most things which are by constitution truly result from a union of apparently antagonistic forces held by al repose. Equipoise is the law of the pendulum, the law of acefully rise and fall, the law of the winds and of the water; ics is matched by the ice of the poles; winter is confronted by y darkness, and deluge by drought. January and July keep ire upon the out-posts of the year. In mechanics, action and motions, renewal and waste; in economics, demand and sup- the positive and the negative; and in celestial motions, gravi- gal force, continually restrain each other; and ceaseless lat of their ceaseless antagonism.

supernal glory the Gospel undertakes to lift us, and with us a lost but ransomed race, is an abode in which is to be gathered, rank upon rank, all the perfected goodness and blessedness of the universe. The stately conservatism of the Gospel finds its completion and fulfillment amid the splendors of the New Jerusalem.

Not less true is it that the Gospel discovers a *powerful element of reform*. Its first work in the soul is to overthrow the fundamental law of its existence and action; inaugurating a reform so vital, so deep, so radical as to be compared in the Scriptures to the most violent changes we are acquainted with in nature. Creation, birth, death, and crucifixion are terms none too strong to convey to us a just conception of it. The work of reform, once begun, must ever move on. The Gospel, striking all the while at the sins of the individual, gives him no rest, except in the putting away of every thing offensive to God, or injurious to man. It continues to renovate and change him from grace to grace and glory to glory, until he comes unto a perfect man, unto the measure of the stature of the fullness of Christ.

What the Gospel does for the individual, the same will it do for society. It first works out its proper results upon one man and one woman who are united in the guidance of a household, and through them reforms the whole family. It affects a large number of families, and so gains power with a community. It lays its hand next upon institutions, gives law to organizations, modifies governments, dictates to kings and princes, and confidently sets its simple utterance against all the mandates of earthly authority. It aims at nothing short of the absolute annihilation of all wickedness. It cuts off remorselessly every practice or precept that is not coincident with the law of love. It makes a clean sweep through all departments of thought and effort. It explores every corner of the universe; and there is not a loophole of retreat in all the government of God where the smallest sin can hide itself away from gospel scrutiny and gospel malediction. Nowhere but in that world into which shall in no wise enter any thing that worketh abomination or maketh a lie, can the searching reform of the Gospel survey the ground with satisfaction. Its truest type on earth is the soldier of the cross striving against sin; its antitype is heaven. Here then, at last, on the plains of Paradise, do christian conservatism and christian reform lovingly meet and embrace. Here, at least, they keep the unity of the Spirit in the bond of peace.

Now, why, in the name of our common Christianity, may they not do the same on earth? Is the Gospel one thing here and another there? or is it the same, yesterday, to-day, and forever? And if it be ever the same in principle and power, in compass and sweep, ought we not to obtain our ideas of what it is and what it can do, by looking forward to the period of its triumphant success? And ought we not to bring back from thence some portion of that holy boldness and joyous faith, which may make it, even in our puny hands, an instrument of almighty power?

Ah, christian brethren and fathers, here has been, I fear, the fault and weakness of our times. We have taken our pattern from Patriarchs or Reformers, who, though very good men, did only half comprehend the divinity and spirituality of the Gospel, instead of diving into the lower depths of that Gospel, to bring up thence the riches of salvation for the healing of the nations. We have thought to go down into Egypt for horses, when we have at hand the chariot of Israel and the horsemen thereof. We need not grieve and mourn as if we were weak in our appointments and defenses. We have in our hands a perfect remedy for the world's wickedness, a perfect instrument for the world's regeneration, if we will only dare to use it. The Gospel, for purposes of aggression and conquest, has far mightier weapons than its foes. It can grapple with evil, with a

re of the Lord of Hosts, can lay low this Goliath with a smooth
 ok, and then leap upon the giant, draw forth his own sword
 nd with it cut off his head.

rofessedly christian ministers should preach the Gospel in the
 l the whole Church of God should apply the Gospel in the
 whatsoever doth offend or work iniquity, sin would disappear
 le before devouring flame. Only let the world hear Christ's
 ie lips of his servants, without any tame withholding of it, w
 ig to the breeze through fear or favor of man; ay, if you please,
 hfully addressed by just those truths that are "calculated to
 ation of all evangelical Christians," and it is enough for us
 e. Nothing more than this is needed, with God's blessing, to
 ries over the earth.

will follow, in accordance with the well-attested principle, that
 ; always overbear and subjugate the lower. The blood flows
 arteries of my arm, in spite of gravitation: and the flesh up
 and beautiful to-night, because the superior law of physical
 he laws of natural decay. The stronger principle has tri
 with the Gospel. In the realm of morals it is the highest
 hest possible. God never made a higher, and (I speak it re
 make a higher. Every thing, therefore, which is not pure and
 before the Gospel. The law of selfishness, the law of gain,
 the laws of political affinity and of social intercourse, the law
 of honor must all succumb to it: for they are only its weak

vils, then it is because they are *not* evils, but good things that have a right to be protected and cherished. Whatever opinions or practices flourish and grow strong beside the altar of our holy religion, have a right to flourish. If the Christianity of the Bible spares them, then no destroying angel will ever pour out on them the dials of wrath. Polygamy, intemperance, slavery, sectarianism, party rancor, and the greed of gain are either fruits of the Spirit that ought to be encouraged and strengthened by the Gospel, or they are the offspring of hell, which it ought to consign in judgment to the deepest damnation. Certainly, there is no escaping from the principle that whatever the Gospel does not condemn, has vindicated its right to live, and whatever is not fit to live, it will destroy. Let nothing be abjured, when holy prophets and apostles come to reap down the world's harvests.

Sir, this is, in practice, no intricate matter. It all lies in the palm of your hand. Your Society goes forth to carry the Gospel to lost men. This whole sisterhood of christian institutions is professedly doing the same. Of this they are making joyful proclamation this very week, from day to day, and from assembly to assembly. On no other basis could they maintain a Christian standing for a moment. Well, then, let them preach that Gospel just as it is, throughout their combined agencies. Let them print it, circulate it, apply it, and set it out, in universal love. Let them pray and write; let them trade, and vote, and speak in the spirit and power of it. Let them give it place, its own place. Let them give it all the scope and authority which are its own. Let it go forth to men in heaven-sent freedom. Let it antagonize and fraternize just as it will, in obedience to its own inherent constitution. Give it a clear field and a fair opportunity, and if it will not answer the purpose, if it is incompetent to do the business of purifying the world from all unrighteousness, then we will own that the Gospel is a failure, and Christians are a set of deluded fanatics. If the Gospel is to be confined to Sunday services, and to deal only with men in their personal experiences, while it leaves all untouched whole systems of abominable and outrageous wrong, both in the Church and the State; if commerce and its journals—if politics and its partisans, are to restrict the christian ministry, and dictate to the christian Church, crying out "great is Diana of the Ephesians" because their craft is endangered, then we might as well hang our harps upon the willows, and reap life away in vain regrets over a world, to which is reserved the blackness of darkness for ever.

But, sir, I have not so learned Christ; and I humbly submit the question whether this be not the grand failure of our christian enterprises. If we distort that which is infinitely beautiful, if we weaken that which is the perfection of strength, if we defile that which is the ideal of moral purity, shall we wonder that the poor, dumb, crippled thing, that we miscall the Gospel, does not convert the world in a trice? Oh, my brethren, it is ourselves that need converting; we who reach and pray, we who organize and marshal these forces. The Christian church, throughout its whole membership, needs to be baptized into a higher life, and a more inspiring knowledge of the word and will of Christ. We ourselves are more than half responsible for the monstrous evils and errors before which we have fainted and fallen. They have appeared like Anakims in our eyes, and we have seemed like grasshoppers in our own. In esteeming the Gospel weak, we have made ourselves so. The motley crew of anti-Bible reformers, that, with cheeks protuberant, are blowing their tiny horns and calling them gospel trumpets, would lose their occupation, if the world should hear from all the regular trumpeters "a certain sound." German infidelity in the West has imbibed its strongest prejudice against the truth, from the siding of European evangelism with tyrannous and grinding aristocracy. The Irish emigrant hates Protestantism

, when he associates it with the oppressions of his native land. I, though I grieve to say it, that the well-meant, but mistaken men to palliate and apologize for our country's great wrong have directly tended to make vast multitudes of men scout and as a contemptible cheat.

we are persuaded better things of you, and things which adorn our land, though we thus speak. Your brave utterances, and millions, have thrilled in the heart of a grateful constituency, to-night, from a New England State, of which I am proud to be thus furnished substantial tokens of her interest in this Society, unite congratulations. Your missionaries, half of them in the other half nearly equally divided between the Eastern and the South, show a mere sprinkling of them in the whole South, show slightly their very distribution, if not who *need* their services, at least them. It is not adulation to say that your devoted missionaries, fully penetrated with the spirit and power of the Gospel, as we are so, probably, than we are, whose lines are fallen to us in the land and amid more hallowed christian enjoyments and associations the moon shall yet be as the light of the sun, and the light of the fold, as the light of seven days.

done a great work; but I see a grander work before you. I come from afar. God's holy kingdom cometh. Through clouds, look onward it cometh, in the might of a conqueror. Slowly but surely, still it cometh.

Missionary Intelligence.

CALIFORNIA.

from Rev. Laurentine Hamilton, Columbia, Tuolumne Co.

Condition of Things at Columbia.

You are already informed of the circumstances under which I came here. Good work had been done, and by aid of no ordinary skill, in laying the foundations of a church. The drudgery of procuring a house of worship, organizing a church, putting the whole machinery of a religious society together, and getting under regular motion, had been done. The master-workman was then compelled by ill-health, to resign the direction of what had been so well begun, to other hands. I was called to take his place. I obeyed the call as from providence, with some trembling indeed, but confident that, what should be required of a willing mind, strength would be given to perform. My trust has not been vain.

When I became pastor of this church, we were in debt \$1,100. No effort has since been made to liquidate or lessen its amount. The miners, upon whom all business activity depends, have been necessarily inactive. For seven long months they could get no water. The rains have never tarried so late, since mining began here. The pinch for money has never been so close. It was useless to ask men to give their gold for religion. But the heavens have opened at last; and all is stir and life, in the gulches and on the plains around us. The miners begin to crowd the offices of the buyers of gold-dust. Business in general looks up. We shall soon dare to ask this people to pay the debt on their church; and I think we shall not ask in vain. We shall ask them also to enlarge it. It frequently happens that some go away from our evening meetings before services begin, because they can not get seats. We need a belfry also for our bell. The poor thing has been turned out of doors long enough. It stands on the ground beside the church; and every day, that would have some compunctions at kicking a dog for the sake of hearing him yell, manifests no such tenderness with regard to the bell. Its tongue has

to wag for every body and at most unseasonable hours.

My congregation has increased until the house is at present too small to accommodate it; but it is expected to diminish again when the dry season returns. The two water companies whose center of business is at this place, hope after the coming summer to furnish a full supply of water the year round. One of them is now engaged in tunneling a mountain several thousand feet through, by which they will be able to bring the waters of the middle branch of the Stanislaus river to this place. An abundance of water through the dry season would be of incalculable advantage to every interest of this society.

Christian or Pagan—Which?

When I look at the few gathered in our little church, even when it is filled to its utmost capacity, the question keeps repeating itself in my mind, "What are these among so many?" With a radius of one and a half miles, strike a circle having a common centre with this town, and it would inclose a population of about 5,000. Of this number not more than 250 ever hear a true gospel sermon preached. They have no Sabbath. Every store in our town but one, is open and busy on the Lord's day; and long after midnight the music of the fandango tells, that vice is awake when virtue has gone to sleep. You have sent me among this people as a gospel missionary. Indirectly a larger proportion are benefited; but, in connection with ministerial brethren of other evangelical denominations, I am not bringing the Gospel to bear directly upon one twenty fifth part of this population. Outside of the circle above supposed, yet adjacent and nearer this place than any other where there are gospel privileges, are untold multitudes who never go inside of a church. What is to be done? I am pained and perplexed with this question. This people will not come into our churches. They could not, at present, if they would. They would not if they could. I see not how they are to be reached, but by extraordinary means. If I were built for that sort of work, I should not hesitate to resort to field preaching. If

a day during the
nes on the Sabbath
doubt not that I could
I could thus reach a
the miners. But I
, and I shrink from

this work to fail?
and if it fail, Christ
!! And yet, I see
mentalities at hand
lish the thing to be
us but to cry unto
y has come; his op-
e far off. A baptism
gh is our only hope.
ting it; fervently, I
ing for it.

itself upon our minds,
multitudes, living thus
em—ignoring all that
that Christendom be-
children of a people
most enlightened and
lon on earth, our own
d our representatives
s. But how is it pos-
ten of our American

nent bearing upon our nation's religious des-
tiny. The Church is yet very feeble in that
territory. She has fallen among thieves, has
been sorely beaten and wounded, and is lan-
guishing between life and death. Such facts
in reference to her condition and prospects,
as in the natural course of our missionary
correspondence come in our way, will be
put on record here, for future times. The
narratives may not be full, but they will be
reliable. The following communication bears
date, March 10, 1856.

Effects of the Invasion.

I can not report the realization of what
we so earnestly hoped at the commence-
ment of the year. Circumstances new
and trying in the extreme, have arisen,
to retard the progress of truth; and
there have been times when a full confi-
dence in the overruling hand of an all-
wise Father, has been all that could keep
our little band of praying ones from
utter despair, so far as our prospects
here were concerned. For a great part
of the time, all has been wild excitement.
Our place of worship has been taken for
soldiers' barracks, and our meetings, when

since September, 1855, I have entirely withdrawn from Topeka, and taken a station within the bounds of my Lawrence congregation. Thus I have still two, and soon as practicable expect to take another.

The church is composed of ten male and eight female members. Beside these, three have left us for the Church triumphant, and one has taken his letter to another church. It is difficult to state what is the average attendance. When we have the hall, which we resumed last Sabbath, there are about 100 present; and probably, if our circumstances were at all favorable, the average attendance would be twice that number.

Some of our most promising prospective members have been induced, from one cause and another, either to return East, or seek some other location, not so exactly in the focus of danger. The Sabbath school has been much interrupted, as also the Bible class; and the attendance is smaller than one year ago. The neighborhood schools have been omitted during the rigor of the winter; and the school in Lawrence numbers but about thirty, with twenty in the Bible-class.

The steps taken last fall, for the erection of a church edifice, are likely to be crowned with success. We hope before the close of the year to see our hopes, in his direction, fully realized. Measures are in progress for the formation of Bible and Tract Societies.

On the 22d of the same month, Mr. L. wrote as follows:

We begin to hope that the hostile demonstrations of our Missouri neighbors are over. This is desirable, not only for the temporal advancement of the Territory, but more especially for its growth in spiritual things. Those who have not seen, can not feel as we do, what an awful influence the wild excitements of the past year have had, on the morals and virtue of this community. All the efforts of the missionary are more than overbalanced by the agencies for evil; and the character of the place, as a whole, is fast sinking instead of rising. It is with pain that we are compelled to admit such a state of things; yet we do not give up our hope in reference to the future. Should the peaceful state of things which now exists, continue, the minds of men will be better prepared to receive the truth, and much more likely to give thought to the subject of salvation. The

Legislature that met under the Constitution for the "State of Kansas," has just adjourned, and without any difficulty. Gov. Shannon threatened to arrest them, but they proceeded with such caution, and yet with so much firmness, that he seemed to think it wisest not to interfere.

From Rev. C. E. Blood, Manhattan.

The following letter is dated March 15, 1856, from Manhattan, a town near the junction of the Big Blue, and the Kansas rivers, west of the former, and north of the latter. This place is not less than 70 miles, in a straight line, from Lawrence; and consequently more than 100 miles from the Missouri line. There is some reason to hope that the peace of this remote region has not yet been seriously disturbed; but no communication, of a later date than this, has yet been received from Mr. Blood; and we are in ignorance concerning the condition and prospects of his church or people.

Church formed.

Since my last report, I have been preaching once in three weeks at each of the following places, namely, Manhattan, Juniatta, and Shannon. During much of the winter the weather was severely cold, and the snow so deep that I found it difficult to reach my appointments. On the first Sabbath in February, the mercury stood at 80 degrees below zero, at sunrise.

It is my pleasure to report the formation of a small Congregational church. We number at present but nine. There are some others who wish to unite with us, but have been prevented by the severity of the weather. We hope for an accession to our numbers when emigration shall commence in the spring. In the organization of this little band of the followers of Christ, there is much to cheer my heart, and to encourage me in my endeavors to build up the Redeemer's kingdom; and it is the realization of one of the objects, for which I came to this new country. On the first Sabbath in March, our little church for the first time united in the sacrament of the Lord's supper. There were present some twelve or fifteen brethren and sisters of other communions, who felt it a privilege to partake with us of the emblems of the dying love of our common Savior. 11

interesting occasion; that most of us had been here since we left the States.

Church-erection.

encouraged, to learn that Christians in the East, are now erecting churches in that Manhattan of the places needing a house of worship, that we have one without a roof. We hail this as a step for the interests of Kansas. We have a board of trustees to build us a church; "Town Association" of 150 feet square, and 100 feet high. We have a saw-mill to furnish us with lumber on either side of our river, with material for a stone building.

e. Rumors.

territory, one of the causes of the spread of the pestilence, prevalence of the pestilence has its

charge of a church to be founded in the new Territory, by a colony from Hampden County, Mass. The colony formed their settlement, giving to it the name of their native county. But the prevalence of sickness, and ruffian invasions interfered with their prosperity; their pastor, with the members of his family, suffered severely in their health; and, finally, his beloved wife and his eldest son sunk under the blows of the destroyer, and, bowed beneath a double load, the afflicted missionary was compelled reluctantly to turn his steps homeward. It will be some little comfort to him, to know that many hearts sympathize with him in his grief, and honor his courage and devotion; and perhaps it will be found that he can labor for Kansas churches as effectually in Massachusetts, as though he still trod the stained and groaning sod of that outraged Territory. If Providence has work for him elsewhere, he has work for others *there*; and we trust that for every minister compelled to return, the churches will send two back.

Sorrows.

I have, as you will perceive, returned from my field of labor in Kansas; and in

there is a bright beam of joy amidst all the surrounding gloom. Mrs. Marianne Knight was the child of pious parents, given to the Lord in faith and prayer in the covenant of baptism. Naturally lovely and amiable in disposition, she was nevertheless brought at an early age to see and feel the deep depravity of her own heart, and for nearly two years mourned over her, as she thought, lost condition. The Savior's charms, the work of redemption, the richness of grace, and all the blessings of the Gospel of peace she deemed as too precious, too great, too high, for one in her miserable state. Finally, the Lord graciously revealed himself to her, as the Lord God, merciful and gracious; and ever after, she manifested the calm trust and confidence of one firmly fixed upon an immovable rock. Through many most trying scenes in life her faith failed not. And although there were none of those outbursts of religious feeling which some enjoy, there was ever the rest and assurance which gives such solid dignity to the christian character. In the performance of religious duty she was patient and enduring. Her health had for many years been very feeble, but a murmur never escaped her lips. Only one thing seemed to mar her happiness, a dread of the pains or sensations of death. But from this she was most thoroughly delivered in her last hours.

A Christian's Triumph.

We had hoped that she would recover; the fever had left her, and although in extreme weakness, she appeared to rally. But the Lord had a new trial for us. My dear boy—thirteen years of age—was taken suddenly sick, having been pretty well all the winter, and died with but few minutes' warning, and in his daily clothes, in sight of my wife. The shock was too great. Reason, for four days, was conquered. On the fifth, it again returned in all its strength; but only to join hands with religion to conduct her to the tomb. On the 12th of February, Robert Charles expired; and on the 17th, my much loved wife. Death had lost its terrors; not only calmness, but joy and triumph were in possession of her spirits. After making all the arrangements she deemed necessary, she calmly said: "Now I think my work is done." She commended myself and children to God; and then asked us to join her in singing—*she herself commencing both the words and the tune.* Her voice

failed, by degrees; and as she sunk in death, the cadences also died away, until only in whisper, could she be heard, still singing "hallelujah!" Thus from the hymns of earth, she passed to the joys and anthems of heaven; from a beautiful earthly, to a still more beautiful and glorious heavenly Sabbath. Oh, praise, praise the Lord for his goodness! I can not say more now; my heart is too full.

From Rev. S. Y. Lum, Lawrence.

Effects of the Invasion on Religion.

Another quarter of my labor in this field has expired; and in looking over it I find little to report, calculated to gladden the hearts of those who feel an interest in the religious development of Kansas. The whole time of my labor here has been filled with excitements and commotion, of such a character as to retard, if not entirely destroy, the influence of truth; but the past three months, more than any other time, seem worse than lost, in a moral point of view.

My ministrations have been regular, and at times well attended, our little hall being frequently so thronged as to compel many to leave; and while there, the audiences have appeared attentive and serious, but at the threshold, as they left the house of prayer, the ever present subject would meet the mind in some new form, and crowd out all serious thoughts of the future.

It has seemed as though the Sabbath was selected as the day for special excitements; and not unfrequently have the members of my congregation and even members of my church, been called from the morning service to go to the rescue of their brethren, attacked by the banditti who surround us. Without a knowledge derived from seeing and feeling, one can not estimate the fearful influence that such a state of things has upon the character of even the professed children of God.

Those who love God here, earnestly pray for a season of rest and quiet, a time when the soul can hold communion with itself, and discover its true position and prospects. We hope too, that we shall not be forgotten by our Eastern brethren. While they pray for our temporal relief, let them not forget that we are in even greater danger, as a community, of spiritual death, than temporal. Nothing but the mighty hand of God

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Traveling.

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picious persons on
to overtake me they
you see that it is not

roughly abused. They threatened to
hang me; and I barely escaped with my
life. Kansas is now passing through the
furnace. Her character is being formed
under a welding heat. What form it
will assume, depends much upon what
material the churches of our land shall
throw into the crucible. We hope it
may emerge from the fire, bearing the
same impress that New England received
from her early trials.

Influence of the Government.

As to the issue between freedom and
slavery, it can not be decided wrong, if
the Free States do what they now seem
determined upon. This is, however, the
darkest hour that freedom has ever seen
in Kansas; the entire force of the Gov-
ernment is brought to bear against it,
and there is no indignity, no outrage
which is not practiced upon the Free-
State settlers. The scenes that followed
the "*coup d'état*" of Louis Napoleon are
reenacted here, under our free govern-
ment, with additional violence. Men are
arrested without legal process, and when
arrested are driven off before the pre-
tended officers like cattle.

MINNESOTA.

*From Rev. Charles Seccombe, St. Anthony,
Ramsey Co.*

Educated to be Benevolent.

Our monthly concerts are increasingly interesting. I let members of the church make the reports, different individuals taking different fields, and following them up from month to month. We have procured the whole series of Bidwell's maps, and I have myself purchased Newcomb's Cyclopaedia of Missions, so that we are prepared for efficient action. The contribution box is always passed, but I never say one word in the way of stimulating a large collection. In this way I hope to secure a free and healthy growth. Frequently we take only one or two dollars; the last collection, however, was \$7.58. I do not attach so much importance to the amount collected, as I do to the principle of giving; in which, I think, a church should be regularly educated. Let such education be attended to, in a way to secure a free and healthy growth, and the amount will take care of itself. The New England churches, I think, afford a living proof of this. Their example proves to a demonstration, what tremendous resources the churches of the mighty West can, in due time, pour into the treasury of the Lord, if they are properly trained from the beginning to such Heaven-appointed labor. On the other hand, how slow must be the process of evangelizing our country, with all the benevolence of the East, if the churches of the West do not promptly wheel into the ranks of God's advancing hosts. And what can equal the ingratitude and want of christian devotion, indicated by a disposition to remain idle under such circumstances?

*From Rev. Charles L. Le Duc, Hastings,
Dacotah Co.*

Indians and the Maine Law.

There is advancement, I think, in the cause of temperance, though it is not without opposition, both from without, and from those who profess friendship. The peace counsel, of the latter, retards the execution of the treaty law, which is violated by the introduction of intoxicating liquors into this part of the Territory—the Sioux purchase. I learn that

the Indians have themselves sent an agent to Washington, to complain of a violation of the treaty in this respect. Much of it is sold to them. We are not without hope that the law may be enforced, and all traffic in it prevented in this region.

How humiliating it is, that we should be compelled to witness barbarians imploring protection against our civilized and christian iniquity—sending an agent to our government, and praying to be shielded against the grossness and shamelessness of their white neighbors, invoking the solemnity of broken treaties, and appealing to us in the name of morality and of decency! Surely, it is time that the universal conscience of this nation had branded *rum-selling* as a crime, and had made its infamy indelible, in statute and penalty.

*From Rev. C. B. Sheldon, Excelsior,
Hennepin Co.*

Home Missionary Cooperation.

I had felt some solicitude about the character of the church, which I had learned was a sort of composite of various evangelical denominations; and I feared that the experiment of attempting to harmonize persons of such diverse origin and views, would prove a failure. I have been agreeably disappointed in witnessing the apparent harmony, good feeling, and willingness to coöperate in every good work which exist among the members. A large number of these have had their training in Congregational churches, some in the Methodist Episcopal Church, and the remainder in Presbyterian, Baptist, and Wesleyan Methodist churches. These all feel willing to yield, for the present at least, some of their own preferences and peculiarities, for the sake of more efficiently promoting the common cause than could be done, in the infant state of our community, by separate organizations. We are thus carrying into actual, and thus far successful practice, some of the suggestions found in the leading article of the February number of the Home Missionary.

This is on many accounts a most interesting field of labor. The healthful, invigorating climate, the fertile soil and highly picturesque scenery, have attracted hither an enterprising, intelligent, and, compared with most portions of the

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Necromancy.

"Spiritualism," so called, has come here and set the minds of many who reject the Gospel all agog with wonder. Before I arrived, they had held a public meeting, and by their action created a feeling of disgust. More recently, they have been trying their powers in healing the sick; and have held private meetings in the house of a believer. I have understood from a young man, who was sick, and over whom they tried their powers, that they think that he is very ungrateful, because he does not ascribe his recovery to the working of the "medium."

It is those who love not the Gospel, who reject the wonders revealed in the Word of God, and who will not believe the word of truth—these are the persons who are now driven about by these "winds of doctrine," and who are ready to say of such things—they are of God.

From a resident in Faribault, Rice Co.

Prospects and Wants.

MICHIGAN.

*From Rev. Solomon Stevens, Somerset,
Hilledale Co.*

A Powerful Revival.

We have enjoyed an extensive and powerful revival of religion, far the greatest work of divine grace that has ever been enjoyed by this church, since its organization twenty years since. Previous to our recent revival, there was but one unmarried person in the church. Five young men, who had some time previous been received, had forsaken the ordinances, and had thrown off religious restraints. It was an exceedingly dark and discouraging time with us; and the necessity of a refreshing from the presence of the Lord was most deeply felt. The question was agitated with prayerful and solemn interest: In what way can we secure this great blessing?

The pastor had obtained the assistance of the Rev. G. W. Nichols, of Adams, in a sacramental meeting. We did not anticipate any greater benefits than usually arise from communion seasons properly observed. But in this we were happily disappointed. Our preparatory services on Friday, and our season of fasting and prayer on Saturday, and the services on the Sabbath were uncommonly interesting; and there was the strongest evidence that the Holy Spirit was operating upon the hearts of many in the large assembly.

Our meetings continued two weeks, with preaching in the morning and evening; and prayer-meetings in the intervals of public worship. During this time, our meeting-house was crowded, and sinners, in large numbers, were asking what they should do to be saved; and many in the mean time, were rejoicing in hope. This was a time of great interest and solemnity. The whole community was moved, and the subject of religion engaged the attention of all classes, and none were found opposing the good work.

As the fruits of this revival, thirty six persons have been received into the church, and from twenty to twenty five more are indulging a hope. Of these thirty six, twenty six are heads of families—there are nine husbands with their wives. Most of these parents have young children, whom they design, upon the first opportunity, to consecrate to God in baptism. The morning and evening sacrifice is offered upon many

family altars, in dwellings where the voice of prayer was never before heard. Difficulties which, in one neighborhood, at least, had long produced alienation and hard feelings, have been amicably settled. Some who had been addicted to vain amusements, profanity, Sabbath desecration, and intemperance, are now the meek and humble followers of the Saviour.

A Brand from the Burning

We shrink from publishing to the world the details of individual cases of recent conversion; and yet, sometimes, even the sacredness of these momentous struggles within the privacy of the soul, does not forbid a tender and sympathizing narrative of personal history and experience. A great sorrow, or a great joy, by its very greatness, makes itself of public interest. Our brother whose pathway has hitherto lain beneath such dreadful shadows will pardon us, if we rejoice thus publicly over his entrance into a region of light.

One instance of hopeful conversion since our series of meetings closed, is worthy of particular notice. A man who has a wife and three small children had inherited a large fortune and habits of intemperance. These habits had been so long growing upon him with their mournful results, that he was considered a hopeless case; and it was feared that he would soon find a drunkard's grave. In his seasons of indulgence, he treated the subject of death, and all serious subjects with derision; and would listen to no entreaties to reform his destructive habits; yet even this man gives the most unquestionable evidence of a thorough work of grace upon his heart. He sits at the feet of Jesus, "clothed and in his right mind." He now acts the part of a kind and affectionate husband and father to his long-abused and suffering family. As soon as he became thoroughly convinced of his sins, he poured the spirits he had on hand upon the ground. His distress of mind for three or four days was so great and overpowering, and his peace and joy so much absorbed his attention when the love of God was shed abroad in his heart, that he felt no uneasiness from his former habits, or any desire for liquor, for which he had formerly such an insatiable appetite. This man and his wife have both joined the church.

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*McLaurin, Fenton-
nesee Co.*

has for many years despised the Chris-
ian religion and its ministers. The
Bible, he called the work of man. He
had often been heard to make his boast
that when he died, he would die without
a priest or a doctor. The past winter he
has had an opportunity of testing what
he would do when he thought himself
to be upon his death bed. He there
found that there was nothing in infidel-
ity to cheer his soul, or light up his way
beyond the grave. A messenger came
for me in haste to go and see him. I
found him very much agitated with fear,
trying to cling to his honesty in his
business transactions, for a refuge. I
cited the case of the dying thief to him,
and urged him to look to the same Sav-
ior for mercy. He seemed very unwill-
ing, at first, to admit that he needed a
Savior as much as the dying thief did;
but, said he with deep emotion, it is all
dark, dark, in the future. This death-
bed repentance, he continued, is a hard
thing. After prayer, I left him. The
next day I visited him again. He in-
formed me, that he had given himself up
to the Lord. Yet I was afraid he had
only fled from one false refuge to an-
other; and I tried to explain to him what
it was to give himself to God. The son

much involved," says a mechanic, "to give any thing for the support of the Gospel." Yet some of them can afford from \$10 to \$20 a year for tobacco, to chew and smoke, and others for whiskey, and others, especially young men, can pay from \$2 to \$5 a week, through the winter, for dancing; while others still say, "Let the preacher work for a living as I do!" And yet, if a wife or child dies, the preacher must be called to read, and pray, and preach at the funeral.

MISSOURI.

From Rev. George S. Woodward, Parkville, Platte Co.

A Good Example from "Platte County."

During the last year, our church and congregation have, by sacrificing efforts, made out my entire support. At its beginning, I called them together, and related to them our history—how long we had depended on the Home Missionary Society for help, and the great work that was opening up before it in the new territories just opening for settlement. I told them, that if possible we ought to make an effort to stand alone.

After many warm and kind feelings expressed towards your Society, acknowledging our dependence on you under God for an existence, and expressing a determination to aid, as God gave them ability, this great instrument in the providence of God for good, they resolved that they would make the trial of self support for the year, and pledged \$500. To show you the spirit in which it was undertaken, I will mention the following facts. One member who, in 1854, had given \$20, in 1855 gave \$75; another, who had given \$30, gave \$65; three, who had given \$20 each, gave \$55 each; two, who had given \$10 apiece, made that \$25; the rest was in smaller sums increased over the year before. I always considered their former subscriptions liberal. God has enabled them to fulfill all their pledges.

But for the year coming, they can not see their way clear. During this year, several of our members have moved away, taking \$185 from the \$500, which was raised with great effort. I dislike, as there are so many destitute places looking anxiously to you for help, to make an application for aid. Had none of the members left us, we should now be a

strong church, and able to return to the treasury what we have drawn therefrom, with interest.

The past year has been one of great commotion; living as we do on the borders of Kansas, our town was visited by one of those tornadoes of excitement that sometimes become uncontrollable. But I am happy to say that, with some three exceptions, our town was not guilty of the disgraceful scenes that were transacted here. A mob came suddenly into our place, and even before many were aware of it, they had thrown our press in the river. The people were overawed, and were silent; but you will see, by the inclosed circular, that at last they did speak. That mob is itself overpowered and disgraced.

Every thing is calm on the borders. (January.) I have outlived the troublous times, endeavoring faithfully to perform my duties, turning neither to right nor left. Our congregations have always been good throughout the whole year. But Oh, how much we need an outpouring of God's Spirit, for which some are praying!

The noble example of the Parkville Church commends itself to all in like condition. We fear that there are many receiving missionary aid, which with a spirit like that manifested by these brethren, would easily rise to a position of self support. Peculiarly gratifying is it, to receive such news from that "border," which has in other things gained such sad preeminence, of late. We feel a hand extended to us from "Platte County," a pledge of love and honor; and we seem to hear a voice, which says: Judge not your fellow-citizens, *all*, by the violence of demagogues, or the madness of the rabble which they mislead. No, surely we will not! But we will believe that when these miserable men have had their day, and the cup of frenzy which they have poured out has been drained to its bitter dregs, that then, at least, the better men who are driven into comparative silence now, shall regain their just preeminence; and that with returning prosperity in trade, which free Kansas will secure to Missouri towns, the churches of all that border will feel the upspringing of a new vitality. We bid our brethren, God-speed! and assure them that the aid which circumstances have compelled them again to ask, was not more gratefully received, & granted.

l, Troy, Lincoln Co.

Christians.

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From another Missionary.

Slavery.

With regard to the matter of slavery, I am happy to state, that there is no slaveholder in my church; and that a strong feeling exists among the members against slavery, as a great sin. I can speak in and out of the pulpit, and pray as I feel on this subject. There is no particular law concerning slavery in our discipline. The brethren thought it would be clear to every truly christian mind, that stealing or withholding man's liberty, is a grosser outrage than stealing or withholding man's property. Yet we see that the judgment of some gets vitiated. There is but one church in our connection which has slaveholders. These are three in number, of whom each has one slave; and this is a point of scandal even to the irreligious part of the community.

INDIANA.

service; but the weather was extremely cold, and there were but few out, and I did not think it best to appoint another meeting that week, except our regular prayer-meeting. But on Wednesday, again, the weather was still intensely cold, and we had no meeting. During the week, in private conversation with a few of the members of the church, I ascertained that they felt a desire to have extra services, with direct reference to a revival. Accordingly, on the Sabbath following, I called the church together at intermission, to consult on the subject. They were unanimous in expressing the opinion, that the time had fully come to labor for an outpouring of the Spirit; and we resolved to commence a protracted meeting. I preached that evening, and nearly every evening that week, and three times the next Sabbath, and the church came up nobly to the work, and labored and prayed, and the Lord heard our prayer and blessed the word preached, in the conviction and conversion of a few souls. On the next Monday, Rev. Lewis Hamilton, of Lima, came to my aid, and labored faithfully for a week and a half, preaching every evening, three times on the Sabbath, and once on a week day, besides assisting me in visiting and conversing. His labors were acceptable to the people, and were owned and blessed of God. While he was here, we observed two days of fasting and prayer; and God was with us, melting the hearts of his people into penitence and love, and increasing the spirit of prayer. The next Sabbath, Rev. Mr. Lantz, of White Pigeon, Mich., preached to attentive and serious congregations. Thus, for about three weeks, we continued our meetings nearly every evening, and after that, a part of the time, for two weeks longer. During this time, we had several inquiry meetings at my house, for the benefit of the young converts and the anxious. Some of these were very precious and melting seasons.

From Rev. William H. Rogers, Salem, Washington Co.

Revival.

Our effort began with the services connected with a communion season, held on the first Sabbath of last December. It was sustained for more than three weeks, embracing four Sabbaths; and, most of the time, two meetings were

held daily, one in the forenoon and one in the evening. I was assisted, the first eleven days, including two Sabbaths, by Rev. Philip Bevan, one of your missionaries. His labors were most valuable. Our plan was—a short, practical discourse from a passage of Scripture, fifteen or twenty minutes long, followed by prayer and conference; the services commencing at half past eleven o'clock, A. M., and continuing one hour only. This arrangement was designed to afford opportunity for the attendance of several of our active members, who were engaged in teaching. The evening services consisted of a sermon, preceded generally by a short prayer meeting, and followed generally by an inquiry meeting. On the sixth evening, for the first time, ten persons manifested a desire for the prayers of Christians; and thenceforward the number varied between ten and twenty during the meeting.

Rev. Mr. Hutchinson, of New Albany, followed Rev. Mr. Bevan, assisting me during an entire week, including the third Sabbath. We all feel under great obligations to these brethren, for their effective services in this work of God. The Lord bless them. The other six days, with the fourth Sabbath, I was alone; and yet, not alone, for the Lord was still with us, deepening the work in christian hearts, and brightening the hope of the young convert.

I think it is safe to say that there were somewhere about fourteen conversions. Twelve persons united with our church, by a profession of faith; and four joined us on certificate from other churches. Of the other inquirers, who were quite young, some gave evidence of a change of heart.

From Rev. James A. Veale, Logansport, Cass Co.

Revival.

Near the close of February, in company with one of my elders, I went through the Pisgah congregation, from house to house, praying and conversing with the members, and urging them to be more faithful to themselves, to the Church, and to God. On Friday, the 14th March, I preached, and we elected an elder. He was ordained on Saturday, when I preached a sermon preparatory to the communion, which was to be celebrated on the following Sabbath.

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been increased by the addition of twenty
 three members, twenty on profession of
 their faith, and three by letter. Of these,
 seven are heads of families, five are
 young men, and eleven young ladies.
 This is our early harvest. Many others
 were deeply serious; and we hope to
 gather more fruit, as it ripens under the
 care of our Heavenly Father. A great
 work has also been done for the mem-
 bers of the church.

Miscellaneous.

f the Philadelphia
 ary Society.

ual Meeting of the
 ssionary Society was
 of April 22d, 1856.
 President, JOHN A.
 H. PERKINS, Esq.,
 . The meeting hav-

informed us that they will need no fur-
 ther missionary aid.

About four thousand three hundred
 and eighty three dollars have been raised
 through the instrumentality of these
 churches, towards the building of new
 churches, canceling church debts, and
 the repairing and improving of places of
 worship. Two church buildings have
 been erected the past year, and three

THE HOME MISSIONARY.

August.

and Mrs. Ms., \$72; 77 00	225 20	\$200 is from P. W. Carter, to const. Stillman Bronson, of Walcott, a L. M., <i>Second Cong. Ch.</i> , by Nelson Haskins, 21 25
to const. Miss Georgia Low, and a L. Ms., by F.	90 00	Willmantle, Ladies' Miss. Soc., in full, to const. Mrs. Lydia A. Chipman a L. M., 39 25
by Rev. L. Ten-	5 21	by Rev. S. G. Willard, 11 25
	5 00	Wilton, Cong. Ch. and Soc., by C. Marvin, A friend, \$5; R. E., \$5, 20 25
of legacy of Sarah Ex'r,	700 00	NEW YORK—
A. Esther B. God-	10 00	Brooklyn—
Amos Skeels, by	5 00	<i>Church of the Pilgrims</i> , C. J. Stedman, <i>South Presb. Ch.</i> , Mon. Con., by Rev. D. A. Holbrook, 23 25
ssionary Society,	1,000 00	Denton, Presb. Ch., by Rev. O. M. Rob- inson, 25 25
Tower, by W.	2 00	Deposit, Presb. Ch., by O. H. Seymour, Hornellsville, Presb. Ch., by Rev. H. Pattengill, 13 25
Fern. Char. Soc.,	27 35	Ira, Coll., by I. C. Whitmore, Masonville, Cong. Ch., \$12; Rev. G. T. Everest, \$12, 25 25
omeroy,	5 00	New Road, Cong. Ch. and Soc., by Rev. C. S. Smith, 20 25
ong. Ch. Coll., by		New York, legacy of Charles T. Haley, by Mrs. Sarah A. Haley, Ex'r, \$500; Miss C. M. Hedges, \$200; M. L. R., \$100; Mrs. N. W. Sandford, \$50; Rev. William Belden, Jr., in full, to const. Rev. William Belden and Mrs. Adgill Belden, L. Ma. \$50; Mrs. R. T. War- ren, \$5, 200 25
ard, \$5; Ladies'	7 00	<i>Fourteenth St. Presb. Ch.</i> , W. E. Dodge, 120 25
Hardy, \$2.		<i>Madison Square Presb. Ch.</i> , John Slade, \$100; H. A. Helser, to const. Mrs. Henry A. Helser a L. M., \$25, 120 25
L. M., by Rev. T.	20 00	<i>Mercer St. Presb. Ch.</i> , J. B. Shepley, <i>North Presb. Ch.</i> , H. M. S., by A. Phelps, 20 25
and Soc., to const.		<i>Church of the Puritans</i> , Mon. Con., by E. M. Kingsley, 11 25
Perry and Capt. Ms., by Rev. W.	66 65	North Bergen, on account of legacy of
Gillett, to const.		

ILLINOIS—

Cambridge, Cong. Ch., by Rev. J. D. Baker,	12 50
Chicago, Second Presb. Ch., H. R. Griffin, to const. Mrs. Sophia C. Kimball a L. M., by S. R. Brown,	80 00
Jacksonville, Cong. Ch., by J. H. Bancroft,	100 00
Lamotte, Cong. Ch., by Rev. E. Colman,	9 00
Marine, Presb. Ch., by Rev. S. Uhlfelder,	6 00
Port Byron, Cong. Ch., by Rev. W. Porter,	16 00
Somonauk and South Somonauk, Presb. Chs., by Rev. A. Johnson,	10 00
Troy, Presb. Ch., by Rev. Socrates Smith,	16 00

MICHIGAN—

Received by Rev. H. A. Read—	
Cassopolis, Union Ch.,	9 48
Eaton Rapids, Cong. Ch.,	7 85
Edwardsburgh, Union Ch.,	86 11
Kalamazoo, Cong. Ch.,	70 00
Marshall, Presb. Ch.,	6 00
Oliver, Cong. Ch.,	5 00
Richland, Presb. Ch.,	12 16
Romeo, Cong. Ch.,	8 00
Allegan, Presb. Ch., to const. Elihu G. Hackley a L. M., by Rev. J. A. Ranney,	149 05
Colon, Miss Elizabeth Byce, by Rev. W. M. Reed,	40 00
Detroit, First Cong. Ch., Mon. Con., by Rev. H. D. Kitchel,	1 00
FHnt, Presb. Ch., by Rev. H. H. Northrop,	20 00
St. John's, a friend,	55 00
	2 00

MISSOURI—

Boonville, Ger. Ch., by Rev. John Wettle,	10 00
Mount Zion Presb. Ch., a friend, by Rev. G. A. M. Renshaw,	6 00

WISCONSIN—

Green Bay, Presb. Ch., by D. Butler,	37 00
Manitowoc, First Presb. Ch., by Rev. Mead Holmes,	21 50
Milwaukee, Welsh Ch., by Rev. R. Williams,	1 25
Oakfield, Ladies' Circle of Industry, in part to const. Lydia M. Darling a L. M.,	15 00
Spring Green, Welsh Cong. Ch., by Rev. J. Davies,	6 00

IOWA—

Clay, M. Roberts, by Rev. J. A. Read,	8 00
Colesville, Cong. Ch., by Rev. J. B. Parlin,	19 40
Farmersburgh, Ger. Ch., by F. Stuhelst,	15 00
Fort Madison, Ger. Ch., by Rev. K. Riees,	8 00
Keeosauqua, Cong. Ch., by Rev. W. D. Sands,	5 15
Le Claire and Le Claire Center, Cong. Chs., by Rev. J. T. Marsh,	4 62
Lewis, Cong. Ch., by Rev. G. B. Hitchcock,	10 00
Magnolia, Cong. Ch., by Rev. W. W. Ludden,	10 00

CALIFORNIA—

Alameda and Eden, Presb. Chs., by Rev. W. W. Brier,	25 00
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OREGON—

Salem, First Cong. Ch., by Rev. O. Dickinson,	47 20
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NEW GRANADA—

Panama, Rev. J. Rowell, to const. T. Dwight Rowell, Mrs. T. D. Rowell, and Mrs. Caroline W. Rowell, of Orford, N. H., L. Ma.	90 00
	7,641 41

Donations of Clothing, &c.

New York, a box, by a lady,	
North Brookfield, Mass., First Cong. Ch. Ladies' Sew. Soc., by Mrs. Susan B. Reed, a box,	51 23
Norwich City, Ct., Ladies' Sew. Soc., by Mrs. E. B. Woodhull, a box,	
Norwich, Ct., Ladies, a box,	

Receipts of the Central Agency, New York, from March 1 to June 1, 1856. J. E. WARNER, Treas.

Bridgewater, Cong. Ch. Coll.,	\$5 72
Bual, Presb. Ch. Coll.,	6 42
Cazenovia, Presb. Ch. Coll.,	108 70
Clinton, Cong. Ch. Coll.,	69 87
Legacy from Mrs. P. Hopkins,	50 00
Cortlandville, Presb. Ch. Coll.,	22 50
Coventry, First Cong. Ch. Coll.,	25 00
Second Cong. Ch. Coll., of which \$30, from G. D. Phillips & Sons, to const. Mrs. Caroline A. Jones a L. M.; and bal; to const. Dea. John Foote L. M.,	62 16
Fulton, Presb. Ch. Coll.,	55 00
Greene, Presb. Ch. Coll., balance,	5 00
Harford, Cong. Ch. Coll., by Rev. Geo. R. Entler,	25 00
Lisle, Presb. Ch. Coll.,	16 12
Madrid, donation by Rev. B. B. Parsons,	12 50
Martinsburgh, Presb. Ch. Coll.,	10 21
North Lawrence, Cong. Ch. Coll., by Rev. Geo. B. Rowley,	5 86
Norwich, Presb. Ch., in part,	16 16
Oriskany Falls, Cong. Ch. Coll.,	10 00
Paris Hill, Cong. Ch. Coll.,	42 10
Phoenix, Presb. Ch. Coll.,	12 20
Potadam, of which \$30 by S. S. of Presb. Ch. to const. Rev. J. E. Rankin L. M.; and \$15 from Mrs. James H. Edgarton, to const. herself L. M.,	45 00
Preble, Presb. Ch. Coll.,	9 18
Bedfield, by Amos Johnson, Esq.,	15 00
Russia, Presb. Ch. Coll., by Rev. R. Pratt,	4 75
Sherburne, Cong. Ch. Coll.,	59 00
Syracuse, First Presb. Ch. Coll.,	202 53
First Ward Presb. Ch. Coll.,	30 68
Park Presb. Ch. Coll.,	23 00
Utica, by Mrs. Susan Gridley,	10 00
Westerville, Presb. Ch., \$9; by M. T. White, Esq., \$3,	12 00
Whitesboro' Presb. Ch. Coll.,	40 52
	\$1,020 23

Receipts of the Western Agency at Geneva, N. Y., from March 1 to June 1, 1856. W. T. SCOTT, Treasurer.

Akron, Presb. Ch., by Rev. E. Taylor,	\$25 00
Albion, Wyllis P. Collins, L. D., \$100;	
Henry W. King L. D., \$100; others in full, to const. Rev. John T. Colt a L. D.,	271 00
\$71,	8 00
Arkport, Presb. Ch., by Rev. E. W. Allen,	27 84
Bath, Presb. Ch., by Rev. E. Benedict,	15 00
Bennington, Presb. Ch., by Rev. I. Chester,	6 02
Black Creek, Cong. Ch., by Rev. M. W. Strickland,	
Buffalo, Ladies' H. M. S., to const. James Crocker and Silas Kingale L. Ds., and Mrs. Thomas Blossom, Mrs. William T. Miller, and Mrs. Albert S. Merrell L. Ma., by Mrs. Mary M. Hawley, Treas.,	298 88
Westminster Ch., Mrs. Sarah Hodges, by Rev. I. I. Porter,	10 00
Canandaigua, First Cong. Ch., Ontario Fem. Sem., to const. Mrs. Christian P. Richards a L. M., \$30; Miss E. Chapin, \$30; Mrs. J. Greig, \$20; Mrs. A. E. Pierce, in part to const. Henry L. Pierce a L. M., \$10; Mrs. W. S. Hubbell, \$10; Miss R. Gorman, \$10; Mrs. M. P. Granger, \$10; Mrs. H. B. Gibson, \$10; Miss E. Chapin, \$10; Mrs. G. Granger, 2d, \$7; Mrs. F. Starr, \$5; Miss A. Pierson, \$5; others, \$98.91,	255 91
Rev. O. E. Daggett, D.D., to const. Mary Daggett a L. M., \$25; a friend, \$25; W. Antia, \$20; T. R. Strong, \$10; Coll., \$70.50,	150 50
Canandaigua, Cong. Ch., by Rev. G. B. Cleaveland,	25 40
Castile, Cong. Ch., by Rev. M. Buttolph,	13 00
Castleton, Ladies' Home Miss. Soc., by Mrs. Selah Hart,	16 27
Est Avon, Presb. Ch. Sab. Sch., by Rev. I. W. Ray,	1 27

less than one eighth of one million of miles; that is, this Home would take in about sixty kingdoms of Great Britain. But if the be taken as its limit, below which latitude the Republic's extension comes down to an area equal to thirty Great Britain's immense domain—the Home of these Missions? Is it a Sahara, a pic plain, strewed with the ashes of the sun, or a polar field, lying snows? Neither, sir; but rather, such a piece of garden-where else possesses. "A land of brooks of water," and truly, you mayest eat bread without scarceness" it is. Hills and mountains and plains it has which would have swallowed up Shinarump to a mole-hill! Rivers in gentle channels, offer their service as part of every fifty miles square, and a bunch of inland seas upon the stem of mountains, which stretch down the land like whose curtains are fertile vales, and majestic plains, sloping down to measureless valleys! Canals, too, plod their tireless way through divided cities, joining them by water-lines longer than was the Nile; from the shores of the Hellespont to the banks of the Issus, the iron roads chase about over rivers, into and through the plain, down stream, north and south, east and west, backing up and jagged timber-lands, across fenceless corn-fields and bloom-rough prairie and plantation—everywhere the hurrying feet of fifteen thousand miles of these ringing rails are spiked down, enough of them to cross Great Britain into squares of about twenty making together, as much length of road as all the rest of the world has much on the *surface*. Above it a few feet in the air, are a thousand miles of iron tubes, which, in the same way, are

ord, came in another period, a separate, yet vital and more glorious part of the divine inspiration; so the face of the earth progressively opened in its first known hemisphere, to the occupancy of man; and when that dispensation of empire was ended, a reserved hemisphere is brought forth, a true *gospel reservation*, on which to complete the glorious purposes for which the world was made. From the sight of the perpetuated races it long lay hidden; until the *apparatus for life* in it—so to say—could be got ready; until the steam-gush had been schooled to its box of steel, and trained to toil with wheel and axle; and keels for the ocean's paths had been fledged with fleetier than fabled wings; and, too, until the touch of a finger could toss a sentence, even though filled with destinies, across the land; and until that Titan, the printing press, could outequal the hundred-handed Briareus, flinging its glowing scrolls all abroad.

Oh, sir, what an apostleship of powers are these! And were they not got ready for the ministry of this new Testament of empire? Behold, Jehovah Jesus makes all things new. Extent of space and extinction of distance he begins with. Never so huge a land waving a single banner; never such swift and powerful forces for knowing a land put into the hand of man. Providence almost forsakes its ancient ways, transcends its older courses; for nations, in a day, wheel in the marches of present providences, rather than as of old, slowly turning as centuries transpire.

Sir, with joy we declare it, these all preëminently are Christ's. He is the Mediator and Executor of this new empire covenant. Behold, he makes a new earth indeed; and over it, by countless hands, the curtains of this benign mission of good will to the dwellers in it, are spread and upheld. To *Him* belong these lakes and rivers, these canals and roads; upon them he is going from victory to victory; and along them go his messengers, sowing the good seed of the kingdom on every side. *His* they are, for he made them; for him they willingly, or unwillingly, work. Not a piston-stroke of the engine but propels the world toward his cross; not a turn of the myriad-lettered cylinder but speeds on the angel, flying with the everlasting Gospel, to preach to every nation, and tongue, and people. Oh, sir, what an age for toil, and what forces the Court of Glory has subsidized to help the toiler; and the work is *all at home*! Without dipping the sole of our foot in foreign waters, or going from the sound of mother tongue, a score of millions can hear our testimony for Christ. Nay, "Mission" scarce it is. From every end of the earth they come flocking *unto us*. We go not to them, saving in the bounds of their and our common home.

Does not such a home claim honor, devotion, and love? If in Jacob's *tents* Jehovah loved to dwell, because his name and mighty deeds were there kept in mind, shall not Jacob's children love the *land*, in which the foundations for his kingdom are so manifestly planted? Sir, what motives these are to us, to keep *entire* this field for common toil, as it is given to us; *one, open field*, for our co-working with Jesus Christ. How jealously should every invading partition and boundary question about this broad family mansion be watched! Fellow-laborers for Christ, shall we ever let our forms, or platforms, be turned into ecclesiastical fencing-stuff, to cross and choke up the king's highway! Oh, sir, the world of souls already here, moan forth their rebukes of every ungracious, envious *meum* and *tuum*, stopping the word of life from its mission of eternal redemption to them.

Let a single parable instruct us against such interceptions. In earlier days, in the county towns of New England stood many a noble, roomy, family mansion. A smile of welcome seemed to greet you, from the wide threshold and genial windows, and *generous cheer* always awaited the guests within. But, in the march, or ra-

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*From Rev. William L. Jones, Cam-
tonville, Yuba Co.*

A Year's Labor.

I have finished my first year of labor in this place and begun another. In reviewing the year, I can not see that I have wrought any great deliverance in the earth, but rather feel as if I had been sowing seed, without the privilege, which in earlier years I used to exercise upon the seeds in my little garden, of digging them up occasionally to see if they were to sprout. The most comprehensive summary I can give of my year's work is:—I have sowed the seed, and am quite sure it was good though it was very old, but I can not see it, and do not know what has become of it.

This place has not increased much in population or wealth during the year. People are working along, and promise themselves that "next year" the time will come when both water and gold will be abundant.

It seems to be ordained that my congregation shall consist of about thirty-five or forty persons, under all circumstances. Twenty-five are constant in their attendance, and the rest change

In addition to my labors here and at Galena, I go once a month to "Brandy City." This is a new settlement in what promises to be a rich mining section. The present population is about one hundred and fifty men and five women. I walk over after the service here, which closes at 11½ A. M., and preach there in the evening. The "City" is about 8 miles distant, and can be reached only by a very rough, hilly trail. As I have to cross three cañons, one of which can not be far from 1000 feet in depth, with very steep sides, it is a very laborious walk in a hot day, and not calculated to make one feel like preaching in a log hut to a congregation of twenty five or thirty. The reason why I walk is, that, were I to ride, the high rates of horse hire and the low rates of church contributions would run me in debt every time; though the Dutchman who keeps the toll bridge across the Yuba, out of respect to my clerical office, has of his own accord remitted my toll, and also invited me "to drink;" so you see I am at no expense in that quarter.

From a Missionary among the Mines.

The Christian Militant.

The leading spirit in the religious movement in — is a good man from the "old country," who used to work in the coal mines, and spent his leisure time in drinking, swearing, and *fighting*; for which latter accomplishment his physical development most abundantly qualified him. He used to join his rough companions in cursing the preachers. After a time, he became a Christian and joined the church; and then he could not bear to hear any thing against good men; and if a fellow ever cursed the preacher in his presence, he would—fired with Peter's zeal—forthwith knock him down. After having been three times suspended from church fellowship for such proceedings, and having meditated upon the matter during a voyage across the Atlantic, he saw that he had entertained false notions respecting the duties of the church militant, and he came to California with wiser plans, but with unabated zeal. He has been very faithful in —, to "reprove, rebuke, and exhort," but without much "long-suffering and patience." That settlement would not be persuaded to differ from others in the country, in spite of all he

could do. Sometimes, when working all alone in his tunnel under ground, he would be thinking over the state of society, and how the men *would* swear, and drink, and break the Sabbath, right before his face, after all he had said to them, and done for them, and prayed for them, it would seem to him as though he *ought* to go out at once with a club, and teach them in a way they would feel. Then he would think that this was wrong; but it was not until he had dropped his tools, and, to use his own expression, "got down on his knees and *had it* there for two or three hours," that he felt as he ought to. He has stirred up the people to think that they must have public worship there, and he has desired me to come over and help him. I did not think I ought to refuse altogether, nor could I go oftener than once in four weeks. The miners have agreed to help him to put up a little building for a church, and they are now about beginning it.

KANSAS.

From Rev. C. E. Blood, Manhattan.

Prospects of the Place.

The travel which formerly passed through Juniata from Fort Leavenworth to Fort Riley, now passes through Manhattan, since they have completed the ferry across the river near its mouth. Consequently, Juniata is on the decline, while Manhattan has received an impulse which will greatly enhance its prosperity. We feel quite confident that Manhattan is to be the most important point in this part of the territory. Situated at the junction of the Kansas and Big Blue rivers, it will be a center of influence and of business for the fertile valleys of both those rivers, and it is upon the thoroughfare between Fort Leavenworth and Fort Riley, and the country westward indefinitely. It is highly important that it should be a center of moral and religious influence. We are anxious during the present year to be able to erect a house of worship. Persons of all classes and of all denominations seem interested in the movement to raise funds to aid church building in Kansas, and I am frequently asked *when* we are to receive our portion.

Our church now has twelve mem-

or last communion, one by profession, cheered, and I have aged in the midst of its, by the hopeful of my neighbors. or of others who ex- us, but are waiting arrive before pre-

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IOWA.

*From Rev. Theophilus Packard, Miami
Pleasant, Henry Co.*

Chesring Progress.

The Gospel has been preached in the church twice every Sabbath during the quarter. Other religious meetings to some extent have also been held. Our weekly prayer-meeting is attended by only a small number. At our communion season in December, four heads of families united with the church by profession. We expect some fifteen or twenty more persons to unite with us in a few weeks. The congregations on the Sabbath have increased. In pleasant weather we have very often from 100 to 130. On Sabbath afternoons there is no preaching in any of the other churches in the place except ours. At such times we have evidence that the prejudice towards us is abating, in the attendance of quite a number from the other denominations.

Another particular may be worthy of notice, which is, that the pastors & preachers in the six churches, meet weekly at each others' houses for

erect one. As the population of the place is rapidly increasing, we are hoping to be strengthened by the addition of new comers.

Why can not ministers in other places follow the example of their brethren in Mount Pleasant? It is better, surely, that Christ's family should be united in his service, rather than show itself a "house divided." How is it that bad men can join for the accomplishment of their ends, and ministers, of differing denominations, do not? Have these ministers divided aims—and yet, members of one family?

From Rev. Hiram N. Gates, Delhi, Delaware Co.

The Missionary's Lot.

Our labors have been, for the time we have been here, far too much of a secular nature. I might fill my report with a detail of our trials and disappointments, in getting a place to live in. It was the best that I could do, to set about the work of procuring a place for myself. This, after eight weeks of toil, perplexity, and disappointment, I succeeded in doing, having been obliged to expend over one hundred dollars in fitting up what, when finished, is but a poor place to live in. But that is past, and I would care but little about it, did not its effects appear in my dear wife's health. She said to Rev. Mr. Reed, when he visited us in Connecticut, that she was ready to return to the West, and that if she could not live there, she could die there. But we hope to make some change in our circumstances, by and by, that will favor her.

As to the work here, my attention being so much taken up with secular matters, of course, I have been unable to do as much as I wished; nevertheless I have been able to visit about one hundred families in this place, besides some at my other stations—talking with them on the subject of religion, in some cases praying with them, distributing tracts, inquiring out Sabbath scholars, taking subscriptions to the *Messenger* and *Child's Paper*, in all my visits, in which I make no distinctions. I have been kindly received, and invited, in most cases, to repeat them.

My Sabbath congregations are well attended, and the attention good. We

have established a weekly prayer meeting, which as yet is attended only by the members of the church. At our last church meeting, we admitted nine members by letter, and one by profession. The church now numbers fifteen members, with a prospect of further additions.

From Rev. James J. Hill, Wapello, Louisa Co.

A Happy Revival.

Our hearts have been gladdened by the Spirit's return with his reviving and converting influence. We held a series of religious meetings, in which the writer was assisted by Rev. Geo. Clark. We enjoyed the presence and blessing of God. Christians were greatly quickened in duty, backsliders reclaimed, and sinners were hopefully converted to God. Eight have already been added to our communion, and several others stand propounded for admission.

The benefit which this protracted effort has been, to the church alone, is incalculable. If there had been no other results, there would have been a great and a good work. Many of the members had seemed to have the form of godliness, without the power. One of them frankly acknowledged, that he had never been converted before. He said, words could not express the deep and happy emotions of his heart. Before this revival, the deacon and myself were obliged to conduct all the meetings for social prayer. But now, such new light and life and love are infused into the membership, that all esteem it a privilege to take a part. Indeed, we can now say, that we have a converted church. We feel stronger, numerically and spiritually. The church has more than doubled its resident members, during the nine months I have been with them.

We closed our meetings with good feeling, and a great degree of religious interest, so that a good impression, I think, was left both upon the church and the world. And I must not forbear to state, that our morning prayer meetings were seasons of delightfully sacred and solemn interest. We all felt that it was a hallowed spot. We seemed to have, every morning, some new case of awakening or conversion, something to encourage our hearts in prayer and our confidence in God. We all feel that we have a great thank-offering to present!

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*J. Bennett, Craw-
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deep waters of affliction. My home is
now desolate. The endeared and faith-
ful wife of my bosom is numbered with
the silent dead. Mrs. Barteau departed
this life on the 14th of March, aged 29
years. Her disease was asthmatic con-
sumption. She had been an invalid for
many years; and we came to Wisconsin
instead of entering upon the work of
Foreign Missions, in the hope that the
climate would be favorable to her health.
Her physical sufferings, during the last
five days of her life, were intense, but
not a murmuring word escaped her; and
divine grace kept her soul in perfect
peace. She retained the use of her men-
tal powers, unclouded, to the last instant;
and manifested remarkable forethought
and composure, in all that she said and
did. Repeatedly did she express herself
as being fully resigned to God's will;
and thoughts of his sovereignty seem-
ed to fill her soul with delight.

She felt that she was most unworthy,
and said that Christ was her only hope.
She devoutly recognized the goodness
which God had always shown her, and
repeatedly expressed the fullest con-
fidence, that he would care for and direct
our little infant daughter, so soon to be
left motherless. When she perceived

From Rev. John B. Preston, Berlin, Marquette Co.

Division unto Edification.

We have for some weeks been holding meetings for prayer in different families, which have been blessed in deepening feeling.

Another plan which we have adopted, I think will be attended with good results. The church is divided into districts, assigning to each elder in the session a class. His duty is to become acquainted with each brother and sister, to counsel and advise with them. The brethren are beginning to love this work of visitation; they find their own souls blessed while laboring to promote the spiritual interests of others.

There is manifestly an unusual seriousness pervading the community. Some hopeful conversions have occurred, others are inquiring the way to life.

Districting the Church.

We wish to call attention to the plan suggested above. It commends itself to the serious consideration of pastors and of churches. Christians promise, when they enter into covenant, to exercise watch and ward over each other. It is a promise very much neglected; and there is hardly a church in the land that is not, this day, mourning the consequences of this unfaithfulness. May not one reason of this wide-spread neglect be the fact, that no stated and obvious method is presented to church members, in which they may fulfill this vow. The majority have not christian ingenuity enough—in the want of sufficient zeal—to devise methods for themselves. But the question is a fair one, whether if a definite and feasible system were laid before them, were thrust upon them, they would not, very often, take it up. Let the young churches of the West look to this matter, and see if they can not devise a way for developing christian activity and fidelity, which may serve for all the churches in the land.

The following letter, of a later date, from the same hand, seems to indicate the results which may be hoped, when "neighborhood prayer meetings" and mutual fraternal watchfulness, are added to the faithful and systematic instruction of the young.

The Catechism—A Revival.

My last report gave you encouragement to hope that the Lord was about to visit us in mercy and revive his work. We had grounds for hope. The Lord hears prayer, and oftentimes gives his people satisfactory evidence of blessings he is about to bestow. One of our brethren, while our new church was being plastered, to prevent the frost from injuring the work, spent thirteen nights in it. They were nights of prayer. On one occasion he said to me: "I have no doubt but that the Lord will meet us in his temple, and that we shall soon see the salvation of God." The same feeling and anxiety took possession of other hearts. We have not been disappointed, but have enjoyed and are enjoying a precious refreshing from on high. Our Sabbath school has been particularly remembered. Some time since, we introduced the Westminster Catechism into the school and congregation, presenting to each individual a pocket Bible for reciting it perfectly at one recitation. We have given out 182 Bibles. We can now number among the recipients thirty one who are indulging hopes that they are Christians. I am confident that this excellent summary of christian doctrine has been of great benefit to them in the work of salvation. A little boy of ten years, under conviction of sin, was asked, "Do you think you are a sinner?" "Yes, sir." "Why, what have you done?" A number of things were mentioned for which he felt guilty. "Are these all?" "No, sir." "Well, what else?" "A great many things that I have not done." was the reply. "Do you think you have sinned in not doing things?" "Yes, sir." "Why so." "Because sin is any want of conformity unto the law of God." "Well, what one thing can you think of which you have never done, which neglect you feel is a great sin." "I have never loved the Savior," was his reply; and the tears flowed. How delightful, to lead such lambs to Christ. I have never enjoyed so interesting a season with children and youth; and we hope the end is not yet. We have been assisted in this work by Rev. Mr. Bristol, of Dartford, whose labors have been highly appreciated and greatly blessed. The church has been raised to action, and has been brought to feel that responsibilities were upon them not to be set aside.

cknell, Johnstown,
Co.

Revival.

For the past year, I
of gratitude to God.
ment, my health was
and it was doubtful
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me to preach to this
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Then, a year's labor
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and more inter-
believed by Christ-

begun in the church, under the ordinary
means of grace, and not a work got up
in a time of stupidity, by first sending
abroad for an "evangelist." And I love,
also, to read of revivals—as I often do in
the *Home Missionary*—that have begun
and have progressed in the same way.
The burden of almost every prayer
offered here now is, that the good work
may not stop; that God will pour out
his Spirit more and more, and that the
present love and zeal of the church may
continue for a long time to come.

The Covenant Honored.

Of the ten received into the church,
only one needed to be baptized; and of
those whom we expect to receive, most
were devoted to the Lord in infancy or
childhood, by pious parents. This is as
we should expect, and as is known to be
the fact, in nearly all revivals. Very often
was it said here, as one after another
in our meetings to speak of the goodness
of God—indeed, so often, that we came
to expect it almost as a matter of course;
"I had pious parents, who devoted me
to God, and now I feel that their pray-
ers are answered." "I had a praying
mother, and God has heard her prayers
for me." "Pious friends, and I have

Rev. Franklin G. Sherrill, Oak Creek, Milwaukee Co.

Visitation—Revival.

I am truly thankful that I have it in power to report more favorably than my former period. At Caledonia has appeared in our behalf. There at this point such gracious indications induced us, in connection with Methodist brethren, to undertake a series of meetings. These were accompanied by such evident tokens of the disfavor, that we held them for a fortnight without a day's intermission. Our plan was as follows: First, a meeting at ten o'clock, A. M.; visiting from house to house, conning with all upon the subject of per religion; then, preaching in the evening; after which, a brief opportunity was given for any to express their objections and desires and feelings. This was our course for a fortnight; then, we have had prayer meetings at stated times, some of which have been unusually interesting.

Results.

The means used were scriptural, and there was a good degree of faith and reliance on the part of the brethren, and very little of that morbid excitement which often accompanies protracted efforts. Quite a number, mostly of families, fathers and mothers, have been hopefully converted. Some of these have given the most gratifying and satisfactory proof that their hope is well founded. The church, too, has been fully revived. This is especially true of those who had been living in a cold, listless state. If I may speak of myself, I feel that I have obtained new views of my work; have learned how to talk with men about their souls—a department of the ministerial work in which I am conscious of having been very deficient; and I have, besides, been much encouraged and stimulated. There are still some who are anxiously inquiring, "what shall we do?"

It somehow induces the Christian to feel, that he is not making progress in religion unless he stands in a fighting position, or unless the Church is *formally* arrayed against some particular form of error, and wielding some particular weapon for its extermination. It also seems to create a disinclination for the plain, simple statement of gospel truth. The time must come when popular religious journals shall feel, in a higher degree, their responsibility to the churches, for the spirit they are diffusing through them.

"Wandering Stars."

The remarks in the number of the *Home Missionary* for December might have been penned from this parish. There are many here who are living in connection with no church at the West. I have the names of some thirty within the range of this church; and undoubtedly there are many of whom I have no knowledge. Our church numbers but seventy. I fear there are nearly as many church members out of this church, as in it. Besides, here we must add the remains of a defunct church, which I have recently found and endeavored to excavate, six miles distant. It numbered thirteen members, but now I can not find more than three, who present the least signs of life. Some of the members denied to me that a church existed in the place. The time of the removal of a Christian family from the East to the West, is a critical time for the religion of that family, and the transfer of such persons can not be too well cared for. In such cases Eastern pastors ought not only to urge Christians to take their letters with them, but also to dispatch private letters to the minister preaching in the locality to which they are destined; so that these Christians may be sought out and brought into the church, before they become contented to remain—as vast numbers now remain, in all parts of the West—useless members of Eastern churches, and hindrances to the advancement of the cause of Christ in the places where they reside.

From another Missionary.

Religious Journals.

The controversial spirit of the religious articles which circulate among us, is not very in its influence upon the church.

From Rev. C. C. Cadwell, Bloomfield, Walworth Co.

Conferences.

It is now not far from two years since we came into an arrangement for having

two churches, to private house at two o'clock of every other day, and our spiritual union for the work of cultivation of a fraternity. This arrangement was well tested by us, as we have held them for six months. For we have held them with great interest gradually in our members have sympathy with Christ, constant yearnings of men. The benefit is obvious to the eye; leading him to exultation wrought! One harmonize the members. This it has been. Occupying, as we have, it will readily admit but the grace of the rise of jealousies.

Daily Prayer.

dear brethren and sisters in the Lord, to observe the hour from one to two o'clock, P. M., of each day, (or so much of it, and as often as God's providence will permit,) in praying to Almighty God for a blessing upon each other, and for the conversion of our precious children to the Lord. And I feel now that, by his grace, I will hold on to his almighty arm, until he doth appear or life shall cease. So help me God. Amen."

Heard and Answered.

Almost immediately upon entering upon this arrangement, we found our hearts deeply exercised with benevolent regard for souls. Those of our brethren who were backward were daily remembered, and were brought to feel their want of interest in the cause of Christ, and to return to the work of God as those newly converted. One of these said to me a few weeks since: "Did you know that I was not enjoying religion?" I told him I did. "Well," he said, "I was the most wretched creature that ever lived. No one knows how much I suffered. I felt that I was not fit to belong to the church, and that I ought to be removed, yet I knew that the brethren were

dom, after their father's return to duty. The work is the most silent, and yet the most thorough, of any that I ever witnessed. Eight young men of promise are now rejoicing in the hope of eternal life; and some half dozen other persons are open inquirers; and others still are serious. We did not multiply our meetings until recently, when I thought there was call for a meeting for young persons. We have held three. At the last two, about twenty were present. They are held at my room, on Friday evening.

There never has been a time of such moment with us, as the present. God has shown, in a most signal manner, his readiness to hear and answer the united prayers of his children, and to bless faithful and personal effort for the conversion of the young. He seems to say to us, prepare the way and the latter rain shall be bestowed more abundantly. The angel of mercy still bends over us. His hands are full of blessings for us. And shall we have them? Will we give place for them? This is the question of moment with us.

INDIANA.

From Rev. Samuel G. Lowry, Bainbridge, Putnam Co.

Revival.

I have some things of special interest to communicate. Ever since the meeting of the Synod, in October, we contemplated holding a protracted meeting, in the early part of the winter. But God was pleased to place us under great trial. Time after time, our meetings were almost entire failures, owing to the peculiar state of the weather; and I had to preach to a mere handful. Once, we had a total failure. During the week preceding the meeting, nearly all the families of our congregation were visited. As it was too cold to ride, I went on foot, from ten to fifteen miles daily. The first Monday, we had prayer-meeting at candle lighting; and Rev. Mr. Cunningham, of Laporte, commenced preaching on Tuesday. He continued these services, morning and evening, till Wednesday night of the next week. With the beginning of the meeting, the weather set in again intensely cold; and this lasted, with little abatement, till Friday, the mercury falling sometimes as low as 27 degrees below zero. Thus God tried

us; till he made us feel that His "help was *greatly* needed." In the mean time, God assisted his servant to preach the word with much wisdom, faithfulness, and affectionate earnestness; and we felt the presence of the Spirit moving on the hearts of his people, and leading them to earnestness in prayer. After Friday, the weather having moderated, our congregations continued to increase; and the concerns of religion became more and more the subject of absorbing interest. Our hearts were made to rejoice in seeing a large number, especially of the young of our own families, led to think on their ways, and to turn their feet to the testimonies of the Lord. Many others, not accustomed to give any serious attention to religion, were roused to thoughtfulness, and some were brought to inquire in deep anxiety, what they must do. Among those that attended the meetings at all, there was less of captiousness and fault-finding than I ever met with on a like occasion. Few, I think very few, ever went away from a single meeting without some degree of seriousness and reflection. Twenty three have been added to the church, twenty on examination. There are several more whom we regard as hopefully converted; and several others seem to be just on the threshold, and I hope will soon enter in. I trust that we have got only "the first fruits;" and that the harvest is still to be bestowed. Truly "the Lord has done great things for us, whereof we are glad."

From Rev. William H. Rogers, Salem, Washington Co.

Children of the Covenant.

We have been blessed in the reviving of the church, and in the hopeful conversion of some eight or ten children and youth connected with the Sabbath school. Of the subjects of this work, we received five young ladies into the church, at our communion on the first Sabbath in this month; and others will probably unite soon. I bless God, that he has remembered his covenant, in thus bringing the children of the church into his kingdom. Your missionary and his session, especially, have reason to rejoice in that God has brought one dear child from each of their families, out of nature's darkness into his marvelous light. These, together with one other young lady, the child of devotedly pious parents, whom

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harvests, mainly, through a divine blessing
on these noiseless, omnipresent labors.

ILLINOIS.

*From Rev. William S. Post, Jonaders,
Union Co.*

Education in Illinois.

The people of this great and em-
prising State are beginning to take a
deep and abiding interest in the cause of
popular education. The law entitled
"An act to establish and maintain a
system of Free Schools, passed by the
Legislature of the State of Illinois, Feb.
15th, 1855," has given a new impetus to
common school education. Now the
property in the State must support the
schools in the State. "Learning is the
handmaid of religion." — Emerson.

roads, it is filling up with accelerated speed. Yet, in all this immense, rich territory, where are the ministers, where are the churches, where are the institutions of learning?

Southern Illinois.

That the reports in regard to the physical character of the country, its beauty, productiveness, salubrity, and desirableness as a residence, founded as they are on the observations of travellers who have landed from the rivers, and passed through the bottoms and lowlands, are wide of the truth, it would be easy to show. But as to the general prevalence of education, and of moral and religious improvement, we can not challenge a comparison with the best portions of the West. I am, nevertheless, an inveterate seoper; and I believe that better times are coming, in these respects, for South Illinois. I am satisfied that this region deserves far more attention from Eastern emigrants than it is now receiving. The great mass of these emigrants pass along the great cities, and land at Chicago; and from that city scatter out over Northern Illinois, Wisconsin, and Iowa, as well as Minnesota; and never go near Southern Illinois, or hear from it except as the "Egypt" of the South—an "immense hospital," a "vast graveyard," the land of "swamps and agues," "wild haunts of monsters, poisons, stings, and death," with no possibility of either health or happiness, markets or civilized society, in or about it. I wish emigrants, in a fair proportion, could be induced to take the southern instead of the northern route, and examine the facts in the case for themselves, before purchasing in the north; and I wish this for the good of the emigrant, as well as for the intellectual, moral, and religious improvement of this region.

From another Missionary.

Temperance and Anti-Temperance.

You requested me, in a note recently received, to state some facts in reference to the temperance reformation in this place.

The first movement in the matter was made a year ago last autumn. The retailing had become so abundant and such a nuisance, that several of the prominent retailers were indicted before the grand jury of the county, and heavily fined, and then put under bonds not to

sell by the glass. This, for a time, removed some of the noise and carousing from the streets, so that the old citizens of the place spoke of a very decided improvement. In the winter, two brothers who had been put under bonds not to sell by the glass, voluntarily came to the conclusion to renounce the traffic entirely, and have since that time kept a respectable grocery. About a year since, our temperance people made a commendable effort to exert a decided influence in favor of the prohibitory law of the State, to be voted upon in June following. Several spirited meetings were held, addresses were made, and I preached a temperance discourse in different parts of the town. To our surprise, the vote in the township in favor of the law stood 101 for prohibition, to 42 against it. At that time it was doubted whether the whisky-selling village would poll a majority in favor of prohibition.

Late last autumn, or in the early part of winter, some new groceries were started, where liquor was sold abundantly by the glass, openly, and in defiance of law. In the mean time, the providence of God permitted some events to transpire, which tended to awaken the community to the iniquity of the traffic. A single instance must suffice.

A man left this place in his sleigh, in company with a friend in a state of intoxication, and after the team had gone some six miles, perceived that his companion was senseless and unable to move. He stopped at a house, and requested that he might be carried in and warmed. The man of the house came out, examined the poor fellow, and to the astonishment of his friend, found him a lifeless corpse. Such occurrences, together with the notorious reputation we were acquiring abroad, as a whisky-selling village, aroused our citizens to an effort to put an entire stop to the traffic.

Temperance in Villages.

Accordingly, the citizens were called upon to vote, whether the village should be incorporated, under the general incorporation law of the State. All incorporated villages, by this law, have authority conferred upon them to prohibit the sale of intoxicating drinks; and the prominent object in the minds of our leading citizens in seeking to be incorporated, was to forbid the sale of all intoxicating drinks as a beverage. This was understood to be the point upon which the vote would turn. There was much muttering among whisky-sellers, and a

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Tracts and Bibles.

I have distributed about five thousand five hundred pages of tracts, and have made arrangements to receive fifty copies of the *American Messenger*, and a like number of the *Child's Paper* for distribution.

I have not yet organized a Sabbath school, and shall be obliged to delay it till some time next month; nor is there one in operation in this county. I think you could hardly find a good Sabbath school in one half the counties of this part of the State.

No-Bible Liberality.

It is supposed that at least every fourth family in this county is destitute of the Bible. The people of this place are not penurious, but their liberality runs in a wrong channel. They patronize showmen of all kinds very liberally. Grocery keepers and fiddlers receive unremitting attention, and seem to be considered by the majority the most useful men in the place.

Where Bibles are scarce, "groceries," of the sort alluded to above, "are apt to be a de-

kind of labor very much needed in the most thickly settled portions of the country, and, indeed, in some places at the West. There are many communities in the suburbs of great cities, which have been given up to the sway of evil influences, almost without an effort for their redemption. In the immediate neighborhood of large and wealthy churches, within arm's length of hundreds and of thousands of the most intelligent Christians in the land, these hives of iniquity are swarming. When will the churches feel, as they ought, the *glory* of the work to which such facts challenge them?

A New Suburb.

As the spring is opening, and its genial influences are beginning to be felt around us in the renewing of nature's beautiful forms and colors, I can scarcely realize that this is the same place where in mid-winter I suffered so much from the cold blasts which prevailed during the past inclement season. When I came here, in January, it seemed to be a bleak and desolate place indeed—the snow banked up by the violent storms, while all means of direct communication with New York by water was cut off by the extreme severity of the winter.

But desolate as was the appearance of the place itself, the moral aspect of things was still more cheerless. Every form of vice was desolating the peace of households—gambling and drinking and Sabbath-breaking being regarded as trifling sins. The dance-houses and ball-rooms were filled to overflowing, with the young who had become the victims of excitement and pleasure, and who were traveling the swift road to destruction. All these evil influences had crept in among the mixed population, drawn here within the two past years by the establishment of a factory, while almost the only direct religious influences brought to bear upon the mass of the people, were those of the Sabbath school established and supported by members of the First Congregational Church in Rushing. There was occasional preaching; but it was not to be supposed that such infrequent and informal gatherings could accomplish much toward the regeneration of society. It was evident that here were needed the constant, patient, and laborious efforts of the missionary, to produce any lasting result.

Lovers of Pleasure more than of God.

The people are mainly Germans, with fair sprinkling of American, Irish, and

English. The children, however, almost invariably speak English; indeed their parents are extremely anxious to have them learn to speak it well, in preference to their mother tongue. These Germans are all industrious, and generally frugal in their habits, with the exception of indulging in frequent potations of lager-bier, and as frequent fumigations of tobacco. The Sabbath has always been a gala day with them—hordes of pleasure-seekers coming up from the city on that day, to ramble on the shore or in the woods, or to revel in drunkenness in the lager-bier saloons and dram-shops.

The families that I visited seemed quite indifferent as to the establishment of a church in this vicinity. Indeed, I have reason to believe, from more recent experience, that very many have thought it a positive blessing to be free from the restraining influences of Christianity, and were willing to have their children grow up without any religious instruction or influence whatever. In fact, there are quite a number of avowed Infidels, Deists, Naturalists, Skeptics, Universalists, and others of the same genus.

Light not under a Bushel.

There were a few faithful souls, who thought more of Christ and his cross and of the salvation of men, than of mere sect or party, and who had been constant in prayer, waiting for the appearing of the Lord, and laboring to that end. One gray-haired man, one of the first settlers, who, as far as he had been able to ascertain by close inquiry, believed himself to be the only Christian in the whole place, and whose soul, like that of righteous Lot had often been vexed within him at the abounding iniquity of the place, going out one Sabbath afternoon to say something, if possible, for his Master's honor, was overjoyed to meet with another Christian, with whom he might enter into fellowship of prayer and effort. The two together found a third, and during the previous summer they had held occasional meetings for prayer and the worship of God. The rude and wicked boys of the neighborhood delighted to congregate together, to disturb these little meetings with every ingenious contrivance which they could invent; and often it was found impossible to preserve order. Rude oaths, vile and violent language would break in upon the solemnity of religious services; and it seemed doubtful whether God's name was more honored than dishonored by these meetings. The cold and

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ool, I judged, must of the whole entering, and, according as first directed to fort and order, during on Sabbath afternoon of the day we denote instruction of the number of children attended increased, notwithstanding a series of unpleasant during the early part before endeavored to a systematic arrangement of attendance among ng them in singing e number of teachers ll, I was obliged to traction in a general sk. This last has en's separate service, he close of the Sabbath express purpose of

associations of the tavern and gambling-saloon. As a very agreeable little token of the interest displayed in the success of the enterprise, I may mention that, by the united contributions of children, teachers, and friends, we have just purchased a melodeon.

In connection with the school I have a teachers' meeting, held once a week in different parts of the village, which has rather assumed the form of a Bible class. I think that these meetings for the study of God's word have been especially blessed to the enlightenment and edification of some, who before had doubts and difficulties about scripture doctrines.

Having invited the young men to form themselves into a Bible class, there were about ten who came for a few Sabbaths. They showed themselves very ignorant of scripture truth, although some of them had been formerly connected with a church. A large number of them were tainted with skeptical and Universalist views, and some were open Infidels. I found it very difficult to get a common standing point, in matters that came up for discussion, as theirs was a creed of doubt—doubt as to future retribution, as to the inspiration of the Scriptures, and the immortality of the soul. I pre-

that a few months will make great and lasting changes in the religious and moral state of society here; and though it is to be very much regretted that Christianity had left this place to become a stronghold of sin, it is not too late to save the young, who have not yet wandered so far in vice that, with God's blessing, they may not be reclaimed.

It will continue to be my aim, to unite

all Christians on the common platform of the *essential doctrines* of Christianity, leaving room, if need be, for a difference of opinion on matters of minor importance. If we can unite the different sections of the Church in the fellowship of christian activity and love, there will doubtless come, in the future, a still closer communion in one harmonious body.

Miscellaneous.

MISSIONARIES NOT PROSLAVERY.

Your missionaries are not *slavocrats*; and here, when this is understood, they are regarded, by some, with suspicion; and not only this—they are called by a name which, to the intensified proslavery man, contains in itself the "sum of all villainies;" I mean "abolitionist." Because of this, I feel very much hampered, and almost come to the point of striking my tent and pitching it again in the "land of the free;" yet not so much on my own account, as on account of my children. I dislike to rear them under the influence of the "peculiar institution." I am anxiously waiting to see what will be done in Kansas—whether Freedom shall sway her glorious scepter over that fine country, or the leaden rule of Slavery shall curse it, *ad infinitum*.

Home Evangelization.

Never has the necessity for a thorough Home Evangelization been so palpably manifest to all right thinking men, as at the present crisis. Never before has the fate of our country so trembled in the balance, and seemed ready to move in either direction, in accordance with the current that shall gain the mastery. Never has it been so manifest, that nothing can save us but a thorough instruction of the people in the principles of the Gospel—a training of the masses under the influence of evangelical truth. Never before has it been so manifest, that the "salvation of America is the hope of the world."

We are not only a spectacle to the world, looked upon with universal interest by men of all nations; but we are

receiving and incorporating into our society the emigrants from all the nations under heaven. These men, who come to us from the four quarters of the globe, have, most of them, their friends and correspondents in their native country. The influences they feel *here*, are soon communicated *there*—and thus a power is given to us, of sending back an influence, where our missionaries have never travelled—where even our Bibles are rigidly excluded. The Romanists of Europe and the Pagans of Asia are feeling our influence, through the people who have come to our shores—an influence which *saps the very foundations of their superstitions*, and prepares the people for a new order of things—a new religion, and a new state of society. If the people of this country can be thoroughly evangelized, if christian institutions can be established and sustained, and made influential in every part of our country, if the people can "all be taught of God," so that "all shall know the Lord, from the least even to the greatest," is it not manifest that an influence must go out from our land, more powerful for good to the nations of the earth, more pervading and far-reaching than from all other nations whatever? an influence which God may use, and doubtless *will* use, in converting the nations more rapidly and more extensively, than by any means hitherto brought to bear upon them. The opinion of President Edwards—that the *millennium is to begin in this country*—after having been laid aside and hardly thought of for half a century past, is beginning to find believers and advocates. And the feeling is becoming more and more pervading, that whatever else is done, or not done, the people of this country must have the Gospel. They must "all be taught of

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*Executive Committee of the American Home Missionary Society, in
July, 1856.*

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Rev. Hiram Marsh, Neenah, Wis.
Rev. S. E. Miner, Wyocena, Wis.
Rev. George Brown, Alganssee and California, Mich.
Rev. David M. Cooper, Saginaw City, Mich.
Rev. S. Hemenway, Boston and Lowell, Mich.
Rev. Hosea Kittredge, Eckford, Mich.
Rev. William H. Osborne, Brady, Mich.
Rev. Timothy Hill, Bremen, Mo.
Rev. Timothy Morgan, Paint Lick, Mo.
Rev. J. D. Baker, Cambridge, Ill.
Rev. Alvah Day, Channahon and Nettie Creek, Ill.
Rev. D. S. Dickinson, Barrington, Ill.
Rev. L. C. Gilbert, Crete, Ill.
Rev. T. H. Holmes, Hickory Creek, Ill.
Rev. Wm. Homeler, (German,) Belleville, Ill.
Rev. T. H. Johnson, La Harpe and vicinity, Ill.
Rev. J. W. North, Como, Ill.
Rev. Henry D. Platt, Brighton, Ill.
Rev. N. S. Dickey, Columbus, Ind.
Rev. Ransom Hawley, Putnamville and Berkey
Green, Ind.
Rev. Eldad Barber, Florence, O.
Rev. Erastus Cole, Grafton and Eaton, O.
Rev. Walter Mitchell, Moscow and Monroe, O.
Rev. Samuel D. Smith, Yellow Springs, O.
Rev. J. W. McMurren, Grove Fresh, Ch., Va.
Rev. G. T. Everest, Masonville, N. Y.
Rev. S. H. Williams, Peru, N. Y.

Tolland Co., Ct., H. M. S., by E. I. Smith, Treas.—		
Ellington, Cong. Ch. and Soc.,	116	49
Somers, Cong. Ch. and Soc., of which \$30 is to const. Henri- etta M. Pease a L. M., from her father,	106	00
Staffordville, Cong. Ch. and Soc.,	10	20
Vernon, Cong. Ch. and Soc.,	184	50
	417	19
Less expenses,	15	27
Washington, Cong. Ch. and Soc.,	183	40
Waterbury, First Cong. Ch. and Soc., by P. W. Carter,	75	38
Willimantic, Cong. Ch. and Soc., \$38.63; Ladies' Benev. Soc., \$1.37, by Rev. S. G. Willard, to const. Mrs. Harriet Lyon a L. M.,	35	00
Wilton, Ladies' Sew. Soc., to const. Mrs. S. Randle a L. M., by C. M. Gregory,	30	0
NEW YORK—		
Barryville, Highland, and Forrestville Cong. Chs., by Rev. Felix Kytz,	12	54
Brooklyn—		
A friend, \$2; A. B. Davenport, \$1, First Presb. Ch., Coll., \$345.99; Mon. Con., \$11.20, by Henry Ide; R. E. Graves, \$100; Fisher Howe, \$50; Hobart Ford, \$30; A. Fisher, \$10; C. Hadden, \$25; R. J. Dodge, \$10, Siloam Presb. Ch., by Rev. A. N. Free- man,	3	00
Westminster Presb. Ch., Mon. Con., Coll. by J. Milton Smith,	16	00
Candor, Mrs. S. P. Matthews, by J. B. Hart,	18	00
Catakill, on account of legacy of Henry Whitelsey, by John M. Donnelly,	5	00
Delhi, Presb. Ch. Sab. Sch., by Rev. D. Torry,	714	29
Greenport, Cong. Ch. and Soc., by Rev. Albert Fitch,	3	40
Hudson, Presb. Ch., by W. E. Parkman,	11	00
Jederson, First Presb. Ch., Mon. Con., Coll. by Rev. J. H. Merchant,	90	00
Morrisania, Cong. Ch., by L. H. Boole, New York City—	13	80
A friend, \$50; Miss M. A. Huntington, 50c.,	30	00
Houston St. Presb. Ch., Ladies' Assoc., to const. Mrs. Harriet P. Smith a L. M.,	25	00
Mercer St. Presb. Ch., John L. Mason, Thirtieth St. Presb. Ch., Rufus S. King,	30	00
Welsh Cong. Ch., by Rev. G. Griffiths, West Twenty Third St. Presb. Ch., by Rev. F. G. Clark,	20	00
North Bergen, on account of legacy of Mrs. Betsey Bissell, by Joseph Staples, Ex'r,	105	00
Poughkeepsie, Rev. Thomas S. Wickes, Bedford, First Presb. Ch., by Rev. J. S. Stone,	629	25
Springfield, on account of legacy of Benja- min Rathbone,	50	00
Stephentown, Presb. Ch., by Rev. M. C. Bronson,	8	00
Stockbridge, C. G. Lyman,	81	15
Unadilla, Presb. Ch., by Rev. W. H. Smith, A friend in the country,	4	00
	3	00
	100	00
NEW JERSEY—		
Bellville, legacy of Mary Cadmus, by A. C. Taylor, Ex'r,	379	06
PENNSYLVANIA—		
Bethlehem, A. Wallis & Co.,	5	00
Walzburg, Presb. Ch., by Jacob Fritz,	5	00
VIRGINIA—		
Received by Rev. J. T. Hargrave—		
Winchester Presbytery,	25	00
Middleburgh, Presb. Ch.,	15	00
OHIO—		
Baltimore, Presb. Ch., by Rev. J. Schlos- ser,	7	21

Greenville, Second Presb. Ch., by Rev. S. F. Drew,	6	00
Ironton, Welsh Cong. Ch., by Rev. D. R. Jenkins,	10	38
Madison, Presb. Ch., by Rev. S. J. Jones,	10	00
INDIANA—		
Bethany, Gosport, and Hebron, Presb. Chs., by Rev. T. S. Milligan,	15	00
Clinton, Rev. James Boggs,	5	00
Green Castle, Presb. Ch. Mon. Con. Coll., by Rev. H. A. Keesler,	16	00
Mount Lebanon and Mount Vernon, Presb. Chs., by Rev. P. Bevan, Received by Rev. J. E. Conrad—	15	00
Franklin, Presb. Ch.,	5	00
Shiloh, Presb. Ch. Coll., \$4.65; by Sew. Soc., \$15.35,	20	00
Spencerville, Asa Fletcher,	25	00
	50	
ILLINOIS—		
Green Valley and Sand Prairie, Presb. Chs., by Rev. J. N. Brown,	7	50
Joliet, Cong. Ch., by Rev. L. H. Loea,	15	00
Marshall, Cong. Ch., by Rev. J. Chapman, Morris, First Cong. Ch., by Rev. E. B. Turner, to const. Charles H. Gould a L. M.,	25	00
Pittsfield, Cong. Ch., by Rev. William Carter,	37	30
South Ottawa, Presb. Ch., by Rev. O. H. Force,	21	51
Springfield, Second Cong. Ch., by Rev. A. M. Dixon,	8	73
Upper Alton, Presb. Ch., by Rev. William Barnes,	175	00
Wenona and Magnolia, Presb. Chs., by Rev. J. R. Dunn,	11	50
Winnebago, First Cong. Ch., by Rev. S. P. Sloan,	10	00
	10	06
MICHIGAN—		
Adrian, First Presb. Ch., by E. H. Wi- nana,	45	00
Clinton, Cong. Ch., by G. E. Pomeroy, in part, to const. Mrs. George S. Thurbur, of Jackson, a L. M., by Rev. H. A. Read,	30	00
Eagle and Delta, Cong. Chs., by Rev. W. F. Esler,	24	60
Lyons and Matherton, Cong. Chs., by Rev. H. Gratian,	6	96
Medina, Cong. Ch., by Rev. George Bar- num,	30	13
Memphis, Cong. Ch., by Rev. W. P. Rus- sell,	10	00
Milford, United Presb. and Cong. Ch., by D. M. Sadd,	25	26
Monroe, Presb. Ch., by W. H. Boyd,	25	00
Saginaw, First Presb. Ch., by Rev. D. M. Cooper,	21	00
Wacousta, Cong. Ch., by Rev. W. P. Es- ler,	1	23
White Lake, Presb. Ch., by Rev. O. W. Mather,	16	00
MISSOURI—		
St. Louis, Holland Presb. Ch., by Rev. F. Delveau,	10	00
WISCONSIN—		
Caledonia, Cong. Ch., by Rev. F. G. Sher- rill,	6	00
Delavan, Cong. Ch., by Rev. J. Collie,	20	00
Hortonville and vicinity, Cong. Ch., by Rev. A. C. Lathrop,	16	79
Palmira, First Presb. Ch., by Rev. J. S. Emery,	8	31
Racine and Pike Grove, Welsh Cong. Chs., by Rev. E. Griffith,	16	00
Sheboygan Falls, Cong. Ch., by Rev. J. W. Allen,	5	00
IOWA—		
Bowen's Prairie, Cong. Ch., by Rev. T. H. Canfield,	8	00
Bradford, Cong. Ch. Mon. Con., by Rev. O. Littlejohn,	12	00
Demmark, Cong. Ch., by Timothy Fox,	63	15

of work; for upon this its whole material development is dependent. A brief examination to show, that in both these particulars the United States are foremost among the nations.

Our annual harvests in 1850 exceeded the enormous sum of \$100,000,000. We had then 113,000,000 acres under cultivation; and were included within the limits of farms, making in all 293,000,000 acres of cultivated land, by only some 30,000,000 acres, of the total amount of land within the limits of the four great European realms, Britain, France, Prussia, and Russia; while in average fertility, American soils must have a de-

but a small proportion of our land has been brought under cultivation, the nations look hither for some of their most important supplies. American cotton rules the markets of the world. In time of scarcity it is to America to buy corn; and kings cease to tremble for their impatient multitudes are quieted upon republican and protestant principles. Yet its most fertile regions are the most sparsely settled, and the limited sections that science has been brought to the aid of agriculture has to-day hardly a rival in the production of food and of manufactures. When, therefore, a superior science shall have been applied to the less fertile lands of the Atlantic coast, when gathering the harvests of the central valley, bringing mechanic inventiveness to the aid of animal muscles, when the rich table lands of the farther West, perennially fruitful, by a skillful irrigation, and the magical prairie soils, the richest in the world, are become subservient to the necessities of man—what mind is able to conceive the boundless producing and busy continent?

ly supplied herself, at a considerable expense, with the patent right to an iron-loom. In marine architecture no nation equals ours. Mankind has not reached a higher point in this great art than we have reached.

The genius of the American people takes special delight in whatsoever taxes are levied; and so sure as their social and political fabric shall stand, so will they avail themselves of the vast resources of material furnished by the fields and mines, to build up a system of manufactures of continental magnitude.

Mines.

Here it seems proper that we should briefly refer to our mineral resources. Ore of metal and of fuel hidden in caverns of the earth, is so much capital in the garnered industry of the primeval age. These gloomy reservoirs are the fountains of life and gladness. For every factory gives birth to a village; every good mine scores of manufactories are born. England would not sound her boast in "wooden walls," had it not been for the wealth of her treasuries. Half of her population has been dug out of the bowels of the

earth. Nature has been as lavish to us in mineral wealth as in that of prairies and forests. The gold deposits of California are among the richest in the world; and in three years ending with 1854, averaged nearly \$55,000,000 per annum. Mines of silver, also, and of mercury, are already opened. The copper region of the Superior is probably unequalled in the abundance and purity of its metal; the north-western States furnish exhaustless supplies of lead. But it is in iron and coal, of all minerals the most important, and the most efficient instrument in furthering the processes of civilization, in developing natural resources, in engendering and diversifying industry, promoting intercourse, physical comfort, the progress of the arts, the discipline of the individual intellect, and the aggrandizement of national power, and in a word helping on the victory of man over nature—in these, the most valuable deposits which the earth holds locked in its bowels, that our country is richest. God has given us in store enough to supply the world. The annual product of our mines is already counted in millions of tons and will be reckoned in tens of millions.*

Internal Communications.

The most ample resources are unavailable, and, practically, non-existent, unless they can be reached. Nature has done much for us here, and Art is supplying her

the *natural facilities* afforded by our coasts, of lake and ocean, and our countless rivers, are remarkable. The great central valley is bound in one, by the Mississippi and its tributaries, which constitute an "inland sea," into which prairie regions are thrust as headlands. The eastern slope of the Alleghenies is covered with navigable rivers communicating with the Atlantic, and uniting the interior with the sea boards. Along the northern boundary is that great chain of lakes—the *Mediterranean* of North America—navigable for the largest ships, and crisscrossed with vessels burthened with the products of prairies, forests and

the *artificial facilities* are already considerable. Several lines of communication cross the northern tier of States, from the lakes to the Mississippi, and to the Gulf. The Alleghenies are turned at both ends, and pierced in the middle.

The coal area in the United States is estimated at 138,132 square miles. The product of the Pennsylvania mines alone, amounted, in 1855, to 7,299,594 tons. The total product of the gold mines of California to 1855, was \$298,000,000.

THE HOME MISSIONARY.

ception of a few miles in Virginia, there are connected
lle, Maine, to Montgomery, Alabama; and roads are
struction, that will probably, ere long, continue the
N-Orleans. Lines of completed railroad now connect
our great cities of the Atlantic sea-board, Boston, New
Baltimore—as well as the national capital—with the
upper portion of the Mississippi valley, and of the lakes.
are nearly connected with the Mississippi at Memphis,
and another of those iron arms to Nashville, eagerly stretching
Ohio; and roads are projected and partly completed
Mexico with the lakes.” The period is probably not far
and Pacific will be joined by these iron bands. We
have already published the first volume of their report.
Virginia has been established by a recent act of Congress.
n 21,000 miles of railroad are now in operation; and
process of construction.” We, probably, have built
than all other nations together, and at a cost of nearly
has but 5,340 miles, and France only 2,480 miles.
the lakes with the Ohio and the Atlantic, and bring
cheap communication with the sea-board. The length

of telegraph in this country was erected between Washington
1844. At the beginning of 1854, the number of miles
at a cost of \$6,671,800, or \$160 a mile. They already
important centers of trade; and every year witnesses an ex-

Population.

estimate, the present territory of the United States is able to sustain of inhabitants, and it would not be extravagant to rate its ability as 100,000,000.

With the density of Russia, we should have 80,000,000.

"	"	New England,	"	123,000,000.
"	"	Middle States,	"	170,000,000.
"	"	France,	"	500,000,000.
"	"	Britain,	"	660,000,000.
"	"	Belgium,	"	1,150,000,000.

rate of increase decidedly inferior to that of the ten years ending in 1850, number, in 1900, 110,000,000; and with the lowest rate of increase probable, we shall count not less than 75,000,000.

Take the last mentioned number as the basis of new calculations, and allow increase of only 10 per cent. in each ten years—in place of 84 per cent., the rate—then, in one hundred years from 1900, the population of the country will have reached nearly 200,000,000. This cannot be considered an exaggerated calculation. Is it not likely to be surpassed? Facts adduced in previous pages demonstrate the probability of a high rate of increase, notwithstanding the very considerable density of population. And it is to be remembered in addition to the vast amount of fertile soil that remains to be improved, the resources of our mines and forests, and our unexampled facilities for the institutions of the country, political, social, and religious—with a few exceptions—favor the creation of wealth and the increase of our population. Land is easily obtained and exchanged; population, capital, and property move readily from one part of the country to another; freedom begets energy; science adds her light; education adds her light; and religion has free course in her work. The gates of emigration stand wide open; and multitudes will congregate there, so long as they can obtain freer and happier lands here than they can find in Europe.

It is altogether probable that, if the country succeeds in maintaining the purity of our moral institutions, so seriously menaced at the present time by unscrupulous influences, in one hundred years its population will number more than 200,000,000; and the child is born who shall read the reports of the census which will show that aggregate, while grandchildren of those now entering upon the prime of life, shall then be in the maturity of their powers, and occupying responsible stations in the gift of a nation nearly ten times as numerous as the present.

In the next hundred years, then, our churches, our schools, all our appliances for good, for relieving want, for preventing, and perhaps, also, for punishing crime, must be multiplied tenfold. Tenfold will be the power of the nation—tenfold, the wealth, the ignorance, the wickedness, within its limits. Meanwhile, the progress of Christianity shall have exceeded the increase of population and of property. It is a fearful problem that Providence has set before us for our solution; it is a glorious achievement that God offers to our nation for our patriotism, our christian love.

Within that hundred years, must have come upon the places that we are familiar with. New England will have been compacted of large cities and villages, and the sound of her factories and her church-bells will mingle with the wind, and from the lake to the ocean. Every torrent of her mountains, every tide of her marshy shores, will have been disciplined to carry her

She will be one close-knit body of living intellect and force, pouring

will be a fruitful garden, their mountains crowded with mechanics, their broad slopes blushing with orchards, their countless herds, their rivers bearing the burthens of an industrious, beauteous, fruitful clime, filled with manifold labor and

rest! Those silent prairies, those far-reaching streams, those princely lawns and parks, those primeval woods, those innu-locks, those endless railroads, those countless steamers, those villages—the growth of a night,—those cities—built in of emigrants, those toiling teachers and missionaries! What all these things, and what do they say to us? The onward derful land is one of the most solemn and affecting sights show. What shall the end be? Who will feel the pulse that spring of the life that is taking to itself body and form, now, and prognosticate its courses?

is are crossed! The Pacific gleams in the horizon; the plains are a watered garden; the furrowed slopes before are still harvests wave in all those vallies; a new world has been shores of the Western ocean; a new commerce vexes those new thoughts invade the slumber of nations beyond; new the souls of hoping millions. The world is encircled with a ship that comes to Atlantic or Pacific shores, brings with it to bind some other nation to this, and which vibrates with influences. A network of correspondence has been woven. The Bible and books of human lore, have found a home sample is contagious, and nations have caught new flames.

Missionary Intelligence.

OREGON.

Prospects.

Oregon is still suffering from the effects of the Indian war. Although the Willamette Valley has not been invaded, it has been drained of some of its best strength, having furnished from 1500 to 2000 of its ablest men for the defense of other districts.

Business has been greatly injured, and the Territory has, apparently, been put back several years, by this war. But this reaction, we suppose, was necessary to its real progress; clear-sighted men see a bright and prosperous future for this land of their choice and adoption.

Another Missionary writes:

I have attended the anniversaries of the Oregon Bible, Tract and Temperance Societies. The meetings were deeply interesting, and have encouraged me much as to the future moral and religious destiny of the Territory. There are many clear heads and warm hearts laboring for the good of this people, and we believe it will not be in vain. The friends of temperance are taking high and firm ground in favor of a Prohibitory Law; and we hope that, before long, we shall not only have conquered our savage Indian foe, but also our still more destructive foe—enemy of both races—intemperance.

I have now been in Oregon long enough, and have seen enough of the country, to be able to judge something of its character, and I do not hesitate fully to indorse all that any of its judicious friends have said in its favor. It has within itself, in rich abundance, every resource and facility needed to make it the pleasant, happy home of a large population. The mildness of the climate, and the richness of the soil, and the beauty and grandeur of the scenery, can not fail to draw hither such a population as will rapidly develop all these resources, so soon as it is connected with the States by a railroad. It seems to us that the Home Missionary Society can do no more important work, than to lay broad and deep, now, and as fast as they are able, that foundation of great principles, on which the grand social and political fabric may rise securely.

CALIFORNIA.

From Rev. Martin Kellogg, Shasta, Shasta Co.

Moral Geography.

In laying down the moral geography of our young State, you are obliged to collate many separate sketches, most of them hasty and imperfect.

1. There are many Roman Catholics here. Their priesthood work quietly and efficiently. They do not draw largely from the "heretic" world, or even hold their own members very tightly. The peculiarly "free" life of California has had its effect on the Catholic masses. Yet their Church is supported quite as readily as at the East. Many have abundant means, of which they give with a true California liberality. They are tired of a land without religion, and many who have no Romish sympathies, are glad to help in building churches, caring little whether or not they are to be surmounted by the Papal cross. Add to this, that the money is insinuatingly begged, rather than extorted, and that large sums are supposed to come from abroad, and you have some of the reasons for the Roman Catholic successes in this State. They take great pains with their educational institutions. Their really imposing cathedral, in San Francisco, has far the most commanding location in the city. In this town they are soon to erect a commodious new church, having outgrown the old one; and there are two others within fifteen miles. Thus in Shasta county they have *three* churches; all other denominations *one*.

2. There is a large class of the recklessly irreligious. They have no sympathy with any christian efforts, and would like to have the old license continue. There are some such in all Eastern communities; ours are as much more hopeless and wicked, as an unrestrained career of years could make them. Some came abandoned; others have become so on the ground. Few of them are now wealthy. Many are "old forty-niners," who grew suddenly rich and fearfully dissipated. They have lost all, and are confirmed in bad habits. In these less promising times, when fortunes are

a stroke, and business and more its penniless games have no heart competence by re-

Along with the women, whose precalculable mischief, niasma. This class reclaimable. They ate means, and end lives in shameful

aid, that even this little banded opposition of religious influence not displayed the men in some chafed States. Reveling scarcely seemed to of a sin-denouncing

simply irreligious, and feelings, making via society. As a distinguished from. They profess no restraint. They ible, or, denying its egard for that mole-blossom. Many

us large professions of friendship, but they are less to be depended on than open non-professors. The latter gladly aid a religion they acknowledge to be good; the former are afraid of having too much laid on their own shoulders.

5. A few tried and exemplary Christians we have—alas! how few. But they are worth more than their weight in gold.

From this imperfect account of the moral elements among us, you can see that discouragement and solace walk side by side. Your missionaries here are peculiarly tried, yet they have encouragements peculiar, I suppose, to this generous-hearted community. The "shady side" has been presented, perhaps, all too faithfully; excusably, I trust, when it is remembered that unpracticed warriors, for the most part, have plunged into this thick fight, coming from the strongholds of christian influence into the very heart of Satan's camp on earth. The contrast was shocking—our hearts sank within us; through the dense battle-cloud of smoke and dust, we could scarcely see whether our banners were aloft or trailing. But God is better to us than our fears. Collecting our stunned senses a little, we

thinking that I must be a great sinner. The tears kept running down both my eyes. I went home, and read the chapter which had the text in it; and when I came to where it says: 'If the Son, therefore, shall make you free, ye shall be free indeed,' I thought that this was my only hope, and I would trust in the Lord Jesus Christ to free me." His whole manner and tones show his earnestness and sincerity, and his life is a still better evidence that God has chosen him for his own.

NEBRASKA.

From Rev. Reuben Gaylord, Omaha City.

Influx of Population.

The work to be done here is, to lay the foundation of society and of gospel institutions, for what is soon to become a great center of influence—a place where multitudes will form their characters for eternity. The pressing necessity of this work arises from the fact, first, that no community can enjoy permanent prosperity without the Gospel; and, secondly, that every thing here is to advance with unprecedented rapidity. It is evident that in and about this place is to be gathered, at no distant day, a vast amount of enterprise, wealth, and population. Such is the influx of strangers coming here for permanent settlement, that although many houses were vacated on the return of spring, by persons going out upon their claims, yet already (May) every house is filled; the hotels and boarding-houses are crowded to overflowing, and every day there are new arrivals. Buildings are going up as fast as materials can be obtained, and this is but the commencement of what we shall see.

The growth of many years, in the eastern part of Iowa, will here be crowded into a comparatively small compass. The railroad from Davenport, now completed as far as Iowa City, has just been let to Fort des Moines, and the general conviction is, that it will reach the Missouri river, opposite this place, in three or four years. Then there will be nothing to check that mighty tide of emigration, that is flowing in this direction with constantly augmenting strength.

Our work is beset with difficulties.

A spirit of worldliness is strongly excited, by the great increase in the value of property, caused by the rapid growth of the place. Men think and labor for the objects of the present life, and it is hard to interest them in any thing else.

A large proportion of the citizens are from New England and yet a smaller proportion are professors of religion than in any community I have ever known. There are, also, quite a number of Irish Catholics. The Sabbath, to a great extent, is a day of pleasure or business. The first boat from St. Louis reached here on Sunday, and, in consequence, the day seemed more like a week day than the Sabbath. A correct moral sentiment is yet to be created, and there are but few to aid in doing it. Did we not feel that the Lord is on our side, we might well give up in despair.

Building a House of Worship.

But, trusting in the Lord for success, we are seeking to put in operation those gospel influences that, when brought constantly to bear, never fail to secure good results. We have established a weekly prayer-meeting, and it is attended with a good degree of interest. We have already secured a subscription of over \$1000, toward building a house of worship, and think we can raise \$1500 on the ground. As building is expensive, we shall need \$2000 or \$2500, to build such a house as we really ought to have.

The First Communion.

Last Sabbath (May 4), I organized a Congregational church, in this place, the first fruits of the Home Missionary enterprise in Nebraska. Nine of us entered into covenant with each other and with God, and were constituted a church of Christ. As we sat together around the table of our Lord, it carried me back to the time when, nearly seventeen years ago, I enjoyed the privilege of meeting with my beloved church in Danville, for the first time, to remember Christ at his table. It brought also afresh to mind the scene when, six months since, I last joined with that church, in commemorating the death of Christ, and bade them farewell.

There were others with us on this deeply interesting occasion. At the close of the service, two brethren from Connecticut introduced themselves, one of whom rose from a sick bed in order to be with us. They expressed much interest, left a small contribution for our

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were quite a number of persons from the
First Congregational Church in Quincy,
Ill. They had received some valuable
contributions in money, (over \$200,) Sabbath school books, and a communion service, from that church, which greatly encouraged them, in their feebleness. In the afternoon of the Sabbath, after preaching in the morning, I had the privilege of leading twenty three individuals into covenant with God and with one another, and constituting them a church of Christ. This is the second Congregational church in Nebraska. Three of these persons had never before made a profession of religion. The occasion was one of great interest to me—preaching to those who were so eager to hear, and gathering a church in the wilderness, with so many to surround the table of our Lord. I am to spend the next Sabbath with them, after which I hope they will soon be supplied with regular preaching. I regard this church as one of great promise, and one that will be likely at an early day to reach the point of self-support. It will receive quite an accession between this time and autumn.

Fontanelle.

one of excitement and activity in our outer world. Strangers have been coming in upon us continually. Property has doubled, and, in some cases, tripled in value. Although a number of buildings go up every week, yet we have to live in tents. There are eight store-houses going up on one lot, five of them of brick. The rush business is great, and in fact but little is thought of. The amount of drinking and Sabbath-breaking is fearful great.

preached here regularly on the Sabbath, until the old State House, in which we held our meetings, was sold, and room rented for a law office. Since we have had no place for worship, we held a meeting once at my house. We are at work building a meeting-house. It was going forward well, until sickness of my wife, and in a few days the walls will go up, and I think in a short time, we shall be able to use the basement for worship. In the meantime, an interesting company of Lithuanian children meet at our house every Sabbath, in a Sabbath school. It is our aim to interest this people in things pertaining to the Gospel. A few have been found in who will be with us in spirit, I trust be our helpers.

The Catholics here have put up a very fine and commodious church, so that it is the first object that meets the eye of the traveler is the cross, as it is upon the front part of the high bluff-land that overlooks the river. The churches are very numerous here. This year will more than double, perhaps triple, this year. I have never seen so much growth. The back country is also increasing up rapidly.

Exploration.

Mr. Gaylord is nobly improving his opportunities for exploring the Nebraska Territory. It is evident that missionary work is already fast developing themselves along the line of the Missouri, and that the exploration has begun to penetrate into the regions that are more remote. The United States engineers are engaged in laying out a military road, connecting New Kearney with the settlements, and there can be no doubt that farm lands will be promptly occupied, and village centers will fall along its course, so soon as it is opened for travel. The country is fertile and fruitful, and is probably well supplied with

coal. Veins of it abound along the banks of a lovely stream that bears the pathetic name of "Weeping Water."

If now, there are any young men of energy, courage, and devotion, who are eager to grapple with difficulties, and who would rejoice to subdue the wilderness into a garden of the Lord, the two Territories, Kansas and Nebraska, both hold out to them most charming opportunities. And if there are any ministers at the East, conscious of undeveloped, or unused, resources of body and of mind, and who long for more toil, exposure, exertion, accomplishment, who are impatient to "see things moving about them," and are earnest to throw their whole life and soul into a noble enterprise, we point them to these prairies of Kansas and Nebraska, now bursting out into population, coming thickly as forest-buds in spring-time. Whoso longs to labor for God and for freedom, and believes that he has strength to endure, let him gird his whole armor on, and hasten into those silent prairies, or those noisy little villages, and do there the work of a true evangelist and an apostle. "Whosoever will save his life shall lose it."

MINNESOTA.

From Rev. Ezra Newton, Jr., Bell Prairie, Benton Co.

Discomforts.

We have had trials, but the furnace has been moderately heated, while "goodness and mercy have followed" us. I came to Bell Prairie, Nov. 14, 1855, and on the 15th of May, 1856, was permitted to greet my wife and three children, none of whom had I seen since Aug. 21, 1855. But God kept us all safe, and brought my family without personal harm over the iron rail, and by steamboat and stage, more than 1,700 miles, and set them down worn, weary, and dusty, but in good health and spirits, at the door of the log-cabin, which had been my winter's home. The winter was long and cold, the thermometer, morning after morning, standing at from 35 to 40 degrees below zero. Yet the absence of wind rendered even such weather tolerable, more tolerable than some windy days in spring, when the thermometer indicated many degrees

the same fact renders Iowa less severe, less health and life than in so that, while many are, and some even as "Dominion," perished last winter, I heard of death in Minnesota. I have warm clothing, and warm clothing, person need not suffer in this Territory. I suffer of warm clothing, as I did, on the thermometer at zero, and again on the obliged to travel two days, with the thermometer below zero. But such preaching to twenty-five lying around a huge log wood, in a cabin and all the holes mud. I have considerably this peniences. We live, log cabin, 20 feet by 10 rooms, one answering-dining-room, sitting-room other for bed-room 7 feet high, yet affording room and "company"

want of this has been quite a drawback both this season and the last. The advance of price in lots, I fear, is not healthy. Lots near my house, half a mile from the landing, that sold last fall for \$55, have been sold recently for \$200 to \$300. Some favorable locations go for \$3,000, and up to nearly \$5,000. These are not high of course for an old town; but for one whose growth commenced about a year since, and which has not yet graded a street, it is certainly remarkable. This growth indicates that the place was not too soon occupied as a missionary field.

The liquor traffic is on the increase here, and though we have a treaty provision that would prevent the introduction of intoxicating liquors in any quantity, for some reason there is no one who will take the matter in hand. Some secret influence keeps all back. I do not think that it belongs to a minister to take the lead in law; but I do wish that I could persuade some one to do it.

ly number of whom were bound for Kansas. Some four miles west of the capital of our State, we saw encamped, on an eminence, about two thousand Mormons, waiting for some hundreds more to come up. They are on their way to the Salt Lake. I had not much time to converse with them, but I found among them some of my poor deluded countrymen, (Welsh,) who told me that there were some three hundred more of the same nation in the camp. The arrangement of the tents, the selection of the ground, and the devotedness of the travelers—were it not for the painful associations necessarily clustering around Mormonism—would have called forth from my dear brethren and myself a burst of applause. While contemplating the movements of the many departments of the army of the “Father of Lies,” our souls were grieved, and filled with serious thoughts. But “The Lord reigneth!” “The wrath of man shall praise God, and the remainder of wrath he will restrain.”

From another Missionary.

Universalism on a Death-bed.

Universalism prevails considerably in this vicinity. Many cling to its doctrines, and endeavor, by means of them, to ward off anxious thoughts respecting the future. A sad death occurred not long since, in one of the families of this denomination. The person was a young lady, about twenty years of age. She attended a ball last winter, contrary to the advice of her friends, as her health was not very good, and, in returning from it, took a cold that terminated in a quick consumption. When it was evident that death was near, her mother strove to comfort her by assuring her again and again, that all would certainly be saved; that so merciful a being as God would never punish any eternally, &c., &c. But these assurances did not seem to satisfy the daughter; they did not appear to meet the wants of a death-bed; her conscience was busy, and told her her deserts; for she confessed to a young friend that, if she should recover, she should endeavor to live very differently from her past life. But she did not recover, and there is reason to fear that she died as she lived, harassed by fears in regard to the future, and yet entirely unprepared for that eternity which she was about to enter. *How strange it is, that any will cling to*

a system that gives so little comfort on the bed of death!

*From Rev. George E. W. Leonard,
Pleasant Prairie, Linn Co.*

Perils of the Missionary.

As I was traveling far in the interior of the State, to attend an ecclesiastical meeting in the first of June, I lost the road, on a large prairie, and was unable to find my way, being overtaken by the night, which was cloudy and dark. After walking about some time, looking for the best place for my horse, I found a ravine near the road. Here I unharnessed, fastened my horse, and covered my wagon. Then, after committing myself to him who foresees all things, I entered my wagon, with the intention of remaining until morning. I awoke about one o'clock. The wind was blowing strongly from the north-west; and, as I opened my eyes, it appeared to be quite light. I got out of the wagon, when I found, to my great surprise, that the prairie was on fire, but a short distance from me, to the windward. No time was to be lost. I caught my horse, harnessed him to my wagon, and sprang into it, when the fire was but a few feet from me. The horse now appeared to see his danger, and carried me away speedily. The fire had not crossed the road, and I escaped. I could not but recognize the hand of Providence in my escape. Being in the ravine, the smoke, which was very dense, and threatened suffocation, poured over my head harmlessly.

From a Missionary in Western Iowa.

The Maine Law Needed.

The cause of temperance is gaining ground, and by its moral influence has greatly reduced the number of houses where liquors are sold. Indeed there is a great improvement in this community, in regard to intemperance. A short time ago, the keeper of one of those houses where drinking and gambling are carried on night and day, died suddenly. He was in his saloon the very evening of his death. It is said, he had been engaged almost constantly, for some time in gambling, and had won quite a sum of money. The continued excite-

ard drinking caused
panions buried him
id with little appar-

perance have been
they are those who
been confirmed and

In yesterday's pa-
ing, headed: "*Such*

d in a saloon in this
dless, one day last
the prospects of the
it and flattering—
tial friends, a good
d robust frame, and
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he never married.
siness till charmed
s of liquor. He be-
d his business, and

Another died, a
delirium tremens.
people awake to the
, when they see it
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will not be warned,
und those who will
n, till compelled to
arm of law.

West. But through the advice of friends
and with emotions which I will not try
to express, I started for my distant field.
I expected to live in a log cabin, to preach
in log school-houses, to travel long dis-
tances and endure great privations. I
felt it was a blessed privilege to be per-
mitted to spend my life as a missionary
of the cross.

Providence led me to this field. I found
a feeble church worshipping in a log
school-house. They were anxious to have
preaching all the time, but had not been
able to raise more than \$100, a year.
Since that time the membership and con-
gregation have been constantly increas-
ing. And now, four months after the
close of my first commission, I am able
to report that, instead of paying only
\$100, the congregation has assumed the
entire salary of \$500, thus making the
church a self-supporting church.

We are no longer worshipping in a log
school-house. (The log school-house was
sold just after we left it for \$10.50.) A
neat church has been completed, hand-
somely furnished, and provided with an
excellent bell—all this within sixteen
months; and you are to remember that
we are not in a rapidly growing place,
but in a sparsely settled, farming country.

the assurance of the outpouring of God's Spirit around us. It induced a deeper dependence upon God, more fervency in prayer, and a more feeling sense of the necessity of individual labor on the part of the members of the church. This church was established by one of your pioneer missionaries. It has been trained and nurtured by the aid of your funds, and now we take leave of you with much of the feeling with which a son takes leave of a father. We are where we are mainly through your instrumentality. We take leave of the Society, only in the sense that we are no longer a burden upon it. We still love it, and most heartily acknowledge our obligations to it. It still has our confidence and our sympathy. It shall continue to receive our contributions and our prayers.

*From Rev. Charles Morgan, East Troy,
Walworth Co.*

Declaration of Independence.

It is with more than ordinary pleasure that I sit down this morning to make out my last quarterly report. My heart, I trust, beats with sincere gratitude to my Heavenly Father, that I have been permitted to labor on unto the close of another year in his cause; and not only for this, but for the many manifestations of his goodness and love to me, to my family, and to the people of my charge, since I first came to East Troy. It is now five years and six months, since I received commission to labor as a missionary of your Society among this people. At that time, I found the church here in a very feeble and disheartened state. It contained only seven male members, with a few females, and these, with a single exception, in very moderate circumstances. They felt themselves so feeble, that no attempt could have been successfully made to support a minister, were it not for the timely and generous aid proffered by the Home Missionary Society. To that, we feel to-day as a church and people indebted, under God, for all the good that has been accomplished through the preached Gospel, for the last five years. What then should be the measure of our gratitude, love, and veneration for the Institution, which has thus kindly fostered us in the years of our weakness!

During this time, as formerly reported, we have enjoyed precious revivals of religion. God has not only given us his Gospel, but at times accompanied his word with divine power upon the hearts

of the people; and many have been made to rejoice in the pardon of sin, and the hope of eternal life. Thus the church has been greatly enlarged and strengthened by important accessions from the world. And not only so, but in his providence, God has sent among us recently several good and faithful brethren, whose counsels, prayers, and influence, have given us also great encouragement.

It is true, as you have been informed, we have had our trials, and at times seemed well nigh overwhelmed. But then again God has appeared in our defense, and kindly restored peace and harmony to his distracted church. Our congregation has steadily continued to increase, so that our small house is often, on ordinary occasions, crowded to its utmost capacity.

One of the most interesting facts which I have to report, is in reference to our Sabbath school. We have thought our school interesting in past years, but within the last six months it has more than doubled in number and interest. We trust that much fruit will be gathered from the precious seed sown in the Sabbath school.

And now, I have one item further to report, which I doubt not will be as interesting to the friends of the Society as to ourselves. At the last meeting of the congregation, it was unanimously voted: That no application should be made to the Home Missionary Society for further aid, to support the Gospel among this people. This vote was passed after much reflection and prayer; and I take great pleasure in communicating to the committee the many expressions of kind, grateful feeling entertained by the church towards that Society, which has so long and so kindly aided in sustaining the preached Gospel among this people.

We trust, hereafter, by the blessing of God, that we shall be enabled, each year to show our sense of gratitude and of obligation, by contributing freely and cheerfully to the promotion of the great and blessed work in which you are engaged. Our sympathies, our prayers, and our benefactions, though feeble, shall ever be given to the American Home Missionary Society.

*From Rev. William A. Niles, Watertown,
Jefferson Co.*

Temperance.

I am happy to believe that moral influences are on the increase in our ch

ggs may seem to
 f the indications of
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 Saturday evening.
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 ay evening, which
 in its character

ceived as good patronage as I have, he
 may calculate upon a large harvest when
 the sheaves are gathered into the garner
 of the Lord. Oh, how easy to live in
 Brooklyn and do good away out here, if
 only there be a mind to work! Bless-
 ed are they that devise liberal things.

From a Missionary in Eastern Wisconsin.

Necromancy.

Spiritualism has taken root here. It
 has been grafted into the old decayed
 root of Universalism, and adopted by
 backslidden Christians, and is cultivated
 by a species of organized gatherings on
 the Sabbath and during the week. Those
 who have adopted its pernicious theory,
 have forsaken the sanctuary, and are
 scarcely ever seen within its walls, deny
 the sacredness of the Sabbath, and op-
 pose all religious education and influence
 of every kind. They have been suffi-
 ciently strong to exclude the Bible from
 the district school; and their error has
 been so strongly advocated as to exert a
 sad influence on the youth of our place,
 and in such a manner as severely to test
 the faith of Christians in the success of

ern Wizard," with his rabbits and his cabbages, nor any more wonderful or unfathomable than the common operations of the senses and the will—but forthwith some score of intelligent and respectable people in the village throw away the best truths that they had, the most precious faith, and the noblest principles, and with minds agape, grope and stumble along the new way of thought where this *necromancer* leads! An old superstition, dead as the bones of the mammoth, that are dug from western swamps, is exhumed, clothed in a new outside, called by a new name, and becomes a Grand Lama, before whom hundreds bow and inquire, in amazed curiosity of devotion.—Delphi is desolate; the oaks of Dodona have decayed; Diana of Ephesus is no more Great—the idols are dead, but their magic lives.—*Great is Superstition!*

From another Missionary.

Laymen Wanted.

Never have I had so marked an appreciation of the *weakness* of this church. There is not one single man in it, who can or will visit from house to house; not one who, in a prayer-meeting, can rise and plead with sinners, to come to Christ; and three or four, of the six or eight who ever attend a prayer-meeting, will not pray when called upon. Better form a society in the East, to send out godly laymen that will not faint at the sight of a dead lion. Almost our entire strength in prayer has been with a few—*precious* few—sisters, who have prayed.

ILLINOIS.

From Rev. Josiah Wood, Carbondale, Jackson Co.

Progress in Southern Illinois.

Your missionary has long been in a field, unmarked by progress or brilliant success in the Home Missionary work. The churches have come into existence, sent home to heaven a few precious gems to be set in the Savior's crown of glory, have struggled against great op-

position, ignorance, and feebleness, and yet have but an existence of precarious continuance. Such is an outline history of most of our churches in Southern Illinois; and if there were no promises upon which to base a hopeful future, we might decline an outlay of christian benevolence which promises so little. But the long anticipated changes, though still in the future, seem nearer. Some rays of light are occasionally thrown across our dark Egyptian night, indicating a coming morning. Almost everywhere an education movement has stirred into activity the common mind. Emigration is setting down, here and there, one who will ere long be a center of christian influence. Stirring and thriving villages are springing up along our great thoroughfare—the Central Railroad—giving promise of a new impetus quite unlike the former stagnation of our inland towns; and those sluggish masses have themselves awakened to a more active life, and to a corresponding thirst. These signs I take to be hopeful. But these very indications require a more energetic Home Missionary movement. If we have held our own in days that are past, this will not do for the future. We must now advance or die. This seems to me to be a fixed fact; and I believe that no portion of our country offers a more inviting field for testing the moral strength of the Christian Church than this. If redeemed to Christ, it will be a moral power corresponding with its natural position as the center of the Great Valley. It offers a prize to christian effort which can be seen nowhere else. Such a redeeming power as will save us, must embrace every department of christian activity and benevolence. We must have meeting-houses as well as missionaries. And with these there must be a christian system of education, underlying the whole structure of society. Your work is one and undivided; you send the missionary. Our work upon the ground is manifold; standing upon the platform which you lay, we have to deal our blows against ignorance, error, and superstition. We have to create the starting point of progress. We must have houses and schools. We must work *all* the appliances of religion, or we are useless encumbrances upon the ground. We must go behind the screen and adjust all the parts of the machinery. The best energies of our lives are called forth and spent upon what is unseen except to the eye of God.

Missionary.

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OHIO.

*From Rev. E. R. Tucker, Defiance, De-
fiance Co.*

A Long, Hard Struggle.

Thus far has the Lord conducted this little church, small yet, and feeble, stricken, and chastised, but, I trust, not forsaken. Twenty years have passed since this little flock was first called together, and joined in covenant as one body; fifteen years has their present pastor been with them; ten years have we received your aid, without which the preaching of the word could not have been maintained here; and even with this aid, it has been kept up only by much self-denial and sacrifice of what many prize as almost necessary, the effect of which has been more severe and abiding on the pastor's wife than on himself. Eight years has this church edifice been in the course of erection.

From Rev. Evan Evans, Radnor, Delaware Co.

A Season of Fruit.

This has not been a year of barrenness, but of the right hand of the Lord. The seed sowed with much prayer, tears, and deep solicitude, has sprung up and yielded a glorious harvest. Truly, the Lord has visited his people, in this region of country, in the reviving of his work of grace. In the Presbyterian church at Radnor, I received fifteen on profession, in one day, many of them heads of families. At another point where I preach occasionally, twenty united by profession, with the Presbyterian Church. The congregations also have much increased, and there is a good state of feeling among the people. To God be all the glory. Our Sabbath schools and Bible classes are in a flourishing state. My labors during the winter were arduous. I preached twice a day for four weeks, and the Lord blessed our labors in the salvation of souls. I feel much more encouraged than I did at the commencement of my year.

From another Missionary.

Ignorance and Progress.

I have for a few days been engaged with the Bible Agent, in presenting the cause of the American Bible Society to the people from house to house. I was sorry to find even here a person so ignorant as to believe that this venerable and benevolent Institution is a "*speculation!*" This man was a German and the member of a church. But he is not alone; our country has many such. Clouds of error are about their heads, and their hearts are not warmed by the sunlight of truth. In an age all a-blaze with the fire of progress we are sometimes cheered, but oftener saddened at the results. Progress! There is a charm in that word. The people are moving on—swift locomotives, quick thinking, lightning dispatch. Patience ceases to be a virtue. We can not wait. The Church must have leaders who enter into the spirit of the times. We have Christianity without cultivation, and piety without growth. Like the prophet's gourd, it reaches maturity in a night; it affords a soothing shade for a day; and when it suddenly dies, we do well to be angry.

Anniversaries of Auxiliaries.

Massachusetts Home Missionary Society.

THIS Auxiliary held its Fifty seventh Anniversary at the Tremont Temple, Boston, May 27th, 1856. Rev. RICHARD S. STORRS, D. D., President of the Society, occupied the chair, and the exercises were opened with prayer by Rev. W. I. BUDINGTON, of Brooklyn, N. Y. An abstract of the Annual Report of the Executive Committee was read by the Secretary, Rev. JOSEPH S. CLARK, D. D., and addresses were made by Rev. I. C. THACHER, of Middleborough, Rev. S. BYINGTON, of West Brookfield, and Rev. D. P. NOYES, one of the Secretaries of the American Home Missionary Society.

From the Report of the Executive Committee we gather the following

Summary.

The whole number of churches aided is *thirty six*, which is less by two than the

number reported the year preceding. Four are new applicants, three of them infant churches, gathered on ground hitherto unoccupied. About 120 hopeful conversions have been reported; 95 have been received to the missionary churches on profession, and 84 by letter. Three meeting-houses have been completed; three others, and one parsonage were in process of erection at the close of the year.

The Treasury.

The receipts have amounted to \$36,652 45, besides \$20,158 38, gathered from the same field through the same agency, which, for convenience sake, the donors forwarded directly to the National Society at New York. The whole amount, therefore, received from Massachusetts, has been \$56,810 83, which is an advance of \$8,706 41, upon the receipts of the previous year.

The disbursements have been \$4,758 09

Executive Committee of the American Home Missionary Society, in August, 1856.

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Elkhorn, Wis.
Snaw, Mich.
Kinderhook and Beverly,

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St. Simonauk and Sand-

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Co. O.

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Valley, N. Y.

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and Freeport, Iowa.
Nevada, and Iowa Center,

Pleasantville, Wheeling,

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ton, Iowa.

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and Eureka, Iowa.

Edmestown, Wis.

Indianapolis Arena, Wis.

Rev. James Jameson, Albany, Wis.
Rev. E. Griffith, Racine and Pike Grove, Wis.
Rev. W. P. Russell, Memphis, Mich.
Rev. Henry Root, Portland, Mich.
Rev. A. G. Taylor, Red Hill and Walnut Grove,
Mo.
Rev. S. P. Sloan, Winnebago, Ill.
Rev. A. D. Laughlin, Nora and Scale's Mound, Ill.
Rev. James R. Dunn, Wenona and Magnolia, Ill.
Rev. William Barnes, Upper Alton, Ill.
Rev. John Van Antwerp, Oswego, Ill.
Rev. Wells Andrews, Washington, Ill.
Rev. John M. Brown, Green Valley and Sand Pra-
rie, Ill.
Rev. William H. Bird, Vandalia, Ill.
Rev. James H. Baldwin, Virginia Presb. Ch., Ill.
Rev. Asa Prescott, Annawan, Ill.
Rev. L. R. Booth, Seymour and Brownstown, Ind.
Rev. John Fairchild, Wabash, Ind.
Rev. Jesse Schlosser, Baltimore, O.
Rev. T. A. Gale, Spring Creek and Riceville, Pa.
Rev. D. A. Abbey, W. Dresden, N. Y.
Rev. Albert Worthington, Panama, N. Y.
Rev. Sylvester Cowles, Olean, N. Y.
Rev. Peter Nickert, (German,) Lancaster, N. Y.
Rev. Ashbel Parmelee, D. D., Constable, N. Y.
Rev. Samuel J. White, Tompkins, N. Y.
Rev. G. M. Smith, Freetown, N. Y.
Rev. W. B. Tompkins, Columbus, N. Y.
Rev. John Peck, Marathon, N. Y.
Rev. John H. Prontiss, Onondaga, N. Y.
Rev. George R. Entler, Harford, N. Y.
Rev. James I. Ostrom, New Windsor, N. Y.

Northford, bal. of Coll., by Rev. Mr. Pierce,	1 00
North Haven, Cong. Church, by F. T. Jarman,	73 43
Norwich, Main St. Cong. Ch. and Soc., Miss N. S. Dickinson, \$10; Gent. of which \$100 is from William A. Buckingham, L. D.	317 00
Salisbury, Cong. Church, by Rev. Adam Eeld,	63 25
South Britain, Cong. Ch. and Soc., by Rev. A. E. Lawrence,	40 50
South Cornwall, Cong. Ch., by J. C. Calhoun,	23 45
Southport, Miss Della Perry, to const. Miss Emily Taylor a L. M., by Rev. S. J. M. Merwin,	80 00
First Cong. Ch., by Rev. S. J. M. Merwin, to const. Edward McLellan, Moses Jesup Taylor, Jr., and Edwin Sherwood L. Ma.,	114 12
Stratford, First Cong. Church and Ladies' Sew. Soc., by Miss Elizabeth Curtis,	8 00
A friend, \$300; anonymous, \$2,	302 00

NEW YORK—

Brooklyn—	
First Presb. Ch., C. B. Conant, \$50; J. B. Sardy, \$10; W. Carpenter, \$10; J. W. Spencer, \$10; R. L. Wyckoff, \$10; G. S. Howland, \$20; W. A. Dodge, \$5; S. C. Leavitt, \$5; Mrs. R. J. Thorne, \$5; Mon. Con. by Henry Ide, \$26 67,	161 67
Cleotowago, E. Sterling Ely, to const. Dr. Nathan North, of Boonville, a L. M.,	80 00
Cincinnati, Presb. Ch., by M. G. Lee, Jewett, by Rev. J. J. Buck, Mrs. Mary Baldwin, \$1; others, \$5,	5 84
Naples, Mon. Con., by Rev. M. B. Gelston,	6 00
New York, a friend, \$30; A. S. Peet, \$2, Mercer St. Presb. Ch., Dr. W. N. Blake-man, \$15; J. J. Griffin, \$5,	9 00
Twentieth St. Presb. Ch., E. D. Lathrop, to const. Samuel Carlisle a L. M., \$30; James French L. M., \$30; others to const. W. N. C. Christie and John C. Hines L. Ma.,	82 00
Pittstown and Johnsonville, in full to const. Rev. Peter Gordon a L. M.,	20 00
Pleasant Valley, Freeman Cowles L. M., in part,	10 00
Poughkeepsie, First Presb. Ch., Mon. Con. by James Bowne,	12 00
Reamertown, Mrs. Dr. Van Name, in part to const. Rev. Peter Gordon a L. M.,	10 00
Schoharie, legacy of Benjamin Pond, by B. F. Pond, Ex't.,	100 00
Spencerport, Cong. Ch. and Soc., including donation of Ladies' H. M. S. to const. James B. Garnsey a L. M., by Rev. J. H. Dill,	82 00
Vernon Valley, Cong. Ch., by A. M. Ketchum,	5 00
Williamsburgh, "Our Missionary box," M. C. M. and A. V. M.,	4 00

NEW JERSEY—

Newark, legacy of Cornelia Baldwin, by J. A. Halsey and M. G. Baldwin, Ex't.,	300 00
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PENNSYLVANIA—

Philadelphia, First Independent Ch. Mis. Assoc., by Rev. R. Adair,	80 00
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VIRGINIA—

Winchester Presbytery, by Rev. J. Mc-Murran,	12 50
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OHIO—

Received by Rev. Marcus Hicks, College Hill, Presb. Ch.,	20 00
Columbus—	
Second Presb. Ch., Mon. Con.,	7 00

Welsh Presb. Ch.,	9 00
Dayton, Presb. Ch.,	134 00
Hanging Rock, Presb. Ch., \$46; Robert Hamilton, \$30,	76 00
Newark, Presb. Ch., Coll. \$98; Mon. Con., \$3.97; A. Sherwood, \$30,	116 97
North Bend, Mrs. Anna Harrison,	5 00
Oxford, Second Presb. Ch.,	40 70
Troy, Presb. Ch.,	63 00
A friend,	10 00
Greenwich Station, Luther Mead, \$5; A. M. Mead, \$3; W. M. Mead, \$5,	13 00
Kingston and Porter, Presb. Chs., by Rev. A. D. Chapman,	8 00
Paddy's Run, Cong. Church, by Rev. H. Little,	39 45
Tallmadge, Benev. Assoc., by C. Wright,	71 13

INDIANA—

Received by Rev. Henry Little,	
Amity, Presb. Ch.,	18 00
Aurora, Presb. Ch.,	10 00
Bryantstburgh, Presb. Ch.,	8 53
Crawfordsville, Presb. Ch.,	6 00
Danville, Presb. Ch., to const. Rev. S. E. Wishard a L. M.,	30 00
Franklin, Presb. Ch.,	15 30
Greenwood, Presb. Ch.,	5 00
Huntington, Presb. Ch.,	3 45
Logansport, Presb. Ch.,	19 95
Michigan City, Cong. Ch.,	45 98
Mispah, Presb. Ch.,	6 00
Mount Pleasant, Presb. Ch.,	11 66
Mount Vernon, Presb. Ch.,	10 08
Munroe, Presb. Ch.,	9 95
New Flagah, Presb. Ch.,	6 40
Newton and Rob Roy, Presb. Chs., to const. Stephen Fogg a L. M.,	34 50
Noblesville, Presb. Ch.,	2 30
Peru, Presb. Ch.,	21 00
Plymouth, Presb. Ch.,	16 69
Seymour, Presb. Ch.,	7 15
Unity, Presb. Ch.,	22 70
White Lick, Presb. Ch.,	3 00
Zoar, Presb. Ch.,	18 50
Bainbridge, Parkersburgh and Waveland, Presb. Chs., by Rev. S. G. Lowrie,	29 75
Clinton, Presb. Church, by Rev. James Boggs,	8 33

ILLINOIS—

Collinsville, Presb. Ch., to const. Rev. Gideon C. Clark a L. M.,	32 50
Cottonwood Grove, by Rev. N. A. Hunt, La Salle, First Cong. Ch. and Society, by H. F. Barnes,	15 00
Lee Center, Cong. Ch., by Rev. S. W. Phelps, bal.,	8 00
Manteno, Presb. Ch., by Rev. A. S. Wells,	3 20
Melugin's Grove, Presb. Ch., by Rev. S. Baker,	4 76
Murphysboro and Marion, Presb. Chs., by Rev. J. W. McCord,	9 75
Ottawa, First Cong. Ch., by J. G. Nattinger,	69 66

MICHIGAN—

Received by Rev. H. A. Read, Allegan, Hon. H. H. Booth	
L. M. in full,	20 00
Grand Rapids, Cong. Ch.,	44 64
Lapeer, Union Ch., \$21 66; Mrs. Brown, \$1,	23 66
St. Clair, Cong. Ch.,	43 63
Algonsee and California, Presb. Chs., by Rev. G. Brown,	9 00
Coldwater, Presb. Ch., Mon. Con., by Rev. R. S. Goodman,	3 00
Livonia, Rev. Reuben Armstrong, by Rev. S. Cochran,	10 00
New Baltimore, by Rev. E. Whitney,	4 00
Sault St. Marie, Presb. Ch., by Rev. W. Porterfield,	

THE HOME MISSIONARY.

October, 1854.

Dr Clary,		Bedford, First Cong. Soc., Mon. Con.,	24 68
r. Gibbs, 6 00		Chatham, Rev. Mr. Dickinson's Society,	
to const.		Ladies,	15 25
a L. M. 30 78	36 78	Dorchester, Second Parish, Lad. H. M. S.,	27 00
3; Welsh Cong.		Falmouth, East Cong. Ch. and Soc.,	23 00
lorris, 10 00		Franklin Co., H. M. S., S. S. East-	
Rev. S. D. Peet, 5 00		man, Treas.	
v. A. G. Hibbard, 6 00		Ashfield, First Soc., Gent., \$7.67;	
ch, Mon. Con., by		Ladies, \$9.14,	16 81
by Rev. W. A.	12 00	Bernardston, Mather L. Newcomb,	
Rev. E. Brown, 13 64		to const. Elizabeth M. Newcomb	
	10 50	a L. M.,	30 00
		West Hawley, Second Cong. Soc.,	6 34
		Georgetown, Cong. Ch. and Soc.,	28 12
		Haverhill, Center Cong. Ch. and Soc., to	37 50
		const. Mrs. Augustus M. Coburn, Mrs. Is-	
		rael Carlton, Mrs. Sarah H. Harriman,	
		Mrs. James R. Nichols, and Mrs. Ann L.	
		Hale L. Ms.,	151 00
a, by Rev. G. G.	29 30	Ipswich, First Ch. and Soc.,	115 00
Rev. A. Frowein,	2 00	Lowell, Kirk St. Ch. and Society, of which	
a, by Rev. D. B.		\$102.50 is for missions in Kansas,	150 75
Ladies', by Rev.	6 50	Newbury, West, Second Parish, to const.	
, by Rev. James	10 00	Rev. David Foster a L. M.,	83 73
Presb. Ch., by Rev.	10 00	Oxford, First Ch., Coll., \$72.25; Lad. Sew.	
by Rev. W. A.	18 00	Soc., \$30,	102 25
by Rev. B. Rob-	12 50	Roxbury, a friend,	28 00
urch, by Rev. S.	4 00	Savannah, Ga., Ralph Dunning,	22 00
	5 00	South Reading, Cong. Ch. and Soc., to const.	
		Elias Boardman, John P. Ammidon, and	
		Miss Lucy E. Kingman L. Ms.,	32 00
		Stowe, Mrs. Hannah Randall,	5 00
		Taunton, East Cong. Ch. and Soc.,	7 00
		Walpole, Mrs. C. H. Allen,	5 00
		Washington, Cong. Ch. and Soc.,	14 00
		Westfield, Second Cong. Ch. and Soc.,	20 00
		Weston, Mrs. M. A. H. Bigelow, to const.	
		James Sherman a L. M.,	50 00
'alls, Presb. Ch.,	32 40	Whitinsville, Cong. Ch. and Soc., to const.	
g. Ch., by Rev.	5 00	Cyrus Teft, and Ephraim Fletcher L. Ms.,	162 20
h, by Rev. H. M.	15 00		\$1,312 13

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.
How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXIX.

NOVEMBER, 1856.

No. 7.

Society and Religion.

THE discourse from which the following extracts are taken, was delivered by Rev. HORACE BUSHNELL, D. D., of Hartford, Conn., in July last, at the installation of Rev. E. S. Lacy as pastor of the 1st Congregational Church in San Francisco, California. The fragment given below, embraces only a single branch of the subject discussed, but it presents an argument for Home Missions, which we are happy to commend to our readers.

Having shown that Christianity assumes to be, and has ever been, the only sufficient basis of social order and happiness, the author specifies "some of the particular points where the christian truth and religion are seen to be molding society in a way to advance its welfare."

If we look into a church meeting, and see the tie of holy brotherhood acknowledged between men of all orders, the humble edifying the rich and even the learned by their gifts, all praying for all, consulting for the common cause, working with a common counsel, voting in equality—here, I say, we catch the first gleam of hope for some readjustment of society, in a way to moderate its severities. It is not to be denied that society has in all ages, been oppressive to the condition of weakness. Being itself an element of sin, it could not be otherwise. And for just this reason, the evil, which certain visionaries of our time would cure by a reorganization, will be the last to be eradicated. Still we can see distinctly that, under the christian dispensation, setting all men on a footing of spiritual equality and fraternity, the evil is finally beginning to yield, and this process will assuredly continue till the wolves and lambs of society are seen feeding together.

is a law of industry. It forbids any man to eat who will not let christian nations get their power and precedence, in no small degree, by the arts of peace and without plunder of the weak, and by no other way of success than piracy, just so certainly will it form a law of righteous industry. And so it will finally expel the whole class of men who give it to their wits instead of their hands to get them a living; stock speculators, panders to vice, brokers at the ballot-box in elections, all these and such like it will finally remove, and the profession, that "society owes them a living," will be heard no more.

It is made to society, also, in the domestic virtues of Christianity. It enters children into the same covenant of life with their parents; of the Father, Son, and Holy Ghost; makes the father a priest and breathes divine love into the love of mothers, and makes the home a pure morality, as being a school of sacred piety: so a bond of beneficence in the state. Make your great State of the Pacific an example to families, fulfilling, all, the christian idea in their institution, and you will see it blooming in all the tokens of high advancement; no more now, by violence and crime, rent no more by intestine dissension, more in the fearful perils of desolated confidence.

It promotes order and civilization, by removing all the barbarities of bloodshed. In a really christian community no man goes about with a bosom lined with deadly weapons. There are whole States in which the man who does it is taken for a monster preparing his way to destruction; the thing is wholly unknown. And where it is otherwise, it is being removed, saving "put up thy sword," even when Jesus himself is

rest on making it a free day, it will even do more in toning the mind of a people to duty, if it is accepted partly as a drill of holy observance. It is so even in the training of families; first comes the drill of law and then the spontaneous obedience flows. You will see, too, where there is no observance by rule, nothing but a service rung for at the church and a holiday permitted afterwards, as among the Germans, that nobody goes to the church, every body to the holiday pleasures, and all together downward into an impiously reckless and brutally coarse habit. Then fitly observed, the effect is different. In the holy quiet and the reverent hush of the day, there is even a kind of public sacrament. The sense of another world is let in to ennoble this. The decent dress of the people, their greetings of civility at the church and on the way, the sublime truths on which they have dwelt, the acknowledgment of God by their common act—what a power in all this to invigorate the moral loyalty of a people, and prepare them to every benefit included in good manners, order, and public and private virtue. On this point I must speak plainly as my subject requires. This people of California are determined, they say, to have laws and have them executed; to have justice, personal security, and public order. You can have no such thing without a Christian Sabbath. Your Sunday, as I have seen it, instead of purifying the whole week, is a day that corrupts more virtue, ruins more character, than all the other six days together! I see work suspended, indeed, but to make room for idleness and dissipation. The external decency of closing shops of trade is not generally regarded. They stare at you wide open and in long rows, as you go to church, and make you feel it to be a kind of singularity in you. Your small towns and hamlets have it as the great day of trade, and are filled with the dust of people and pack-mules pouring in and out. Horse-racing, drinking, gambling, and fighting, are even a kind of observance; and they who stand by the decencies, eschewing these particular kinds of excess, very often do what they can to keep them in countenance, by riding, visiting, and giving entertainments to their friends. It is a sorrowful picture! Vain it is to think that such a people are going to be happy in the protection of laws and magistracies chosen by themselves. Why, it would be a wonder if even a tyrant, with the sword stretched over their necks by day and by night, could keep them in a decent show of order.

It is also another public benefit of religion, that it fosters intelligence, endows institutions of learning, and values the good of the mind above all external gifts of fortune. The true Gospel loves intelligence. It has no fear of the truth, no jealousy of talent. On the contrary, it wants intelligence to be the gate of its own entrance into the soul. It even requires, in order to its full power, a cultivated people, raised above superstition and sharpened to a keen discernment. Its very office, too, is to give light, to pour eternal day into the darkened understanding and fill it with the radiance of God. How great a power of culture, too, is there in two genuine christian sermons, heard every week—if it were two lectures instead, who would think such a means of culture insignificant! Here accordingly is the power that fosters schools, and founds institutions of learning. This it was that planted a college, if I rightly remember, in one of our new States, before a single acre of land was sold in it, a squatter college in advance of the titles of law. This it was that organized a christian community to go and settle a township in another State, and found a college there, by reserving for that purpose, a considerable portion of the land purchased; which community of christian people now look upon the college in their midst, endowed with half a million of dollars! It is by such testimonies to the value of mind or the immaterial part, above all other wealth, and by such foundations laid for the ages to come, that a really christian people settle into the sense of order and stability, and begin forthwith to crystallize about their own firm nucleus. But where none, or only a few, care for learning at all, where to come and go and be rich is the only concern of life, with

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urn off all such plans with a light and trifling jeer, preferring to go on horseback, or saying, "Come to us for a theatre, and not for a college"—it should not be wonderful, where the intelligence runs so low, that society represents a fluid continually liable to crystallize. It will be well if it does not represent a volcano, bursting, some time, with a loud report, into flame and smoke; if we speak only of wealth, how plain is it that the wealthy have no sons and daughters; their intellectual resources, their great creative energies. Such a people will make no headway, but will conquer adversity. They will make the barren rocky soil fertile by their culture. Their deeds will be great in history, as their deeds.

Moreover, it is a great and fruitful distinction of christian piety to be responsible, always and everywhere responsible, for the good of the world, by making them responsible, first, for the Church and then for the world; then next to look after what is not their own in all the world. In Prussia society. A few years ago it was found that, in the rapid growth of Berlin, a large and flourishing precinct comprising 40,000 inhabitants. Some persons of character went to the government and proposed to raise the necessary sum, provided the public treasury would contribute. This proposition was accepted, but it was shortly discovered that the citizens could be induced to subscribe only a small fraction of the sum. The government was obliged finally to take the matter in hand itself. So completely nullified was the piety of these Prussians, by the habit of trusting the state for the care of their souls, that such people now would it take to build up, left to themselves, and provide the social institutions necessary to its growth and

is concerned, might as well be poured into the sea. Shovelling gold out of her mountains, she would still be poor in such a process. She is to the East, under such a process, what Ireland is to England, where all the rents and fruits of the soil are pouring back thither, century after century, to enrich non-resident owners—industry droops, virtue is discouraged, and there is no care for a future that has no hope. I see no deliverance for this calamity here, but that christian men be made, like the good centurion, to look at the coming evil, as duty and beneficence look at all evil, and as they love the State, begin to build some synagogue. No man has a right to come out and rifle California, and return to enjoy his gains, clear of all responsibility for her welfare. God has a lien upon his money in favor of the State where he made it, and he must pay it faithfully up before he goes; preparing foundations of learning, and mercy, and religion, that shall be acknowledgments to God and the State of his high obligations. It must also be a serious question of duty whether you have a right ever to return. Most plainly you have no right to be here at all for mere gain, apart from all duty to man. You bring the claims of duty with you, and they must be discharged. In society, the state, the church, God calls you to be pillars, and then having become such, what right have you to leap out of the temple and let it fall? Every Christian, every man, is in the same terms of duty here with the ministers of religion, and is in just the same obligation as they, to be in the place where God puts him. No matter if it cost him a great sacrifice. What right has he to be excused from sacrifice? And where is the place to live joyfully and die gloriously, but the place that God appoints and duty sanctifies, however dear the cost?

Oh! if such a spirit could now enter into this great people, a truly christian spirit, how soon would this fearful drainage stop; how soon the consequent demoralization of your industry; what courage and life enter into all your demonstrations as a people. In fifty years you would be the richest people on the globe. You would have your great institutions of learning and beneficence endowed as no others have been since the world began. Churches, filled with devout worshippers, would crown the spurs of your mountains and overlook the mouths of your mines, all the deep valleys and gorges. You would have a people intelligent, temperate, just, blooming in the thrift of universal industry; and pouring your commerce over the vast Pacific, you would pour with it also floods of light and love to regenerate the decayed and down-trodden nations.

I have thus endeavored to show what power there is in our blessed religion to make a happy and well-ordered social state. In one view, it is a power to root out and pull down and destroy, and no other force can do it as thoroughly and resistibly; still its glory is to build and to plant. Forces negative and destructive are always at hand, ready to be rallied, at any hour of day or night, for the immediate redress of great public evils. But the constructive and positive power, which by a slow and persistent process builds society up into a temple of order, truth, and justice—this it is which the world has, in all past ages, been groping for. Christianity is this power, and no other has yet been discovered, or ever will be. Other and more violent remedies have their value, but apart from this, they have just none at all. No people carves out order with the sword, or leads justice with the halter. It is light streaming out from God; it is the inbreathing love of God; it is holy Sabbaths, and voices of prayer, and hymns of praise, and the prophet-teacher speaking as God's voice to men,—these with all the charities, and good works, and gentle ministries, and deeds of righteous magistracy, and generative public cares,—these, which altogether are the meaning of the word religion,—these, and these only, can make your State prosperous and happy. You will settle into Law and Order, when you are in God's law, and God's order. You will have all that Vigilance by day and by night can look for, when you watch unto prayer.

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Communications from Missionaries.

OREGON.

George H. Atkinson, Oregon
of, Clackamas Co.

Climate of Oregon.

A severe cough, I have omitted for three Sabbaths. I have been kept from public duties, more than four or five Sabbaths in eight years. Our climate is especially to one who keeps in open air, both in summer and winter. Our physicians predict pulmonary diseases as soon as the people get into close houses. We learn that must be attended to at once. In a mild form, they steal through the system, before the patient is at all aware of his danger; he has less vigor to throw off the disease, than he would on the Atlantic coast. The air of eight months of the year, is more mild and more humid,

The people of Washington are farming with rifle in hand; however, that peace will be way safe to our settlers; but persons bring about a peace chiefly to the emissaries of war will not last long. We are Protestant Nez-Perces and continue friendly to the American

CALIFORNIA.

From Rev. T. Dwight Hunt
San Francisco.

Tour of Exploration.

Since I last wrote you of Humboldt Bay; going by ship, turning by sail. I trust gathered, and the impression not be without value. The expedition at considerable personal

sand hills, which are more or less covered with evergreen shrubs and trees. The entrance to the Bay is through a channel, between sand bars, narrow and crooked, and consequently difficult and dangerous of navigation when the sea is rough. The shape of the Bay is not unlike that of two bags connected together at the mouth, being very narrow at the center, opposite the entrance, but widening into a broad lake at either end. It is about 240 miles N. N. West of San Francisco, a distance easily made by a steamer in thirty hours. The fogs that prevail in the summer season often detain both steamers and sailers outside, sometimes for several days together, as the land is low and the entrance is difficult to be found. And such is the strength of the N. W. trades, which prevail at this season, that sail vessels are often three weeks in beating up from this city. But when once in the port, there is no harbor where ships are more land-locked and secure. And if the weather be clear, there is usually no difficulty in making the entrance, and safely coming to an anchorage. It has been in going out to sea, when the surf was breaking heavily over the bar and across the channel, that so many vessels have been lost, whose wreck has given the port so bad a name. But this danger is now obviated by an excellent steam-tug, that has at length removed the old dread of the bar.

The Bay is resorted to, principally, for lumber. For this its resources are almost inexhaustible. Dense forests skirt all the eastern and northern shores, and stretch far back as the eye can reach over hill and mountain. The principal saw-mills are at Eureka, a town of two or three hundred people, made up mostly of the owners and laborers and their families, and the few store-keepers, who supply the place and vicinity.

I formed the acquaintance here, of several very excellent people, some of them professors of religion, who hailed gladly the object of my visit, and offered cordially to assist in the maintenance of a missionary who should be sent to the Bay.

Bucksport.

Bucksport is the name of a small village, two miles south of Eureka. At this place is situated the United States barracks for the Bay; and it is this military station which gives the place whatever of importance it may possess. It is to be, moreover, the port of entry for the Bay, under a recent Act which made it a

port and appointed a collector. The officers of the garrison are very intelligent and gentlemanly men, and expressed themselves much interested in the object I had in view. A physician of the place, who kindly entertained me, and furnished me a horse for the prosecution of my travels, seemed especially in earnest that your Society should send to the Bay a man who would be both respected for his talents, and beloved for his piety. He is one of the oldest settlers on the Bay, and though recently married to a Catholic lady, yet, he retains his love for the religion of his early associations, and offered to aid liberally any enterprise the Society might set on foot for the Bay. Your missionary would find in him a friend and helper of no ordinary value.

Eel River Valley.

Eel River Valley, opening out on the ocean some six or eight miles to the south of Bucksport, and extending back to the eastward about 20 or 25 miles, is one of the loveliest localities for quiet and comfortable farming homes I have seen in the State. From two or three miles in width, at the mouth, it gradually narrows towards the mountains, in which its beautiful crystal river takes its rise. In many places, along the bottom, the soil is too sandy and light to be of great value; but on either hand the land rises in benches of great fertility and beauty. The whole is well watered and timbered. The climate is about perfect, the inhabited part of the valley being far enough removed from the bleak winds of the ocean to escape their chill, and yet not far enough inland to be dried and burned by the summer sun. In this valley about 200 people have already located, though, unfortunately for its healthful development, they are mostly men without families. Yet families are on the increase, and I found some of intelligence, thrift, and piety, who would gladly welcome such a ministerial visitor as you might send to the Bay.

Union.

But Union, at the northern end of the Bay, is the most desirable place as a residence, and would undoubtedly afford the best basis for a permanent missionary work. It is well laid out, and is most agreeably sheltered from the ocean winds that blow so violently over Eureka and Bucksport. It has a trade with the mining towns of Klamath and Tr

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Harmon Sonora

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Evangelical Alliance

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of course has caused her sister, who has brought her up, great affliction. But she felt that she had a duty to herself to perform, and in this instance, though it caused her a severe struggle, she felt constrained to act contrary to her sister's desire and counsels. And I must say that thus far she has acted nobly, and shown herself a heroine for Christ.

From Rev. Samuel B. Bell, Oakland, Alameda Co.

Without God in the World.

The inhabitants of this land having lost the habit of attending church in the earlier history of the country, the servants of the Lord, as in the parable, have literally to compel them to come in. Some who live within the sound of our church-bell, boast that they have never been inside of a church since they have been in California. I notice that many of your missionaries in the Atlantic and Mississippi States have a hard lot in preaching among professors of so many party-colored "isms." Here, those who do not countenance and support christian worship, are, in religion, simply *nothing*. They believe in nothing. They hardly take the trouble of being atheists, or infidels. They are settled into pure *cal-lousness*, and to boast of it, at times, is the only "religious excitement" they ever undergo. Their desire seems to be to ignore the whole subject of religion. "It is behind the times. It will do very well for hum-drum parts of the world; but this country is *fast*—left all that sort of thing behind."

A Review.

When I first came to this place, a Roman Catholic "*Padre*" kept a race-horse, and used to run him on the Sabbath for heavy stakes, the justice of the peace being his principal competitor. Now the *Padre* has left for unknown parts, and the justice of the peace is quite a regular attendant on my preaching.

Bear-baiting and balloon-ascensions were formerly favorite amusements here on the Sabbath. On one occasion, a young lad became entangled in the ropes of the balloon, and was carried up. All thought that his destruction was inevitable; he, however, passed over the mountains, and San Pablo and Suisun Bays, and landed safely in a valley beyond. When I first arrived here, the

stores, markets, and all places of business were open on the Lord's day, and so, too, was the post-office. Now they are all closed—the French stores excepted—and their occupants attend our church. Then, there were several fandango-houses, and other places of the vilest possible resort, all doing most of their iniquitous traffic, and "chambering, and wantonness" on God's holy day. Those places have been converted, one into a store, another into a public school, another into a lyceum, and another into a town-hall—there is not one of them left. Horse-racing has ceased, ballooning is at an end, bear-baiting is no more. The Sabbath in Oakland may be said to be nearly as well observed, among the American residents, as in any village of the Atlantic. This is a most wonderful change from the time when it was considered the most Sabbath-breaking town in this Sabbath-breaking State.

Besides these external signs of improvement, visible tokens of the Spirit's presence have cheered the heart of the missionary. At the last communion season, nine were received to the church, and subsequently three others had found peace in believing.

From Rev. Laurentine Hamilton, Columbia, Tuolumne Co.

The Sabbath Rescued.

Columbia has taken one step forward since I last wrote. All but one of our American stores are closed on the Sabbath. The Jews still keep their shops open; but the miners do not trade much with them, and their business makes little noise, and does little harm. The saloons of hotels and restaurants, still open, have a worse influence. Many gather in them to spend their Sabbaths in any thing but the practice of virtue and temperance. The fandangos also still send in their discordant noise to mingle with the worship of the house of God. Still our Sabbaths are now comparatively quiet and orderly. Many remark, in walking the streets on that day, "it seems like home." Many of the miners, who have been accustomed to be in town to do their trading on Sunday, now spend the day in their cabins more to their advantage, we may hope, than they would here, in the society of the streets and drinking-saloons. The entire credit of this movement is due to the dies. The ministry had thunder

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romantic, both in its natural features
and in its association with a former race.
It was in a spacious grove, on a long and
narrow strip of land, running out into
the lake. The extreme point was a cliff,
60 feet high, on the top of which, it is
reasonably supposed, sacrifices were of-
fered, at no recent day, by the Dacotah
Indians. The cliff is connected with the
grove in the rear by a well-worn Indian
trail. Here that tribe were accustomed
to assemble for the celebration of their
religious rites; and from them the place
received its designation, Spirit Knob.
The pleasure-boats which brought the
assembly together, lining the shores on
either side of the grove, the sacred in-
strumental and vocal music, which an-
nounced the approach of a new party,
the friendly welcome and greetings on
their arrival, the Sabbath school children
with their various badges, the happy,
intelligent countenances of old and young
as they assembled in groups, the long,
rural tables loaded bountifully with re-
freshments, all formed a pleasing contrast
with the wildness of the natural scen-
ery, and gave evidence that a new era
had dawned upon this wilderness in the
encroachments of a christian civilization.
After singing and prayer, the children
were addressed by your correspondent

by the accession of so many efficient, earnest Christians, to help forward the work of God in this new and destitute region. How different would be the condition of the great West, if Christians generally felt the same obligations to sustain the missionary work that these Christians express. They seem to have come to the West to labor in the vineyard of the Lord. Now, if every missionary who is sent to labor in a new field, could have a few consistent christian families to coöperate with him, they would mold the religious character of the community, and in a very short time be able to sustain the institutions of the Gospel without foreign aid. I apprehend that if the missionary spirit of our churches was such, that you could say to any given church, we have commissioned a missionary to labor in a new field, and wish you to send one, two, or three of your most devotedly pious and enterprising families to coöperate with him, the work of Home Missions would assume a new and far more encouraging aspect than it has ever yet presented.

I am quite certain that, if the good people who have recently settled here, had come three years ago, we could have easily formed the moral and religious character of the county; but what would have resulted almost as a matter of course, will now require years of ardent, earnest labor, and much money to accomplish. Yet we hope to see this object accomplished, and, with the blessing of God, to make this county as the garden of the Lord.

There are many counties in Western Iowa, where the experiment can be tried yet. Audubon on the north, and Montgomery on the south, are just beginning to be settled. A good minister, and a few good families to help him in his work, might, under God, make these counties as a cultivated field. And so with many of the counties of this part of the State.

WISCONSIN.

*From Rev. Roswell R. Snow, Hartland,
Waukesha Co.*

Preaching from House to House.

I find it necessary, in order to reach and influence this Western population, to any extent, to preach the Gospel not only

publicly, but also "from house to house"—to address men on the great things of religion in the house, in the workshop, and even, sometimes, in the bar-room. And there is no place where kind, judicious conversation, relating to the truths and obligations of religion, seems to be entirely without beneficial results. I am more and more persuaded that the power of the living ministry, especially in our newer settlements, is to produce some of its best results, by applying it in the gentle, affectionate, faithful form of personal intercourse in the ordinary scenes of private life. In this form of effort we have great encouragement, too, from the pleasure which is so uniformly manifested by those whom we visit at their own houses and fire-sides. Nothing gives us a firmer hold upon the friendship of all classes, than this course of friendly visitation; and scarcely any thing serves to inspire our own minds with a livelier interest, or more heartfelt desire for the welfare of the souls committed to our care.

*From Rev. Edward Brown, Waukau,
Winnebago Co.*

Conflict with Infidelity.

I can see a gradual progress in evangelical truth, during the two years I have labored here, and though this is, on the whole, one of the hard communities to sow the seeds of truth in, still I believe it will yet pay for the tillage, and yield a harvest to the honor of our Master. Infidelity is on the wane, and in general morality we are as much like New England, as in any settlement as new as this, in which I have ever resided. Open opposition is scarcely known. I may preach as boldly as I please, against any form of vice, without offending. This people are not so much disposed to be irreligious as to be *religious* without being *pious*. The leaven of Rationalism, Unitarianism, and Universalism has diffused itself even where none of their doctrines are professed.

That system which resolves all religious duty into *humanitarianism*, according to the most approved plans of the age, seems to have taken hold of men's minds, not only here, but in all parts of our land. Trying to find all duty in the second table of the law, they ignore the first. My greatest efforts have been directed toward showing the spiritual nature of religion, and the paramount oblig-

The field occupied by the writer of the following communication is on the north-western border of the State, twelve miles from the junction of the Mississippi and St. Croix Rivers. The settlement was commenced about two years ago, and has enjoyed the labors of the missionary less than one year. The facts stated show the importance of early occupying the new and rapidly growing settlements of that region with gospel institutions.

There is a peculiar tendency in the circumstances of a newly settled and settling community, to undue care for temporal things. With every family long-standing attachments and associations have lately been broken up, and new ones are not at once satisfactorily and firmly established; and Christians are comparatively strangers to each other, and have not yet learned how to forbear with and love each other as they will after they know each other. Then the very enterprise in which every one is engaged, seeking a place for a new home, subduing the wildness of nature to prepare the place, building the house, and gathering around it the comforts and conveniences of home, are more exciting and absorbing to the thoughts and feelings, than the ordinary routine of duties in older and more staid communities.

Shorter Catechism, that has entered the country to remain, and my nearest ministerial neighbor, of the Calvinistic school, is Rev. Mr. Sherwin at La Crosse, twenty miles distant. Our country lies on the Mississippi, between the Black and Trempealeau Rivers, and extends north about thirty miles. It contains now about 450 inhabitants. There is, just east of the Trempealeau river, and on the Mississippi, a conical bluff, which appears to stand in the water, when the rivers are high. To this the French gave the name, "Trempe a l'eau," soaked in water. This is the origin of the name now applied to the range of bluffs, river, county and town. Our town site is a very beautiful one, said not to be surpassed by any on the river. It is situated east of the bluffs above named, and on a fine rolling prairie which extends from the Black to the Trempealeau river.

There have been some families here for several years, and a town was laid out, but no real progress was made. Last winter other men obtained an interest here, and early in the spring enlarged the town plot by laying out about eighty acres into lots, to which another company still is now making a similar addition. A large number of lots were sold in the spring, and arrangements made for over thirty buildings to be put up within a year, and mostly this season.

Making a Beginning.

I arrived on the 1st of May, leaving my family at La Crosse, till I could provide a place for them here. There were no houses to be rented, boarding was difficult to be obtained, and I remained at a public house which was more than full. I had been advised to build a house rather than a shanty, but there was not lumber to fill even a small bill. I began with such as I could obtain, went as far as I could, and then waited till more should be brought down the river. Finally, on the 3d of July, I had my house, sixteen feet by twenty five, inclosed, with loose floors and without doors. We moved in, unpacked our goods, erected our altar, and felt that we were at home again.

I regard this as an important point to be occupied. Though we may not grow as fast as some other new towns on the river have grown, yet various things show that we are to have a flourishing town. The population is increasing at a healthful rate, and property is rising. Measures are being taken to open an

emigrating thoroughfare from the East to the West through this place, and here the river is easily crossed by ferry, and can be by a railroad bridge. Our river landing is good at all stages of the water, we have a high, dry, and fine soil, and there is no special cause for sickness, except the river.

From Winnebago County.

Early Struggles.

I have thought it difficult for Eastern Christians to imagine one half of the difficulties and embarrassments in a new field like this. Roads are to made—bridges to be built—school-houses to be erected—churches to be reared—while the number of those who feel the necessity of supporting religious institutions is small, and of that number many never had much property at the East, or they have lost all, and in middle life, with large families, are beginning anew. Taking these things into consideration, it is not strange that aid is necessary—is indispensable. The people are willing, and active, and self-sacrificing. So we struggle on in laying foundations.

Even our deacon mortgaged his own homestead for \$400, to pay for a church edifice, without which we could not have had our neat little sanctuary. During the year we have bought a small bell, built a belfry, improved, very much, our singing, got up an interesting Sabbath school, and now we hope to do a little towards the \$400 due our good deacon, who is in very moderate circumstances and "hard up."

From the Mining Region.

A Hard Soil.

While the interest felt at the East for the West, is evidently very great, and sympathy is expressed in various ways for the Home Missionary, which is most delightful to those who are the objects of it, I doubt if it is well understood what difficulties beset and embarrass us, except in cases where rapid emigration, of a peculiar character, creates an essentially Eastern community at once. I have met with persons in New England, who seemed to expect me to accomplish more than their own excellent pastor, with the help of a strong organization, and of all the appliances with which two

preach against the Gospel which I preach, and the church, although there are good men and women in it, is not strong enough in numbers, wealth, talent, and piety to meet such men. A minister needs to be assured of the presence of the invisible hosts of Elisha.

Some are pleased to hear a sermon, while not accepting the basis of doctrine on which it rests. Others, it may be, are disposed to attend meeting on account of the social relations existing between them and the preacher. And with many the motive, no doubt, is simply that of meeting others in a public assembly. By a variety of influences, a pretty general attendance of the people is secured, and almost every shade of skepticism and shape of error are represented, from the subtle unbelief of the heart to the palpable infidelity of the understanding; from Unitarianism, fair and cold, like the human features in marble, almost to that monstrous form of doubt which will have no supernatural facts and no spiritual existence. It would seem necessary that every sermon should be a thorough discussion of some one of the first principles in religion. When religion becomes an institution, as in the older States, a far more ready assent is gained to its truths from most minds.

Resuscitation.

sons of the rich. The Sabbath after the funeral the son and daughter of that devoted mother were seen in the meeting. They came on foot five and a half miles. You know but little, dear brethren, of the blessed privileges your Western missionaries sometimes have, of thus breaking bread of life to the hungry soul, even the dying saint on the verge of heaven, almost taking the hand and leading through the Jordan of death. It is a privilege to be a minister of Christ anywhere, but the missionary has some such privileges that the pastor of an old church in the East never finds in all his ministry.

Our congregation is gradually increasing. We have organized a church of seven members, and some twelve or fourteen more are with us in sympathy and prayer, but could not all be present on the same occasion. Our encouragement here does not arise so much from the state of mind and position of the present residents, as from the prospect of accessions from abroad.

MISSOURI.

From one of the Western Counties.

Too Wide a Field.

I have been preaching one Sabbath each month to a little church about 40 miles from my residence, by the shortest way, but, for the sake of a good road, I go some five miles further. I have a good, little, quiet, country congregation, all farmers, who appear interested in the Gospel. The enterprise is new; there are few to do any thing, and they are poor and are not accustomed to giving much; but if we can find a man to labor in that county, something might be done here and in other places for his support. There are about forty individuals who have had membership in the Presbyterian Church, and who would unite together if we had some good man to labor there. I do not see how I can go there another year. Most of my time and the hardest part of my labor is expended in traveling.

The Kansas Excitement.

We have not much excitement here about Kansas, but there has been a pent-up feeling, causing the countenances of people to settle into a sullen state, while their real opinions have not been expressed. The papers, the past year, through the country, have vied with each other in spreading false reports, injurious to the free-State party in Kansas. But recently more is said in their favor, some declaring they will not vote for a man for office who went to Kansas to vote. I do not mean to say that this feeling is by any means generally expressed. The anti-slavery portion of the community say but little on the subject. The mass of the emigration to this part of the country, the past year, has been from free States; and I doubt whether one is

From Rev. L. L. Radcliff, Prairie Du Chien, Crawford Co.

Involuntary Shower-bathing.

We have suffered great inconvenience and discouragement for want of a dwelling place. Our small salary would not cover the expense of boarding, or of such rent as was, and is still, required for comfortable rooms. And our only alternative was to build a cabin of green lumber.

Work and lumber could be got only by perseverance, and at great expense. I borrowed \$100 of a widowed lady, at her own suggestion, and engaged two men to assist me. After they had been with me, the one three, and the other four days, they got a summer's job, and left me to the mercy of the storm. A few days' effort to engage other help proved an entire failure. I had the work in my own hands till I took a violent cold and was entirely prostrated for four or five weeks. My strength for the work of the ministry, and our prospects for future supplies on earth, were brought down to the naked promise of the Lord of the harvest. Precious resting place!

We have now a rough-board, unfinished building, with a roof of boards, shaky and knotty. Our faith in the water-cure treatment, for several years, has been strong; and we are prepared, by frequent shower-baths taken recently at different hours of the night, with terrible shocks of thunder and lightning, and this before we were fully ready, to testify to the exhilarating and health-restoring tendencies of such treatment. Pure air, pure water and simple diet are our principal luxuries, and we certainly enjoy them as God's gifts, unchanged "by art or man's device."

humble united supplication at the throne of grace. God can control the winds and waves; he rides upon the clouds of heaven. With what ease can he carry forward his cause, and disappoint his enemies.

*From Rev. Charles Nestel, Hermann,
Gasconade Co.*

Independence Achieved.

We take peculiar satisfaction in communicating the intelligence conveyed in the following paragraphs. It is comparatively rare that we are permitted to state such facts respecting churches in this State, and especially those composed of Germans. We hope that others will be provoked by this example to declare their independence.

In forwarding to you this my quarterly report, I first mention, with gratitude to God, that since my last, we have had an addition of fourteen members to our church, and that the religious interests in this place are advancing.

Since the opening of spring, I have also been enabled to fill my appointments for preaching on week days in a settlement on the Gasconade river; and though the farmers are pressed hard with labor, there is generally an attend

departeth from evil maketh himself
 ey;" still the people have treated me
 marked respect, and I have received
 nsult from any one, although I have
 obliged to administer very sharp
 oof.

he inhabitants are almost all from
 States, and bring all their prejudices
 them. Consequently they are ex-
 ely jealous of Eastern men, and
 d them all as abolitionists; which,
 many of them, is a name far more
 as than that of an assassin; and a
 fugitive from bondage is hunted
 with all the ferocity of a tiger. The
 Menial and sacrifice of feeling neces-
 to induce a minister of the Gospel
 only to forego the society of those
 se hearts beat in unison with his,
 o bring a family of sons and daugh-
 that are even dearer to him than his

life, into a community where there
 t a moral young man in the whole
 lation; where loafers, gamblers,
 nth-breakers, and drunkards are
 wed into the best circles of society,
 these vices are so prevalent that
 are hardly noticed, can not be esti-
 d without a trial; and the darkest
 of the picture is, that men professing
 ministers of the Gospel, are seen
 ng arm in arm, sitting about the
 and whisky holes, "telling yarns,"
 making merry with the characters
 described. And these are very
 lar preachers, and can get a great
 d to hear them. During a year's
 ence here I can find but one family
 eep the Sabbath day strictly, and
 s the family of an old black man,
 was a slave, and bought his and his
 s freedom at a high price.

stores and post-office are kept
 on the Sabbath, and the grogeries
 l blast. The people ride for pleas-
 sit, promenade the streets, hunt,
 sh. The boys and young men are
 riving hoops, playing ball, shooting
 es, and flying kites; and people
 he country bring their produce to
 t with ox-teams, hallooing and
 ng their long whips. My brethren
 East can form but very faint ideas of
 als of a missionary in this part of
 orld. We need to be as wise as
 ts, as patient as Job, and to possess
 ch faith as Elijah.

Sabbath school is doing very well,
 rring the incompetency of the
 rs and managers; for, you must
 those who are qualified for such
 an not be found in this country.
 ld be safe to say that not half of

the adult population of this place can
 write their own names, and not one in
 fifty can repeat the ten commandments.

*From Rev. Cyrus L. Watson, Richland,
 Sangamon Co.*

Effort for the Young.

When I commenced my labors at
 Spring Creek, thirteen months ago, the
 prospect was by no means encouraging.
 The church had been in existence some
 twelve or fifteen years, and at one time
 had possessed considerable strength;
 but by removals and deaths, and the
 want of regular pastoral care, it had
 dwindled down to a mere handful. For
 some two years they had had no preach-
 ing, and had settled down in a state of
 despondency. For some time after I
 began to labor among them, the number
 in attendance from Sabbath to Sabbath
 was very small, and the demeanor of
 many of the young people was quite dis-
 couraging. They seemed to have no
 idea of the proprieties pertaining to the
 sanctuary. A listlessness prevailed such
 as I had never witnessed before. Many
 seemed unconscious that I was address-
 ing them, and at any time during the
 service they would pass out and in with
 as little reverence as if they had been
 attending a show in which they were
 not interested. I remembered Paul's
 craftiness in catching thoughtless ones
 with guile, and I determined to make an
 effort to do likewise. I therefore gave
 notice, that I would preach a course of
 sermons to young men. Pleased with
 this mark of special attention, and curi-
 ous to hear what I had to say to them as
 a class, they came out in great numbers.
 Others moved by a similar curiosity, be-
 came constant attendants at the sanctu-
 ary. I continued the course for ten
 Sabbaths, and discussed such themes as
 I thought they most needed to hear.
 Thus, through the blessing of God, I
 gathered a congregation of about 150,
 and secured their attention. They were
 furnished with topics of conversation
 during the week, and their intellectual
 faculties were called into profitable ex-
 ercise. Next, I commenced a course of
 sermons on revivals of religion, which I
 continued through eight Sabbaths.

Laid Aside.

The month of January had now arriv-
 ed, and as it was a time of general leisure,

for there were none who would admit their competency to aid in conducting them.

On the night of the second Sabbath, I rode home after nine o'clock, much fatigued. The thermometer stood at 15 degrees below zero; and I took a violent cold. It brought on a neuralgic pain over my right eye, which prostrated me all the week. When the Sabbath came I was somewhat better, and preached twice. But the week following I was worse than ever. I could obtain no help, and was compelled to abandon the effort. Before I was again able to labor in a succession of meetings, the roads had become so bad as to render any attempt to resume the work impracticable. Why I was laid aside, at a time so full of promise, has ever since seemed to myself and others a mystery. But the Lord did it, and he knew what was best—I have therefore no cause of complaint. I have mentioned these things thus particularly for the purpose of showing you how many obstacles lie in the way of your missionaries, in their efforts to build up Christ's kingdom. Of the fruits of that work, so auspiciously begun, and so strangely cut short, we have received into the church three young ladies, two of whom are qualifying themselves for the important business of teaching, and I trust, will do much good.

was a being infinitely more worthy of being worshiped than the Deist's "God of nature," in whom no mercy was discoverable.

There was not a little fluttering in the

infidel's camp that night, his own followers making him the butt of their ridicule, and the champion of the unmerciful God has not been known to trouble the sanctuary since.

Miscellaneous.

Anniversary of the Maine Missionary Society.

THE Maine Missionary Society held its forty ninth annual meeting in Calais, June 25, 1856. The meeting was opened with reading the Scriptures and prayer by the President, Rev. WILLIAM T. DWIGHT, D. D. The sermon was by the Rev. Prof. SMITH, from John 17: 20, 21, on the subject of Christian Union. The Treasurer's Report was read and accepted; then followed the Report of the Trustees by the Secretary, Rev. BENJAMIN TAPPAN, D. D. A motion to print and publish this Report was offered, and sustained in an address, by the Rev. ASA D. SMITH, D. D., of the city of New York. Brief and pertinent addresses were also made by Rev. Messrs. CUSHMAN, DRUMMOND, CUTTER, PARKER, and CARBUTHERS. After the taking up of a collection in aid of the Society, the public services were closed with prayer and benediction by the Rev. Dr. CARBUTHERS, of Portland.

From the Report of the Trustees we gather the following

Summary.

Our missionaries have labored during the year in 98 *missionary fields*, comprising 108 churches, and about 30 towns and settlements, where are no churches. Of the several places thus occupied, 45 have been supplied all the time, 12 three fourths, 20 half the time and upwards, and 23 one fourth and upwards.

The *missionaries* employed have been 95; of whom 77 were ordained ministers. Fifty seven have been in commission all the year; 14 for six months and upwards; and 24 for periods less than six months. Two pastors of churches, and six who for one or two years had been stated supplies have relinquished their respective charges. Five of the eight have left the State, and three are still laboring *within its limits*. Over seven of the

churches receiving missionary aid, pastors have been installed.

The number added to the several churches during the past year, has been 235; by profession 150, and 85 by letter. The whole number of members reported is 4809. The hopeful conversions during the year have been 346, a number very considerably larger than in any other year since 1842. The amount contributed to the Maine Missionary Society has been \$1,144.75; to other objects of benevolence, \$1,007.80; in all, \$2,152.05; being about 20 per cent upon the amount received from this Society.

State of the Treasury.

The whole amount received during the year by donations, has been \$9,144.75; by legacies, \$2,651; from other sources, \$667.89—in all, \$12,463.64; of which \$520.70 were not at once available to the benefit of this Society. From the State, during the year, has been paid directly to the Institution at New York \$511.82; making an aggregate of contribution to the cause of Home Missions from congregations and individuals in Maine, during the year, of \$9,656.57. By vote of the Trustees, \$500 have been remitted to the Treasury of the Parent Society, at New York. The amount this day due from the Society, for labor already performed, is about \$4,650. Its liabilities for commissions virtually granted, but not yet fulfilled, \$1,600. Towards meeting these claims, we have now in our treasury \$841.89.

Need of more Laborers.

Neither during the last year, nor for several years preceding, has help been withheld from any feeble church requesting it for want of funds. But the men that were needed we have not always been able to find. More laborers are wanted, not only as pastors and stated supplies of feeble churches, but as evangelists, traversing wide fields, and visit-

remember, that the cause of Home Missions throughout our territory is one. There are States and Territories of vast extent, more needy than Maine, in which, also, by reason of the rapid increase of population and wealth, the encouragement for missionary labor is greater than in Maine; and if all which is contributed in this State should not for the present be needed by the men actually laboring within our own borders, let us rejoice that we may aid in the still mightier work of evangelizing the West.

In Massachusetts, less than \$5,000 were expended for missionary labor within that commonwealth during the year ending with May last; while upwards of \$50,000 collected in that State, were paid into the treasury of the American Home Missionary Society. In Maine, let us do what we can to provide for our own. But to be wholly unmindful of the Macedonian cry, which comes to us from the great valley of the Mississippi, and from the shores of the Pacific, would be hiding ourselves from our own flesh; would be not only disregarding the claims of a common humanity, of a common country, but withholding a helping hand from our own brothers and sisters, our own sons and daughters.

From a Missionary in a Slave State.

"the books are opened" at the last day, and those streams of intellectual, social, moral, and religious influence, now issuing from these numerous fountains, shall be traced along through the intervening ages to the end of time.

Since the American Home Missionary Society was constituted, thirty years ago, to meet a demand which even then was thought to require a national organization, nearly 1,000,000 of square miles have been added to its field of operations; while another portion of scarcely less extent, which was then unpeopled, and therefore unimportant, is now filling with a population whose first religious wants are to be met through the agency of Home Missions, or the stamp of irreligion to be fixed, not only upon them, but on succeeding generations. The tide of European emigration, too, which at that time was bringing foreigners to our shores at the rate of 25,000 per annum, now brings them at the rate of half a million—to be saved by our successful efforts in home evangelization, or to perish through our failure of success.

That it is possible for the friends of this enterprise, with the means now at their disposal, to keep pace with all these increasing demands, to enter and reap down all these opening fields as the respective harvests ripen, can not be denied; and from the clearest intimations of Providence, we may believe that nothing but the prompt and persistent use of these available means is now wanting to usher in the day which JEREMIAH EVARTS saw in a vision, while he was yet with us: when "the sun, as he rises on a Sabbath morning, and travels westward from New England to Oregon, shall behold countless millions assembling, as if by a common impulse, in the temples with which every valley, mountain, and plain shall be adorned;" when "the morning psalm and evening anthem, commencing with the multitudes on the Atlantic coast, shall be sustained by the loud chorus of ten thousand times ten thousand in the valley of the Mississippi, and prolonged by the thousands of thousands on the shores of the Pacific."—*Report Mass. Home Miss. Society.*

Appointments by the Executive Committee of the American Home Missionary Society, in September, 1856.

Not in Commission last year.

Rev. De Witt C. Sterry, Lake City, Min.
 Rev. Edward F. Fish, Mount Vernon, Iowa.
 Rev. L. F. Dudley, Cedar Rapids, Iowa.
 Rev. Samuel N. Grout, Inland and Big Rock, Iowa.
 Rev. B. O. Springer, Decatur City, Iowa.
 Rev. T. W. Davis, Ransom, Mich.
 Rev. Norman Tucker, Dearborn, Mich.
 Rev. Marvin Root, Udina, Ill.
 Rev. Warren Jenkins, Trenton and Genoa, O.
 Rev. Alonzo Brown, Clifton, N. Y.
 Rev. Benjamin Howe, Meredith, N. Y.

Reappointed.

Rev. George R. Moore, to go to Iowa.
 Rev. George H. Atkinson, Oregon City, O. T.
 Rev. Thomas Condon, Grand Prairie, O. T.
 Rev. William W. Brier, Alameda and Eden, Cal.
 Rev. Jeremiah E. Barnea, Cannon Falls and Northfield, Min.
 Rev. Jonathan Cochran, Greenville, Min.
 Rev. Richard Davies, South Bend, St. Peter's and Cotton Wood Settlement, Min.

Rev. James J. Hill, Wapello, Iowa.
 Rev. Fisk Harmon, Pandora and vicinity, Iowa.
 Rev. James Harrison, Waterloo, Iowa.
 Rev. Richard Morris, Delafield, Wis., half the time.
 Rev. Joseph S. Emery, Palmyra, Wis.
 Rev. John Reynard, Shullsburg and Monticello, Wis.
 Rev. Alfred C. Lathrop, Hortonville, Wis.
 Rev. O. M. Goodale, Essex, Hartland, Osceola and New Haven, Mich.
 Rev. W. P. Esler, Eagle, Delta and Waconia, Mich.
 Rev. William Platt, Utica, Mich.
 Rev. Charles L. Bartlett, Du Page, Ill.
 Rev. Henry C. Abernethy, Camp Point, Ill.
 Rev. Henry A. Rooster, Green Castle, Ind.
 Rev. Philip Bevan, Mount Vernon and Greenville, Ind.
 Rev. George W. Palmer, Bath, O.
 Rev. James R. Wright, Napoleon, O.
 Rev. E. B. Tucker, Defiance, O.
 Rev. Thomas Towler, Lima, O.
 Rev. Henry Bushnell, Marysville, O.
 Rev. Isaac N. Naff, Jeffersonville, Va.
 Rev. Joseph N. McGiffert, Hillsdale, N. Y.

Receipts of the American Home Missionary Society, in September, 1856.

MAINE—

Frankfort, James Boyd, by Rev. S. H. Hayes,	
West Bethel, Ladies' Miss. Sew. Circle, by T. Jane Grover,	\$1 00 4 00

NEW HAMPSHIRE—

Derry, First Ch., Young Ladies' Sew. Soc., by Josephine L. Eastman,	
East Lemper, Dea. R. Roundy,	\$4 00
New Ipswich, Second Cong. Ch., Ladies'	1 00

THE HOME MISSIONARY.

November,

to const. Mrs. M., by Mrs. J.		Torrington, Ladies', by Mrs. M. E. M. McKinstry,	\$2 10
	\$18 00	Watertown, on account of legacy of Rebecca De Forest, by Joel Hungerford, Ex'r.	2 00
Shedd,	2 00	West Cheshire, Ladies' Benev. Soc., by F. T. Jarman,	3 00
oc., by Mrs. S. Child, \$5,	9 00	Woodbury, North Cong. Ch. and Society, Ladies', by J. G. Miner,	4 00
		NEW YORK—	
Soc., by Ben-		Albany, John F. Bacon,	50 00
adies' H. M. S.,	1,000 00	Ashland, Ladies, by Rev. Edward Stratton,	1 00
s. Rebecca H.	8 00	Brockport, Albert Curtis,	3 00
erson, Ex'r.,	500 00	Brooklyn—	
Luther John-		First Presb. Ch., T. S. Nelson, \$10;	15 00
mes T. McCul-		P. Butler, \$5,	10 00
ville C. Towle a	155 00	South Presb. Ch., Mon. Con., by Rev. D. A. Holbrook,	10 00
Benev. Soc., by		Catskill, Presb. Ch., by John Locke,	10 00
in full, to const.		Florida, First Presb. Ch., by Rev. George Pierson,	10 00
L. M.,	19 00	Gilbertsville, Presb. Ch., by J. T. Gilbert,	10 00
ch, by William	5 00	Harlem, Presb. Ch., Mon. Con., by E. Ketchum,	4 00
by E. Williams,		Haverstraw, First Presb. Ch., Mon. Con., by Rev. P. J. H. Myers,	10 00
General	\$7 00	Irrington, Presb. Church, by Rev. H. F. Phinney,	10 00
	163 00	Jamesville, Cong. Ch., by H. Sherwood,	1 00
b. and Soc., La-	200 00	Livingstonville, Presb. Ch., by Rev. H. Bostwick,	10 00
Mrs. Mary H.	5 00	Morrisania, Cong. Church, by Rev. C. O. Reynolds,	1 00
h., Ladies' Sew.	5 00	New Rochelle, First Presb. Ch.,	10 00
son,		New York City—	
ch., by Rev. L. B.	9 86	Central Presb. Ch., Hugh Altman,	10 00
Char. Soc., by	3 00	Fourteenth St. Presb. Church, W. E. Dodge,	10 00
Char. Soc., by	3 00	Madison Square Presb. Ch., George D. Phelps,	10 00
s' Sew. Soc., by	5 00	Mercer St. Presb. Ch., Mon. Con., by R. Lockwood, \$34.04; Norman White,	
Ch. Soc. Mrs. W.			

Presb. Church, by Rev. D. H.	\$9 50	Braintree, Mass., First Parish, Ladies' H. M.	\$15 54
—	5 00	S., by Anna Storrs, a box,	
Presb. Ch., by Rev. B. Wells,	10 00	Bristol, Ct., Ladies' Benev. Soc., by Mrs.	57 81
le, Old Presb. Church, by Conrad	58 20	Seth Pease, a box,	96 98
—		Caldwell, N. J., Presb. Ch., Ladies, by Rev.	41 05
Ger. Ch., by Rev. W. Homeler,	5 00	I. N. Sprague, a box,	48 03
from the estate of Enoch D. Ely,	1,000 00	Campton, N. H., by Rev. C. Shedd, a barrel,	83 66
J. Ely, Adm'r.,	25 00	Conway, Mass., Ladies' Benev. Society, by	85 16
ong. Ch., by Rev. I. T. Whitte-	7 00	Maria H. Avery, a barrel,	80 00
Cong. Church, by Rev. O. H.		Cummington, Mass., Ladies' Benev. Assoc.,	125 00
land, F. H. Boyden, to const.	60 00	by Mrs. Julia P. Clark, a barrel,	77 10
Boyden of Sheffield, Ill., and Mrs.	5 00	Derry, N. H., First Ch., Young Ladies' Sew.	80 00
Boyden L. Ma., by A. G. Downs,	18 00	Society, by Miss Josephine S. Eastman, a	
ld, John R. Simpson,		box,	
o, Cong. Ch., by Rev. D. Gore,		East Brookfield, Mass., Cong. Ch. and Soc.,	
—		Ladies, by Caroline D. Reed, a barrel,	
d Sherwood, Cong. Cha., by Rev.	6 44	East Hampton, Mass., Payson Cong. Ch.,	
Reed,	18 00	Ladies' Benev. Soc., by Mrs. S. J. Sawyer,	
Presb. Church, by Rev. Justin	1 00	a box,	
apids, Cong. Ch., by Rev. J. S.	10 00	Goshen, Ct., Ladies, by Mrs. A. E. Perrin,	
r,	10 00	a box,	
Presb. Ch., Mon. Con., by Rev.	10 00	Grassy Hill, Ct., Ladies Benev. Soc., by	
Clark,	15 00	Wm. Hall, a box,	
ong. Ch., by Rev. W. S. Clark,		Henniker, N. H., Ladies' Western H. M.	
ke, Presb. Church, by Rev. J. B.		S., by Sarah T. L. Childs, a box,	
—		Lakeville, Ct., Ladies' Sew. Circle, by W.	
Home Miss. Society, by Rev.	150 00	J. Pettee, a barrel,	
by Hill,	20 00	Middleborough, Mass., Ladies, by Betsey B.	
e, Presb. Ch., by Rev. W. W.		Soule, a barrel,	
le,		Millbury, Mass., First Cong. Ch., Ladies'	
SIN—		Sew. Soc., by Mrs. Mary H. Leland, a box,	
Presb. Ch., by Rev. C. R. Trench,	7 00	Newport, R. I., Spring St. Cong. Ch., by	
First Presb. Church, by Rev. J.	25 00	Miss Eliza B. Hammett, a barrel,	
e, Cong. Church, by Rev. H. H.	34 18	Pittsfield, Mass., South Cong. Ch., Ladies'	
r, Cong. Ch., by Rev. S. W.	12 00	Sew. Soc., by Mrs. O. A. Wilson, a box,	
Cong. Ch., by Rev. Josephus	16 00	Rowley, Mass., Ladies' Benev. Soc., by Mrs.	
n,	10 00	M. G. Lambert, a box,	
rove, Cong. Ch., by Rev. I. C.	10 00	South Farms, Ct., Ladies' Benev. Soc., by	
sa,	10 50	Mrs. K. Goodwin, a barrel,	
du Sauk, First Cong. Ch., by Rev.		Southington, Ct., 10th Dist., Ladies' Benev.	
Noyes,		Assoc., by Mrs. Elizabeth L. Upson, a	
n, Cong. Church, by Rev. J. C.	6 20	box,	
urray,	10 00	South Reading, Mass., Ladies' Char. Soc.,	
e, Second Presb. Ch., Sab. Sch.,	10 00	by Emily C. Poland, a barrel,	
F. Bissell,	10 00	South Weymouth, Mass., Fem. Char. Soc.,	
y, Beebe's Grove, and Shell Rock,	8 57	by Mrs. Lydia Pratt, a box,	
v. David Blake,	2 75	Stamford, Ct., Cong. Ch. Benev. Soc., by	
e, Cong. Ch., Mon. Con., by Rev.	19 50	Mrs. M. A. Elliott, a box,	
Marsh,		Sutton, Mass., Cong. Ch., Ladies' Sew. Soc.,	
ck, Cong. Ch., by Rev. J. Mather,		by Maria P. Lyman, a box,	
, Homer, and Washington, Cong.		Swanton, Vt., Gent. and Ladies' Benevolent	
by Rev. T. N. Skinner,		Soc., by Daniel Bullard, a box,	
OTA—		Thetford, Vt., Ladies' Benev. Soc., by Mrs.	
olls, First Presb. Ch., by Rev. J.	15 00	S. S. W. Clary, a box,	
hitney,	10 00	Torrington, Ct., Ladies, by Mrs. M. E. M.	
anding, D. C. Baldwin,		McKinstry, a box,	
—		West Bethel, Me., Ladies' Miss. Circle, by	
City, First Cong. Ch., by Rev. G.	80 00	T. Jane Grover, a box,	
kinson,	\$3,303 03	Woodbury, Ct., North Cong. Ch., Ladies,	
Donations of Clothing, etc.		by J. G. Minor, a barrel,	
N. Y., Presb. Ch., Ladies, by Rev.	50 00		
Stratton, a box,			

Receipts of the Central Agency, N. Y., from June 1 to September 1, 1856. J. E. WARNER, Treasurer.

Alden Creek, Presb. Ch. coll.,	8 00
Bangor, Cong. Church coll., by Rev. A. B.	5 00
Dilley,	
Binghamton, Presb. Ch. coll., of which \$5 to	
const. Mrs. S. P. Doubleday, and \$5 to	
const. Pitt L. Tucker L. Ma.,	108 58
Carthage, Presb. Ch. coll.,	10 02
Chaumont, Presb. Ch. coll.,	50 00
Fayetteville, Presb. Ch. coll.,	44 30
Freetown, Presb. Ch. coll., by Rev. G. M.	
Smith,	25 00
Georgetown, Cong. Church, by Rev. W. E.	
Holmes,	16 00
Gouverneur, Presb. Ch. coll.,	37 00
Guilford Centre, Cong. Ch.,	30 90
Homer, Cong. Church coll., \$60.25; Sisters'	
Soc., to const. Mrs. Prudence Keep, and	
Mrs. Electa Hobart, L. Ma., \$82,	142 25
Laurens, Presb. Ch. coll., by Rev. H. Hor-	
rick,	25 00
Maine, legacy of Dea. Daniel Chamberlin,	
by John C. Curtis, Ex'r.,	100 00

THE HOME MISSIONARY.

November, 1854.

\$47 00	Harwinton, Cong. Ch.,	\$48 00
coll., 17 00	Hebron, Mrs. Lucy Brown, by Thomas L.	
In coll., 79 07	Brown,	100 00
to const. Daniel	Huntington, Cong. Ch., by R. Hawley,	15 00
Claubergerin, Mrs.	Lebanon, Exeter Soc., by Rev. J. Avery,	15 00
Mrs. Eliza Weeks,	Litchfield, Cong. Ch., by H. R. Colt,	175 00
200 00	Milton, Cong. Chs., by S. J. Harrison,	5 00
l., by Rev. Wm.	New Milford, Cong. Ch.,	61 00
coll., 7 98	North Canaan, Cong. Ch.,	37 00
Ch. coll., 17 88	North Lyme, Ladies' H. M. Soc., in full, to	
l., by Rev. S. P.	const. Rev. E. F. Burr a L. D.,	21 00
*19; Foni. Miss.	South Farms, Cong. Ch., by D. S. Parmelee,	62 00
Seth Parsons, Jr.,	Stafford Springs, Cong. Ch., by G. M. Ives,	21 00
50 00	Torrington, in addition, by Rev. J. A.	
18 74	McKinstry,	3 00
oll., to const. Rev.	West Hartford, Cong. Soc., to const. Mrs.	
Ch., 40 00	Sarah J. Hale of Philadelphia, Pa., a L. M.,	100 00
15 00	West Suffield, Cong. Church, by Rev. H. J.	
7 28	Lamb, to const. Dr. O. W. Kellogg a L. M.,	20 00
7 94	Winchester, Cong. Ch., by C. Hosmer,	24 00
Rev. A. Otis,	Woodbury, First Cong. Ch., by Rev. R. G.	
Ch. coll., 1-3 88	Williams, to const. David S. Bull, James	
b. Ch., to const. I.	H. Lindsay, and Seth Strong, L. Ms.,	90 00
39 00		
Ch., by Rev. Geo.		
6 00		
*1,273 52		\$1,406 74
<i>Penny.</i>	<i>Receipts of the Philadelphia Home Missionary Society, for the quarter ending Aug. 31, 1856.</i>	
t Presb. Ch., one	HENRY PERKINS, Treasurer.	
66 83		
society, by Mrs. S.	NEW JERSEY—	
box,	Fairton, Presb. Ch.,	31 00
55 75	Orange,	
	First Presb. Ch., E. Starr,	50 00
	South Presb. Ch., by A. Woodruff,	31 00
<i>United Home Missionary</i>	PENNSYLVANIA—	
500 BENJAMIN PERKINS,	Allentown, Presb. Church, by Rev. E.	
	Walker,	5 00
	Athens, Cong. Ch., J. A. Perkins,	10 00
	Beaverdam, Presb. Ch., by Rev. O. N.	
	Chapin,	8 25
Soc., 201 25	Carlisle, Presb. Ch., Mrs. Ellen Duncan,	10 00
by S. S. Eastman,		

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXIX.

DECEMBER, 1856.

No. 8.

Influence of the United States.

IN the number of this Magazine for October last, the importance and grandeur of the Home Missionary work was shown, by a reference to the present and prospective greatness of our country, its size, its wealth, and its population. We now propose to invite the attention of our readers to a brief survey of some of the ways in which this country exerts an influence upon other nations; and to remind them that this influence is conditioned on the success of Home Missions.

It is obvious, 1. That the *presence of American citizens*—sailors, merchants, travelers—in various parts of the world, is one means whereby our country conveys an impression of itself, and exerts an influence.

Our fellow countrymen are seen in every sea-port, mart, and capital, in every city of manufacture or of art, in every resort of pleasure, and along all great highways by land or sea. Were the majority, now, of these persons worthy representatives of a christian people—and had they a really christian people to represent—were they in spirit, manner, and character, christian freemen and gentlemen, carrying with them everywhere an atmosphere of liberty and of practical piety, who does not see that all classes of European society, from the stevedore on their wharves and the gamblers in their public saloons, to the most ignorant of their nobles and the most willful of their tyrants, would feel the presence, from across

question, been sensibly affected already, them must now be added no inconsiderable walks of life, the peasantry and the laborers must be messengers of love and re-grants, to their old home friends and re-cargoes of personal narrative and descriptive sown broadcast among the despoticisms a fall into myriads of families, into millions of "knowledge and wisdom." They blossom; and ripen into principles, purposes as the thistle down, they shall yet spring villages, to pierce the foot of him who shall. If only this our nation is faithful to itself, the American people, then these seeds shall one day the nation will be faithful, *if the churches are*.

3. The *literature* of America already be

The very spirit and essence of a nation's most potent expression in its literature. sometimes the most effective of its deeds; wider scope and deeper working, than any the sword—the victory of ideas. For ever at least equal moment behind it; and true acts, and to clothe themselves with life.

It is vain to suppose that the books of / shores. They are, even now, widely read continent; and wherever the English language become familiar. If our freedom shall be the ism which is now seeking to "crush out" churches of Jesus Christ shall continue their dissemination shall be a great blessing.

volving arrangements upon which all advance of civilization and freedom depends; and is ever either recognizing or ignoring those fundamental ideas and laws which lie at the basis of human progress. It determines our alliances and hostilities, settles the conditions of trade, and the mode and degree of the intercourse with foreign nations. A government may force opium upon a people struggling to be free from that venomous curse, or may open secluded empires to the light, and bestow upon eager nations new arts, a more comprehensive science, better laws, purer morals, and a fresh and a higher vital impulse. The spirit of our foreign and home policy is a continual presence in all parts of the earth where our flag is seen or our name is heard. The principles implied in it, the ideas and aspirations underlying it, the consummations towards which it looks, are perpetually whispered into millions of waiting hearts, and hang like visions of hope or of warning before peoples and rulers. It is an atmosphere—either wholesome or infectious—whose winds visit remote climes, and affect multitudes, who yet may have no distinct consciousness of this influence—whence it cometh or whither it tends.

Every true-hearted American must desire that his government should be permeated with the genuine christian spirit; and, in all its treaties, and intercourse, and action, should be continually showing that elevation, that magnanimity, and broad benevolence, which is worthy of the christian name. He desires this, not only as something good in itself, but for its good influence on all the world. When any government shall firmly take such a stand, and shall have adhered to it long enough to prove its faithfulness thereto, a thrill of new life will run through the kingdoms, and old earth will tremble with secret joy for her children. No eloquent tongue or pen can preach the Gospel of *peace* as a great government can. No moralist can rebuke vice or extol virtue with a voice at which nations will so pause to listen, as when a government that sums up within itself the collective force and dignity of a great people, consistently honors the divine law, in the face of precedent or its own apparent interest. Those who desire the deliverance of the world from the curse of iniquity, ignorance, and oppression, need to look after the character and policy of their national rulers—remembering that these rulers receive their chief inspiration from the people; and that they can not be expected to rise much above the ambitions of the popular heart, or to institute a christian policy, unless sustained and kept in awe by a christian public sentiment. To renovate the government and make the renewal hold, you must *regenerate the people*. The churches must be faithful, or cabinets and congresses will be faithless.

5. There is probably no method in which our country has exerted a greater influence upon the world, than by the example which it has given of the *success of free institutions*.

Up to the present time the working out of the great problem has gone on successfully. For eighty years, we have given to the world an example of a church without a bishop and a state without a king; and, under circumstances extremely unfavorable, with more than half of our domain cursed with African slavery, and with an annual influx of foreigners sufficient to have swamped any other government in existence, we have steadily increased in all the grand elements of material and moral power. The people have been happy and prosperous; and in no other country have education and religion succeeded better, in their glorious work. This success, if it shall be continued, must gain in power as in age. It needs only the character of permanence, to make it almost the greatest force in the political sphere. If the present dreadful crisis shall be successfully passed, and the problem of slavery be happily solved—if for another twenty years we can but maintain our freedom, and a general progress any thing like that of the last twenty years, there will then be no nation on earth whose influence will be greater than ours—and

too vast and good to be a permitted object of ignominiously, have we already learned a lesson. What strange, surprising demonstrations of awful unfitness to receive the bright crown! Can it then be, that this republic is but a dreadful proof of that falsity and wickedness of our past annals with its mournful story? A world's gloomiest disappointment to be rectified? One thing is sure: there must be a change which we aspire. Our country can not remain unless the heart of its people is deeply imbued with obligations, and is profoundly imbued with the things that to those only who look at the "things that substantial christianity can bear sway have every form of conflict, of abuse, and corruption furnish warnings; and omens of fearful imminence.—The churches must be *faithful*, or all is lost.

6. But the *foreign missionary operations* are of very considerable efficiency, and seem to yield good results.

In these a specific effort is made to influence into foreign territories, for the distinct purification of our atries, and universal ignorance and degradation, that we may raise them from their fallen state to our christian fortresses. The great rivers and the great fastnesses, the seats of empire from of old are occupied by our invading army. The "war" is here at home. Here must the recruits be raised, the soldiers who fall on the field, and here the great work of the "war" is done.

ples newly civilized shall be lifting grateful hands to God. By all the glory of a world redeemed and sanctified, we are admonished to be faithful to the interests of religion *here*. By the hope of mankind's full salvation, we are encouraged in our labors for the thorough evangelization of our own people. Unless the progress of the Church in her own home keeps pace with the demands of the foreign field, that blessed work will falter, and golden opportunities be lost. Already the cry comes up from a number of the stations for more laborers than can be sent; and the poverty of the mission treasury has necessitated retrenchments which threatened serious divisions, and this while our operations are yet in their infancy. How will it be, then, when the preparatory work has been finished, and broad harvests are calling for laborers? How will it be, when from *every* land the cry shall be heard which has reached us from Armenia, and when many nations together are stretching out their million hands, and beseeching us for teachers and ministers—city crowding upon city, and villages flocking in crowds and demanding each one a missionary? Surely, the churches must be faithful *at home*, or bear the ignominy of a disgraceful and woful defeat.

It is unnecessary to specify here all the methods in which a nation exerts an influence on the world, or to adduce all the striking facts that illustrate the grandeur of that power which Divine Providence offers to our own country in reward of its fidelity. The great expectation is familiar to every thoughtful heart among our people. The glorious vision overarches the American citizen wherever he goes; and is an omnipresent firmament wherein his thoughts freely range. These dreams, these hopes, these aspirations, form a part of our birthright, and are common property. But the "masses" have not yet come to see, that this birthright of hope can be realized only through fidelity to christian principle, and the prevalence of the christian spirit. Our churches, even, do not feel as they ought, the sternness of the crisis which continues so long as the question of our country's evangelization remains undecided. It is hard to make real to the mind the inexorableness of the divine justice upon national sins; and it is very easy to explain away the iniquities of one's own people, and to persuade ourselves that all is well. But whether we will believe it or not, the truth remains true; God's law stands; God's government is administered every day; and the judgment decreed upon evil deeds moves down upon them undelayed. It may move as softly as the planets in their orbits, or it may rise with visible and audible warnings, like the thunder cloud, but it comes surely. The glory of this young nation, that has risen to such heights of arrogance in its infancy, and has so often looked about upon itself, and counted its towers and its bulwarks, and exclaimed: "Is not this great Babylon that *I* have builded!" this glory shall suddenly be missed, and men shall look into each other's astonished faces, and say—Surely, it was a dream! It must be so, unless the people can be filled with the spirit of Christ. The name "American" will no longer carry its hidden charm, our country's foreign correspondence will cease to have any peculiar power, our literature will lose its vital principle, if we lose the freedom which is born of religion; the policy of our government will not be honored or copied, if it be ambitious and unchristian; our example will only be quoted as a warning and an abhorrence, when the christian element dies out of our politics; our missionaries to the heathen will be so clogged by the heathenism at home that they will be unable to go or to remain abroad, unless our own country be filled, through and through, with the essential power of the Gospel of Christ.—The *influence* of America? It is character, it is Christianity translated into life; and when that is gone, all else is gone.

berian and his wife have made me truly welcome, and from his own study table I am glad to report to you their prosperity. No reaction had yet taken place in their success. Since their arrival, the church has taken the lead decidedly of all others in the place. This year their people have paid the debt that so long hung like an incubus upon them. Next year they will undoubtedly attempt the support of the pastor. There is ability now in the congregation to do much more than heretofore, and should the health of your missionary hold out, you need not fear for his entire independence in two years from his arrival, at the farthest. It need not surprise you, if at the end of the present missionary year, the church and society should declare their independence of future aid.

Church in the Wilderness.

On my way up the coast, I improved the opportunity during the discharge of freight at Crescent City, to go on shore and inquire into the state of the little church organized there by Mr. Lacy. But few of the members remain, and even some of these are soon to leave. During the three hours that I was there, I gave letters to *three* of them, who in the course of a month will return to the East. When they depart, three or four only will remain to represent the church

influence of the session to a focus on the last best day of the feast, and to make a kind of "high day" for the church and people most interested in the Association. More time, too, would be secured for the discussion of important topics, and greater importance and weight attached to the Association as a religious body, by the people of the Territory. The plan is undoubtedly a good one, especially when the country is new, and the body of ministers is small.

The Oregon Missionaries.

The men whom you have sent hither give themselves wholly to their work. Their hearts are in it. It is their life-work. Oregon is their home and their field; and their ambition is to make it worthy of the father-land. They have made a good beginning. Slowly, but surely, they have laid good foundations. In the large towns, as well as in rural districts, their influence is important. They and their little churches are prominent among others. They have planted a college, with the son of President Marsh, of Vermont, at the head of it, which promises to be as powerful for good on the Pacific, as any similar institution has grown to be on the Atlantic. They have started into life and active usefulness three academies, that will be centers of light and truth long after they shall have gone to their rest. Several of them are still preaching in school houses, court rooms and cabins; but they have organized churches, with outstations surrounding them, which will yet erect for them houses of worship, that shall be to Zion, towers of strength on the hills and homes of beauty in the valleys. They are little known now among the leaders of the Lord's host; but these pioneers on the frontier will yet be honored as fathers. Oregon grows slowly; but in some respects the very slowness is a benefit. What the laborers plant will take better root, and gain strength for a more enduring growth. They may grow gray and die, watching its slow development; but their graves will be sacred under the branches thereof, as their descendants gather there to pluck the fruits. Oregon has no unimportant future; and, whoever writes the history of her churches, will not fail to remember and record these names of precious memory.

Visit to Dalles.

Before the meeting of the Association, I made a trip to Dalles, a small trading

town at the head of steamboat navigation on the Columbia, one hundred and ten miles from Portland, and forty miles east of the Cascades. I made a hurried visit to the same place last year. This time I spent three days, including a Sabbath. The growth of the place was very manifest, though greatly retarded by the Indian war, which is now drawing to a close. About twenty families are settled there, a small number, compared with the prospects of the place a year ago. Still, this is a large increase, considering the disturbed state of the country. On the establishment of peace, and the consequent settlement of the country to the east, which will be at once occupied to a greater or less extent, the town must grow rapidly into importance. There are now about two hundred inhabitants—a number that will soon be doubled and trebled, in case of peace. Besides the town proper, there is a garrison of the U. S. army one mile south, where one or more companies of troops will always be stationed. There is no chaplain to the post, and will be none; and the hundred or more soldiers and officers might form a distinct afternoon congregation for a missionary. After a morning service in the village, which was well attended, I preached at the garrison in the afternoon, to a good and attentive congregation, and I was pleasantly impressed with the importance of the post, as an out-station. The isolated position of the town, and the Indian war, (of which the town was necessarily the depot,) have given the place, as a matter of course, a bad name, and a bad character. I was forewarned of its hardness, even of its desperate wickedness, and expected such a display of outrageous abandonment, that I was most favorably disappointed. I saw evidences enough of wickedness in high and low places; but, after what I have seen elsewhere, I was ready to pronounce the town respectably moral. The steamer remained there over the Sabbath. The stores had their front doors closed. There was no brawling or rioting in the streets. Fifty or sixty men, women, and children, walked half a mile up hill under a hot sun, to hear a sermon. This certainly impressed me favorably, for a town against whose daggers and pistols I had been put on my guard. About Dalles there are a good many Indians, friendly tribes, however, who have come into the neighborhood of the fort, partly for protection, and partly for "muck-a-muck," or food, from their great chief and father, "Uncle Sam."

their own work in
ever may have been
missionary operations
time has now, in my
ie, when the people
up to this work.
gh in most commun-
ere are here — who
ise of God, and who
d competent to carry
rtakings, and hence
e duty, and relieve
henever the stand-
ge of the temporal-
is thrown upon those
t, there will be hard
regation, slow pro-
gess. Such has been
It was a hard effort
circulate their own
and not until they
ot intend to do it
it. A flattering
wever, easily raised
is made. Then came
I shall we build?
responsibility? Such
harmonize, such gen-
to assume the direc-
after week passed
the utmost efforts of

private ambition and conceit, have al-
most or quite paralyzed the piety of the
church. The audiences continue much
as before reported, and perhaps there is
a little improvement in the attention
given to the truth.

Hopes for the Future.

Faith must rest in God, not in the peo-
ple. Last year we felt we were living as
few others could or would, and yet it
seemed necessary for some one to do so for
a season. This year we have, thus far, re-
ceived even less from the people than last
year; though, if the work of church
building goes on, they are really doing
much more for the enterprise than last
year. I have to-day much more con-
fidence in the permanence and rapid
growth of this place than at any previous
time since I have been here. I have re-
cently taken a tour into the valleys on
which this place must ever depend. They
are much richer and more extensive than
I supposed. The village, and also the
valleys back of it, are attracting atten-
tion, and strangers are settling here now
more rapidly than ever before. This,
then, is my hope: Providence has
brought me here, and sustained me thus
far; and I believe that some hour or

Only a small minority are set-
herfore our congregations are
inly comers and goers. This
t difficult to meet and be battling
cumstances ever new, to be ever
g, never keeping, always build-
er finishing. Dr. Bushnell is
ly to acknowledge that this coun-
hard place. Of this, I imagine,
oroughly convinced. The San-
o Vigilance Committee have car-
their points, have shed no blood,
e retired. It was very narrow
a very dangerous sea. Now all
re turned toward election. So
ceeds wave, and the Gospel finds
ate attention. The brethren are
; their best, and so far as I know
ng a fair measure of success; but
t become better, get better na-
gislation, and more population,
e can prosper and grow.

Slavery in Oregon.

Subject on which Mr. — writes
at is, slavery in Oregon—is at
w and startling. We have seen
gns looking this way for some
it; but it seems the matter is
to a head. The very mention of
thing as the bringing of slavery
e, to spread its course over these
ins, is unspeakably *terrible*.

KANSAS.

Rev. C. E. Blood, Manhattan.

Influence of the Excitements.

In another quarter I have been per-
vey a kind Providence, to pursue
s as a missionary, uninterrupted
y sickness or the strifes and
f war. My field of labor still
undisturbed by the commotions
ave been so fatal to every inter-
temporal and spiritual in the
part of the Territory. Yet it is
supposed that our people have
interested in the scenes transpir-
v us, while it is a matter of won-
their minds have been so little
and that they have pursued their
business so quietly; yet a state
has been produced in this com-
unfavorable to the promotion of
the Christian, or of conviction
penitent. We have heard of

threats to murder our citizens, and burn
our town; of rumors that parties of two
or three hundred "ruffians" were lurk-
ing about the country; reports of the
sufferings of our friends in and about
Lawrence, and of the bloody strifes in
which they were engaged. All these
things would naturally produce more or
less excitement.

Settlement in Western Kansas.

The Free State men are so largely in
the majority in this part of the country,
that the few pro-slavery men we have
among us have been very quiet, and have
not attempted to enforce the obnoxious
"laws" of the Territory. West of
Rock creek, fifteen miles east of the Big
Blue, and north of the Kansas, including
Fort Riley and the settlements on the
Republican river, there are 886 voters;
of these, 816 are known to be free soil-
ers; 53, to be pro-slavery; and 17 doubt-
ful. South of the Kansas, ten miles be-
low Manhattan, is Waubousa, where the
New Haven company have settled. South-
west of Manhattan, eight or ten miles
from us, is the Zeandale settlement; and
west eight miles, and south of the Kan-
sas, is Ashland. In all these settlements
the large majority are for a free State.

Since my last report, I spent one Sab-
bath with Rev. Mr. Jones at Zeandale,
and assisted in the formation of a Congre-
gational church. Rev. Mr. Lum was also
present. Mr. Jones is sustained by the
American Missionary Association. Zean-
dale is a good settlement, and the ten who
united with the church, are all of promis-
ing character.

Labor.

I have five stated appointments for
preaching every three Sabbaths, namely,
at Manhattan, and at Shannon, one Sab-
bath; at Juniatta, and at a Mr. Neihorst's,
three miles east of Juniatta, on another
Sabbath; and on another Sabbath I
preach at Ashland. The Methodist and
Baptist ministers supply most of these
places on the Sabbaths when I am absent.
We alternate with each other, so as to
have but one congregation at the same
hour.

Before my year expires, which will be
on the first of November, we shall comply
with the rule of the Home Missionary
Society, and take up a collection. Our
people are unable to do much; and for
what they do give they are dependent
upon their corn crop, and their corn is
not yet ripe for market. I have just

ing of a well which
100. After digging
ve came to a solid
g nine feet, we ob-
e of most excellent
could get no good
as I hauled it a dis-
mile to a mile and a

Lum, Lawrence.

itements.

y the heading, I am

The health of my
ender it necessary
e a release from the
osures of our unhap-
the coming winter.
field of labor (Provi-
a few weeks. My
going on there, and
consent to be long
ow how to report our

It will be readily
prostration of every
terests of the church

This may not be
et is very naturally

of attempting to collect from a people
under such circumstances, I have been
in some cases compelled to supply their
wants, not from my own means, but
from moneys collected at the East. I
suppose that, ere this, you will have re-
ceived an application for further aid.
You will see how important it is that it
should be granted, and I can not see
how it is possible for the church to make
any definite pledge as to what they will
do in money matters. As things now
are, I could not count on \$50 with any
degree of certainty.

I must acknowledge that, one of the
conditions of my commission I have not
fulfilled—that of preaching a Home Mis-
sionary sermon. I have twice set the
time, and twice been prevented by wet
I shall embrace the earliest opportunity
to impress this subject upon the minds
of the people, not so much from the hope
of present realization, as in preparation
for future contributions.

From Rev. Lewis Bodwell, Topeka.

A Journey across Iowa on Foot.

I think I can look upon my journey

y taking such a step, I chose to remain, trusting that, if it were best, a way would be found by which I might undertake my companions on Monday. There was no church edifice in the place, but there was a Methodist class of some sixteen members, with some brethren of the Congregational and other orders—earnest, living Christians.

I was invited to preach, and did so, in the upper rooms of the house at which I took a shaving bed the night previous, with my audience sitting around upon benches, &c., in all of the three rooms which we occupied. At 4 o'clock P. M. I attended a prayer-meeting at the little log house of a preacher of the order of United Brethren. I was invited to preach again in the same place as before; and did so to an audience of some twenty-five persons, and also distributed some two or three hundred pages of tracts, which were eagerly received. My host at the log tavern refused, on Monday, to take any compensation for entertaining myself and a brother who came with me; and a member of the Methodist Church, a physician in the place, volunteered to carry me to overtake the train. A carriage belonging to the company we found, after a ride of thirty-five miles, at Quincy, and to it we transferred our baggage—not wishing to re-pass too much on the kindness of our friend, the Doctor; and, after a tramp of nine miles, overtook our friends, encamped on the Middle Nodaway creek. Tuesday's march of twenty-four miles brought us to the banks of the Nishnabotona, where we again encamped for the night; and yesterday, taking a start at daylight, a journey of over thirty miles brought us to this place, (Tabor, Fremont Co.,) which is made a rendezvous of all the Kansas emigrants coming by the Iowa route. To-day, Oct. 2, we spend in giving to horses and men the rest they need, after a journey of 250 miles; and to-morrow we push on to Nebraska City, twenty-five miles south, and thence, with no further halts, into the Territory.

I am enjoying, while here, the hospitality of *Rev. John Todd*, pastor of the Congregational church at this place. He seems to approve of my pushing on to Topeka, though matters in Kansas do not as yet appear much changed for the better.

Testimony from Kansas.

I can not, of course, speak from actual knowledge, as gained in Kansas; but

having here around me men who have been and have suffered there, men whose testimony would be credited in any of our courts of justice, I am growing more and more convinced that the "gross exaggerations" of which we hear so much at the East, fall far short of the fearful realities, of stolen property, wasted fields, burning dwellings, ravished women, and scalped and murdered men—the acts of a "law and order" party, kept in countenance by officials.

Remarks.

The community have already learned the arrest of the company of emigrants with whom, from motives of personal safety, Mr. Bodwell traveled. Just as these pages are going into the printer's hands, a rumor comes of their liberation. The simple fact, however, that a Christian minister can not, with his utmost care, discover a way to enter Kansas, without being exposed to arrest, and having an armed guard set over the whole emigrant company, while rude hands expose the contents of wagons and trunks to the rain, is one of no little significance.

The letter from *Rev. Mr. Lum*—as indeed his whole correspondence since the date of his commission—reveals a state of affairs in this unhappy Territory, demanding the serious consideration of all who love the cause of Christ. It is clear that the ministers of the Gospel are unable to labor there with effect; and that powerful demoralizing influences are actively at work. Intemperance is increasing; the hallowing of the Sabbath day has proved in many places a physical impossibility; and a large proportion of the population are unreached by any stated religious influences. It can not be otherwise, so long as property and life remain insecure. Men have been forced to combine for mutual defense against robbery, arson, and murder; frequent invasions have prevented them from planting, or from harvesting their crops, and have deprived them of their cattle—reducing multitudes to extreme poverty, and leaving them without the necessities of life; while the perpetual danger of renewed violence has kept them continually on the watch, and it is not strange that they could not be organized into efficient churches, or reached with the personal appeals of the Gospel. More than all the money that they had, was needed to keep their families from starving and their houses from burning;'

eral in religious sub-

it is vain, to seek to
from which the peo-
ferring. Facts enough
ages of this magazine,
tresses, to satisfy any
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filled with the know-
When, therefore, they

first Sabbath in July it was solemnly
dedicated to the service of Almighty
God. Some brethren from abroad were
present, and assisted on the occasion,
which was one of much interest to our
church and congregation. This is the
first meeting house completed in West-
ern Iowa. It is neat and comfortable,
will seat about 200, and has cost about
\$2,000, exclusive of the lot, which was
given to us. We commenced this house
when our strength was small and our
prospects dark; but were encouraged by
the promise of aid from the "Church
Building Fund," from which we received
\$300. The subscription we at first ob-
tained was less than \$700; we realized
\$200 from the sale of a house in which
the church had an interest; and the
ladies raised by a fair, \$125—making
the total sum upon which we could rely
about \$1300. With this we commenced;
and in a few months we had our house
so far along as to be able to meet in it;
and we used it more than a year before
it was completed. It has required no
small exertion to build this little house,
but the Lord has favored us, and we now
see it completed and but a small debt re-
maining. Arrangements are made to
meet that debt in October.

our pecuniary strength; and may make us longer dependent on your Society. Hitherto, the Presbyterians have harmoniously coöperated with us, and it would have been pleasant could they have so continued. I feel that together we would have had more influence than separated; yet I trust we shall maintain the same friendly relations as heretofore; and perhaps the time is near when both churches will be needed. I hope we shall only rival each other in doing good.

*From Rev. A. D. French, Eddyville,
Wapello Co.*

Eloquence of Death.

As to the general interests of society here, I am happy to report the most gratifying progress, especially in the cause of temperance and education. In defiance of our excellent Maine Law, several grogeries have been opened in town, and were doing their work of ruin. A few friends of temperance were consulting about measures to put the law in execution, when an event occurred which aroused the great mass of the community. One of our citizens, when under the influence of liquor, went into a physician's office and drank a quantity of wine of colchicum, and died the next day, leaving a widow and three orphan children. Such a death proved to be a most powerful temperance lecture. A public meeting was called to take measures for the suppression of the liquor traffic.

A Temperance Meeting.

When the hour for the meeting arrived, the people turned out en masse, and such a temperance meeting I never witnessed! No pen can describe the enthusiasm and the exciting scenes that were witnessed. The widowed mother, and her orphan children, the rumseller, and his abettors, and an indignant temperance community were assembled there. The liquor dealers doubtless came to break up the meeting. But when they witnessed the enthusiasm and the unflinching purpose of their opponents, they quailed. While one of the speakers was pouring a torrent of bitter invective upon the heads of the rumsellers who were before him, the widow whose husband they had slain, discovering the author of her sorrows, and frantic with agony, sprang from her seat and

with her arms outstretched towards him, charged him with the murder of her husband, and, begging that he might be removed from the house, she sank to the floor. Her children joined in the most piteous and heart-rending cries. Such a scene caused the tears to flow from many an eye, and wrought up the audience to the highest pitch of excitement. But the meeting did not exhaust itself in mere enthusiasm. An efficient committee was appointed to enforce the liquor law and almost the entire audience, including some rum drinkers, pledged themselves to sustain the committee. One of the resolutions passed was: "That we mutually pledge our property and honor, until Eddyville and vicinity are rid of the last liquor seller." The committee nobly discharged their duty, and in one week the town was swept clean of the liquor traffic. The people are determined that there shall be no more liquor selling here.

Our public school house, a fine two story brick edifice, has been completed during the quarter, and a school opened under very favorable auspices. It is designed by the trustees, to make it an institution which shall combine the advantages of an English and classical education. We have had an accession of two valuable members to our church during the quarter, and have dismissed one to go West.

WISCONSIN.

*From Rev. Cutting Marsh, Waupaca,
Waupaca Co.*

Last Phase of Millerism.

Considerable excitement has been raised in one part of my field by a young man who has come in, propagating one of the fag-ends of Millerism—that the soul sleeps from death until the resurrection; and that then the wicked are annihilated. To this he appends, the keeping of the seventh day of the week, as the Sabbath, instead of the first. He has advocated his cause with great zeal, but with little knowledge of the Scriptures, and less sound argument. His flippancy, however, has captivated some minds, not settled in scriptural views, and it has had a bad effect upon others. Two or three men, engaged in mercantile pursuits in a little village just spring

discouraged, to languish or more have left; the communities situated have suffered in respect to contentment and that good order, to sustain the influence of are indispensable. At time, what is the case? Why, one hundred entirely destitute parishes, and many regular and stated angelical denominations, there are but five, ministers, counting parishes, and one half the same town. We churches without of the time. Such, been the case for

of ministers and of the people tends to put far every community shall a settled pastor or where are not ministers be obtained. The parishes throughout the is impossible to observe to give to each

A Wise Liberality.

It deserves to be put on record here, that the "beginning of an answer to this question" was furnished in a letter from T. FAIRBANKS, Esq., of St. Johnsbury, who offered to put into the hands of the Vermont Domestic Missionary Society, the sum of \$500 annually, in addition to his regular contribution—to be expended in the maintenance of the stated supplies referred to above—on condition that \$2,500 more were pledged by other persons, on the same terms, that is, as an *additional* contribution. Of this amount, \$500 were immediately supplied by Hon. ERASTUS FAIRBANKS, brother of the original donor; and we presume that the remaining \$2,000 was long since secured.

The raising of this \$3,000 is peculiarly grateful and encouraging; because, while a contribution, strictly, to this Society, so is expended in accordance with its principles, and while it will meet a most trying emergency in an important portion of the field, it yet leaves the full resources of our Auxiliary intact; and enables it to do as much as ever—and even more—for those churches within its own bounds that have hitherto received its

an Union. We make the following extracts from the Annual Report:

Summary.

Forty seven missionaries have been in commission during a part or whole of the year, of whom 39 are now in commission, including the General Missionary Agent. Two pastors have been dismissed and two settled during the year.

The whole number of churches and congregations that have enjoyed the labors of our missionaries during a part or whole of the year is 44, of which 39 are now under patronage. The remainder are looking to the Society for renewed assistance, as soon as Divine Providence shall provide them with permanent laborers. No church has become independent of aid during the year.

There have been added to the churches aided during the year, 16 by profession and 8 by letter; total, 24. The whole number of removals is 61; namely, 23 by death and 38 by letter and excommunication. Net loss, 37. The whole number of communicants connected with 37 churches is 503 males and 1,154 females; total, 1,657. Of this number, 59 are reported as non-residents. Contributed by 3 churches to Home Missions, \$383.32, and by 19 churches to other objects, \$425.50; total contributions, \$808.82. The number of pupils connected with the missionary congregations is 1,716.

The Treasury.

The balance on hand at the close of the last account was \$2,236.90. The receipts of the year are \$5,663.20, of which \$953.25 were contributed for the American Home Missionary Society; leaving \$4,710.14 for the New Hampshire Missionary Society. The amount of funds sent directly to the Parent Society is \$1,021.27; making the whole sum contributed for that Society \$1,974.52, and \$6,690.47 the whole sum raised in the State for the cause of Home Missions. Of this sum \$788.06 were legacies, namely, \$88.06 for the N. H. Missionary Society, and \$700 for the American Home Missionary Society. The whole amount paid into our treasury by the Female Cent Institution is \$1,479.69, which is an advance on last year's receipts of 12.61. The disbursements of the year have been \$5,978.83—leaving a balance on hand the 15th inst., of \$1,921.27.

By comparing the state of the treasury with that of the previous year, we find the following results. The total receipts

have fallen off \$1,780.88; that is, \$787.57 for the American Home Missionary Society, and \$992.96 for the N. H. Missionary Society. This is a grievous decline, but a careful analysis of the account will explain the cause. The legacies received for both Societies this year are \$828.94 less than those received last year. Deducting this we find the decline of the donations has been \$956.59. Twenty four churches paid the previous year \$524.18, from whom nothing has been received last year. This leaves \$482.41 to be accounted for. Three individuals the previous year contributed \$400. If we deduct this unusual liberality, there will be wanting only \$32.41 to make the receipts of last year equal to those of the preceding. Had a very few churches only contributed as much last year as they did before, it would have been our privilege to report an advance instead of a decline in our receipts.

State of Morals and Religion.

We have little in the reports of our missionaries to encourage the hearts of all who are waiting for the salvation of the Lord. No one of them makes mention of a revival season, though a few speak of some special religious interest in the course of the year. Only 23 cases of hopeful conversion are reported. The churches generally have enjoyed peace among themselves, and the congregations for the most part have been sustained as well as in former years. As it respects the subject of temperance, but little has been reported; not enough to obviate the impression that the cause has lost some ground, both in the ardor of its friends, and in the illegal traffic and use of intoxicating liquors. The reports of our missionaries also seem to indicate that there is more Sabbath-breaking, profanity, and other immoralities practiced now than a few years ago on our field, and that the number who neglect public worship and become indifferent to all religion, is increasing. To the friends of the cause who have been laboring, praying, and hoping for these many years for the redemption of our Missionary Israel, this review would indeed be disheartening were it not that there is a "residue of the Spirit" which may yet restore its wasting beauty and glory. Should it be withheld, to teach us the weakness of our own strength and the sinfulness of our human reliances, it will accomplish its purpose upon our hearts, and then shall we rejoice as we behold the salvation of the Lord.

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eble churches and all
e state of Sabbath
children and youth in

Christians to falter in their contributions to
her cause. Liberty and religion must ever
go hand in hand.

Extracts from Correspondence.

The Opening of the Box.

The boxes of clothing sent by ladies con-
nected with Eastern churches to missionary
families of the West are often found, when
opened, filled to the brim with gifts invaluable
to the kind givers. No sooner is the lid re-
moved, and the articles stirred from their re-
pose, than a whole cloud of affection, joy,
and encouragements fly forth from their
concealment, and the household is filled
with gladness, and the little room is noisy
with delight. Much sore toil of weary frames
unable to endure it, is saved by these con-
siderate gifts. The extracts below will convey
some impression of the welcome which such
tokens of sisterly and christian affection are
likely to meet.

DEAR CHRISTIAN FRIENDS:

It affords me much pleasure to express
to you my deepest gratitude and that of

need, and they will be a great help and benefit to us. Lastly, what was most necessary and least expected, was my dear husband's overcoat. It fitted him perfectly well, and is of great service and comfort to him, during this cold and inclement season of the year.

My dear christian friends, these tokens of your disinterested benevolence greatly serve to increase our faith in God, and bind us more strongly to Christ and his cause. We are once more reminded, that he who has called us into his service, will never suffer us to want any good thing, and that he who heeds the sparrow's fall, hears the raven's cry, and clothes the lilies of the field, will much more supply our every want. We regard these manifestations of your christian love and sympathy, not only with overflowing gratitude to you, but to God, who did first put it into your hearts so generously to bestow of your substance, on us his servants. We look upon them as among the precious pledges of his eternal truth and goodness. As these gifts of mercy are the fruits of the Gospel, so may they result in the choicest blessings to you. And may the great Head of the Church greatly magnify his love towards you, a hundred fold, in spiritual blessings, in return for these expressions of your attachment to him and his cause, abundantly fulfilling all his exceeding great and precious promises to you. When your labors of love shall have ended, and all your charities shall have been bestowed, may you hear from the blessed Saviour's own lips: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Acknowledgment of a Box of Clothing.

We have had more than an ordinary share of the "shady side" of life since I entered the ministry, not at all from unkindness on the part of God's children, or even from the world, but from long continued ill-health and the deprivations which, to a poor and dependent family, naturally attend it. The sick side of pastoral or missionary experience has never yet been written. We, however, have suffered it. But it is the privilege of your missionary to report, that his Western home has recently been gladdened in a very interesting and peculiar manner. Before our marriage, and years ago, my wife spent some three years as

teacher in the good old town of —, Connecticut. She had since cherished the most pleasing recollections of her pupils, and an affectionate interest in them, their parents, and the place; and very, very often has she spoken of them. Not very long since, it was our happiness and surprise to receive a box from them, richly stored with almost every thing that could contribute to our comfort—cloth for an entire suit for myself, and a variety of articles for my wife and each of the children. Even little "Charlie" was not forgotten. The articles were contributed by the gentlemen, ladies, and children separately, and mostly by her former scholars, their parents, companions or children. And what added peculiar delight to the unpacking was the fact, that the names of the donors were attached to most of the things, and now and then an affectionate billet, so suggestive of fond recollections of other days. Thirty six precious names were unpinned and laid by for future reference. The whole is worth to us here more than one hundred dollars. We feel that there is rather too much elegance about many of the garments, for our humble mode of living, but we accept them with lively emotions, not only as mementoes of christian beneficence, but of personal regard and sympathy also. And then, here are these nice things *ready made*—a world of stitching upon them. From my heart of hearts, I thank those pious ladies for their stitches. They may not perhaps be aware of their value to the over-taxed wife of the Home Missionary. They may not know that, often, neither love nor money can procure female help for her. This is the reason why so many have found an untimely grave in this valley, and not so much the climate. Often, she finds around her here no circle of christian sisters, able and willing to come to her aid in an emergency. She toils and suffers, frequently, alone, without help or sympathy; and it is then that her heart wanders fondly back to the friends of early years. A box of clothing, therefore, ready made, for her family, she knows full well how to appreciate. Could the generous and considerate people of — have seen the tears of grateful affection that fell at the unpacking of their box, and witnessed the childish joy of the little ones, they too, I know, would have wept likewise. I mention this ray of sunshine that has beamed upon our pilgrimage, in the hope, that it may induce others to remember, in like manner, their Home Missionary friends—fellow servants of a common Lord.

THE HOME MISSIONARY.

December, 1836.

ch, by Rev. C. M.		Ellsworth, J. C. Coult,	\$18 00
h, by L. G. Mer-	\$12 00	Elyria, Presb. Ch.,	21 00
resh. Ch., by Rev.	48 05	Hampden, Cong. Ch.,	10 00
, by Rev. H. M.	11 00	Hudson, First Cong. Ch., Sab. Sch.,	19 00
n., by Rev. S. H.	11 00	Kinsman, Presb. and Cong. Cha., bal.,	1 20
; Allen Woodruff,		Estate of George Mathews, by Thomas	
rch, Rev. Henry	19 67	Mathews, Ex'r.,	23 00
	2 50	Mantua, Cong. Ch.,	11 00
, by Rev. George	4 75	Mecca, Cong. Ch.,	14 00
, by Rev. Richard	27 81	Nelson, Cong. Ch., bal.,	8 00
ong. Ch., by Rev.	8 30	Paris and Tallmadge, Welsh Cha.,	16 00
		Ravenna, Cong. Ch.,	29 25
ch, by Rev. A. A.	21 20	Richfield, Estate of H. Oviatt,	167 00
\$6,494 21		Solon, Cong. Ch., \$10; Rev. John Seward,	
		\$5, in full, to const. Wm. W. Barnard's	
		L. M.,	15 00
		Streetsborough, Cong. Ch.,	1 20
		Vernilton, Dea. J. Sherars and wife,	1 25
* Clothing, etc.		Windham, Cong. Ch., \$67.09; in full, to	
Sewing Circle, by	33 40	const. Rev. W. F. Millikan, of Massena	11 00
t Soc., by Rev. C.		City, and E. F. Clark L. Ms.,	1 00
of Mrs. Lucy Cur-	45 00	Availe of Tidy, by an aged widow,	
ts, a box,		Youngstown, Presb. Church, by Rev. F. H.	79 00
Church. Ladies'		Brown,	
			\$522 25
		<hr/>	
		<i>Receipts of the Massachusetts Home Missionary Society, in September, 1856. BENJAMIN PRESCOTT, Treasurer.</i>	
		Andover, Phillips' Academy Society of In-	
		quiry,	28 00
		Ashburnham, First Cong. Ch. and Soc.,	54 50
		Brookline, Harvard Ch. and Soc.,	167 00
		Cambridgeport, First Evan. Ch. and Soc.,	141 00
		Framlingham, Rev. Mr. Bardwell's Ch. and	
		Soc., to const. Mrs. Sally Brewer, Mrs.	
		Abby H. Russell, and Mrs. Elbridge G.	
		Eaton L. Ms.,	50 00
		Franklin Co., H. M. Soc., S. S. EASTMAN,	
		Treas.,	

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*
How shall they preach except they be SENT? . . . *Rom. x. 15.*

Vol. XXIX.

JANUARY, 1857.

No. 9.

Self-Support.

WE commend the following action of the General Association of Iowa to the attention of all the churches aided by this Society. The subject is one of great importance; and the views presented are just and weighty.

At their meeting in Grinnell, Poweshiek Co., June, 1856, a Committee appointed to prepare an address to the churches on the importance of self-support, as soon as it can possibly be assumed, submitted the following resolutions and address:

Resolutions.

Resolved, 1. That the present salary of many of our ministers is entirely inadequate to a comfortable supply of their wants.

2. That the amount of missionary aid usually granted to our feeble churches is liberal, and that the above deficiency in very many instances results from a lack of service on the part of the churches themselves.

3. That every member of a church should regard the cheerful assumption of a due proportion of its expenses as an important part of his covenant obligations, and that a refusal to do this may be justly regarded as a violation of covenant.

Address to the Churches.

To the Churches connected with the General Association of Iowa.

DEAR BRETHREN: We desire to approach you on a subject of great practical importance to the interests of Christ among us. It is the support of the institutions of the Gospel.

Nearly every church in our connection has received the fostering care and assistance of the American Home Missionary Society, and a large proportion of the churches are still in some degree dependent on that Society for aid in sustaining

It seems from statistics recently collected, that in one of the churches there is but one self-supporting church—all the rest receive aid from the American Home Missionary Society to the amount of from one-fourth to one-half of the support of their ministers. Some of these churches have existed for ten years or more. Of all the churches in our bounds only one is self-supporting.

Before us, we are led anxiously to inquire, How long are these churches to depend on foreign aid? When are they to come up to the point of being able to ask you, dear brethren, to consider this subject in view of the

The Home Missionary Society was organized and is sustained, for the purpose of aiding feeble churches in the support of the Gospel. It *shall be able to support it themselves*; evidently expecting, especially of growing communities—such as nearly all our churches are, or they will at an early day attain unto a state of independence, already not contemplated by that Society. It anxiously and steadily progress towards self-support, and expects to see its beneficiaries attaining to that degree of strength which will make them independent, but benefactors in turn of other feeble churches of more remote regions. Society maintains a maternal relation to all these churches, and had as a matter of propriety and of gratitude, the older children will of themselves, but assist in caring for the younger ones, and that without delay. We ask you to consider whether it is not, with some delay, time to give up your position as dependents and claim your share of our missionary churches are doubtless better able to support themselves than are many of the churches at the East who furnish the funds. Could you see the self-denial and sacrifice practiced by many of our missionaries for the sake of contributing to supply your supposed necessities, you would be impelled by every sense of gratitude, affection and duty to give more aid than is absolutely necessary. We ask you to look at

We ask you, then, to look upon the support of the Gospel as a religious duty, imposed by our Lord and Master, and acknowledged by you in covenant vows made at the altar of public consecration. Remember your vows, dear brethren, and take care to meet the solemn obligations you have assumed in regard to this subject. Consider again,

4. The spiritual welfare of the churches demands earnest and liberal efforts for self-support. Such efforts have a most happy effect upon those who make them. A heart that makes a sacrifice to sustain the ministry of the Word is prepared to profit by that ministry. "The liberal soul shall be made fat." While on the other hand an illiberal and grudging support of the Gospel brings leanness and a curse upon the soul. "There is that withholdeth more than is meet, but it tendeth to poverty." Liberal and cheerful efforts to maintain the institutions of the Gospel at home and abroad, often become under God a most powerful means of spiritual good, as the history of the churches testifies. Do you, as churches and as individuals composing them, wish to be built up in the faith, quickened in the spirit, and established in the enjoyment of the ordinances of the Gospel? Then devise liberal things in maintaining those ordinances. As in the physical world, so here, the use of our present powers is the most effectual way of increasing those powers. Let the churches come up to their full ability in sustaining the Gospel—and there is very little danger of excess—and they may expect that God will meet them in their effort, and in a special sense help those who are willing to help themselves. *Fry it, brethren. The voice of the Lord to the churches in this matter is "THAT THEY GO FORWARD."*

We are grateful to the brethren of the Iowa Association, for this excellent and timely address. Beyond all question, its principles are the true principles; and are essential to the prosperity of the Home Missionary work. The funds of the Society will not hold out, if the churches aided are backward in developing their resources. More than that, the patrons of the cause will lose confidence in its management, and will diminish their contributions, if they find that their charities have the effect of nursing a spirit of parsimony, and habits of dependence. Worse yet, the churches which shall neglect to make due exertions toward self-support, will find that they have neglected the necessary means of their own prosperity, both temporal and spiritual. Man will not honor, and God will not bless, those who are indolent, careless, and parsimonious. A church can not prosper unless it have the spirit of Christ; and this is a spirit full of love, devoutness, faith, and energy. It has not the spirit, unless it lives the life. "He that hath my commandments and keepeth them, he it is that loveth me."

In this matter, we appeal to their christian honor. The aid which they receive is often from those who are in very moderate circumstances, and who work hard for all that they get. The assistance is rendered under the supposition that it is needed, and that it will be declined as soon as it can wisely be dispensed with. Our appeal, therefore, is addressed to the honor and christian affection of the missionary churches and their congregations.

We might also speak here, with propriety, of other considerations—of the necessity that the liberality of donors should meet a similar spirit among those who receive; and that an institution which is dependent upon the free gifts of the benevolent, must be able to satisfy them that their aid is indispensable. Indeed, it must be a fundamental principle with every such Society to continue assistance to those only who make all reasonable and practicable efforts for their own support.

The churches in the Old World that are supported by the State, have lost all power of self-help, and all appreciation of the duty and privilege of christian effort. To such a degree is this true, that it is found almost impossible to convey the idea, to such members of these communions as have emigrated to this country, that they have any responsibilities connected with the propagation of the Gospel. They have been taken care of so long, that dependence is an instinct, and self-support incomprehensible. As human nature is the same on both sides of the ocean, a

sometimes observable here; and churches which have been
take it very much as a matter of course. This is natural; and
from the insidious approaches of the temptation.

they, therefore, in warning our beloved and honored brethren, in
ad, against this danger. Let every church, when it comes to
for aid, be suspicious of itself, and examine carefully, and see
eed done all within its own circle, and among the surrounding
right justly be expected. Let Christians remember that the
munity itself demands that it be faithful to its spiritual interests;
e root of all other interests. A public sentiment that fails to
derating importance of religion even in the affairs of this life,
ased sentiment, sure to err on the weightiest temporal matters.

that are spiritual. Let not the members of these churches
pressing the claims of the Gospel boldly. Every man in the
r a Christian or an infidel, has an interest in its promulgation;
Paine and Voltaire, who is wont in bar-rooms and by his own
revelation, and to turn its solemn verities into mockery, even
has any children whose temporal welfare he cares for, or any
s to preserve, is bound, in common prudence, to help maintain
which promote honesty, fidelity, temperance, and social order.
ervation of these, all the things that he most values depend
of honor, he will not leave his poorer neighbors to bear the
pport; but will scorn to share in benefits that he had no share
versal benefits have a universal claim.

be done? The men of property outside of the churches are
influence. A large proportion of the wealth of Ohio, for exam-
inaccessible at present for the uses of Christianity and the

Missionary Intelligence.

OREGON.

From Rev. Obed Dickinson, Salem,
Marion Co.

The Oregon Land Law.

Perhaps I can not better show, in words, the evils which that law has produced in some of our churches, than illustrations drawn from our own experience. The provisions of the law are, that every family and individual, of a specified age, should receive gratuitously from the United States government more or less land, upon the condition that each individual or family could live upon that portion which they could choose as their own. The country thus became divided up into sections a mile square, with half sections and quarter sections, according as the occupants satisfied certain specified conditions of the law. Till the first of December, 1855, any one could take land, who would comply with these conditions. After that the privilege ceased. The consequence was, that many who came to the Territory for other purposes than that of farming, many in the legal and medical professions, merchants, mechanics, and others, who had settled in our large towns—and who made up a large part of the strength and intelligence of the churches—before the expiration of the time when "claims" might be taken, left the towns, scattering hither and thither into widely separated parts of the country, according to their taste or convenience, so as to obtain the "bonus" offered by government to actual settlers.

The way things have turned with our own little church in Salem, is perhaps a fair illustration of the evils wrought in most of the churches in our largest towns. Twenty one members have connected themselves with us, during the three years that we have labored with this church. Of that number, fifteen have lived in Salem who have since moved away; and most of these are on "claims" in the surrounding country, their distance varying from two to twenty miles, and their average distance from our place of worship being *twenty* miles. And yet, their names remain on our church roll as members,

and most of them are now and then present on the Sabbath. Like brothers and sisters most of the time separated from each other who come home to Thanksgiving, we now and then meet them, with tearful eyes and joyful hearts, around the table of our blessed Lord. From this description all may see how things are with us in Oregon. Most of the brethren here have gathered churches of some considerable strength. They had seen one and another coming around them, encouraging their hearts and strengthening their hands to labor. They hoped that all would live together, and rejoice and comfort each other in the joys and sorrows of life; and, finally, sleep their last sleep side by side in the narrow house. But these anticipations have been disappointed. The houses of worship have been almost deserted; the efficiency of the church is gone, and we are left to begin anew in the world.

This letter illustrates the intimate connection between religion and politics, and the necessity of having right principles and purposes predominant in our national policy. A single touch of the "hand of power" turns the stream of emigration hither and thither, and determines the conditions under which the settlers shall build their new homes. In this instance, a brief provision in a certain law has had the effect of driving people far apart, of shutting out children from schools and families from churches, of obstructing all moral and spiritual progress, of delaying the consolidation of society, and possibly, of introducing a "domestic institution" which will be like a serpent at every hearth. The design of the law may have been, to promote the early settlement of Oregon. There is a haste which is bad economy.

From Rev. George H. Atkinson, Oregon
City, Clackamas Co.

Working of the Home Missionary Plan.

Time is showing to us, as theory could not, the wisdom of the Home Missionary plan. It is very simple, yet thorough.

send your missionary
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ment establishment of the Church of
Jesus Christ in California. For some
time I cast my eyes over this vast fallow
field, and with earnest prayer to the
Lord of the harvest, I sought direction
where it was his will that I should put
in the Gospel plow.

By a remarkable leading of Providence,
I visited this place with Rev. W. W.
Brier, and found the people without a
spiritual guide. We preached four eve-
nings in Martinez and its vicinity, and
on the following Sabbath I remained at
Martinez and preached morning and
evening to audiences of fifty or sixty.
After the morning service, the congrega-
tion remained and organized a meeting,
at which a formal paper was drawn up,
and signed by those present, inviting me
to settle in Martinez and minister to them
in holy things. The invitation was ac-
companied with so much cordiality and
warmth of feeling, and the spiritual
wants of the place appeared so great,
that I was not long in deciding the path
of duty.

On the morning of July 7th, long be-
fore sunrise, my family and I were de-
scending the mountains, on our way to
the field of labor which God's finger had
pointed out to me, and which promised
a greater harvest to his glory and

so, when the contemplated railroad from Stockton to San Francisco shall be built. Martinez would then present important claims for being made the southern terminus.

Our town is small, but is composed chiefly of permanent families, most of whom are highly respectable and intelligent. I count thirty eight American, Protestant families in the town, besides some fifteen Spanish and foreign families of good reputation. There are eighteen Protestant families outside of the town proper, and within four or five miles; further back in the valleys the country is well settled. There is but little wealth as yet in this community; we shall, therefore, be obliged to depend upon the benevolence of your Society for assistance to sustain the Gospel in this important town and county:—for how long, I can not say.

From Rev. W. A. Tenney.

Arrival at San Francisco.

We arrived here on the morning of the 14th of October, in good health. The whole passage was unusually pleasant. There were no storms, winds, deaths, or serious sickness. The officers on both steamers treated us with much respect and kindness. I preached every Sabbath, Rev. Mr. Rhees, a Baptist clergyman, joining me in conducting the services. One of us preached in the cabin in the morning, and the other in the steerage in the evening.

We are much pleased with the aspect of things around us. This city of seven summers' growth appears like an Eastern city of a hundred years old. The place is young, but total depravity has struck its roots deep into the heart of the people. We meet specimens of corruption at almost every square we pass. Some of the daily papers seem to be little else but catalogues of crime. Truly men are needed here to break the bread of life.

We find many warm, pious hearts to welcome us to our new home. It did my soul good to attend Rev. Mr. Lacy's prayer meeting, on the evening after my arrival. I think I never saw so many people of marked intelligence and character at a prayer meeting. The remarks were excellent, and seemed to be the out-gushing of warm hearts. The servants of God are fighting manfully here against the powers of darkness.

MINNESOTA.

From Rev. Jacob E. Conrad, Rochester, Olmstead Co.

The Land Mania.

I received your letter a few days since, and was glad. It had been missent, and hence was long in reaching me.

I had begun to think of engaging in some other business, for the present. This I did not like to do, from the fact, that so many ministers coming to this country have turned their attention to other business, and are now numbered among the speculators, and I did not like the idea. Yet ministers are not so much to blame for engaging in other business here, as you and others may suppose. First, because it is almost impossible for them to get a support in the ministry. It costs almost twice as much to live here as in some of the older States; and people are less able and less willing to give. Where money is worth forty per cent., it goes hard to give ten dollars, or even one, for preaching. In fact, religion seems to be a *dispensable* article, for the present; and there seems to be an idea that, after the land mania is over, and money can not be invested so profitably, and things become more settled, then will be the time for religion to get a footing here. The whole community is absorbed in worldly things; and it seems almost like some contagious disease, from which few escape who come within its reach; and indeed every man is obliged to be active in order to live. I have been in the Territory six weeks, and have almost been compelled to live in a tent to avoid expense. There are no houses to rent, and the expenses of a family at a tavern would soon consume a fortune.

I wish to preach. I have no desire to leave off this great privilege, unless I am compelled to do so. Ten years of my life were spent in preparing to preach, with no aid but my own hands. Ten more have been spent in preaching for a mere support from year to year, so that I have now but very little more than when I begun. And still I want to preach ten years more, if my family can be supported, as I consider it our right to be supported. This can not be done here at this time without the aid of the Home Missionary Society. There are very many important points near here, and places that ought to be occupied immediately; but the obstacles are more numerous than one not experienced would be likely to suppose.

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part; for it is notorious that intemper-
ance specially abounds in almost every
town along the Mississippi.

Our Sabbath school was organized in
May, and has been well attended by all
classes, young and old. Our conference
and prayer meetings are held on Satur-
day evenings, and there is a good de-
gree of spiritual emotion and affection
on the part of Christians. We have or-
ganized a County Bible Society, its
location Lake City; and shall make a
thorough investigation and supply. As
often as I can, I get into the back neigh-
borhood, and, gathering the settlers
into some "log cabin," preach to them
"the unsearchable riches of Christ;"
and I have made arrangements to keep
up a series of such meetings through the
winter, convinced as I am of their excel-
lent influence in the neighborhoods
where held, as also upon our Sab-
bath congregations. I also preach
from time to time in a neighboring vil-
lage in another county, not losing sight
of the general rule to bestow my prin-
cipal labors upon my particular charge.
I hope, if permitted, to make another re-
port, to give you something more cheer-
ing, as also to report a contribution.

facts. He did not know that I was a minister. The next morning, hearing that my baggage was twelve miles in one direction, and that I wished to go twenty miles in the opposite direction, he offered me his horse and buggy, unsolicited, to go for my trunk, which offer I accepted; and on my return he took me with him to Council Bluffs. All this was upon the strength of what he heard in the bar-room.

I found on the way to Council Bluffs that he was a free-soiler; and that he had recently been converted. While traveling alone he had read his Testament and James' "Anxious Inquirer," and finally, at Dubuque, had attended Mr. Holbrook's meeting and had conversed with him, and then gave his heart to God:

Sioux City.

Sioux City is seven miles above Sargent's Bluff, in the depression in the bluff occasioned by Perry and Floyd's Creeks. It is a fine site for a town; and if it becomes the terminus of the Dubuque R. R., as I think it will, it will become a large town. Speculation runs high. Lots are held at thousands of dollars. Nothing seems to be worth so little as money. It was here I paid \$2.25 for keeping my horse 1½ days. Board, without lodging, is \$6 a week; cottonwood lumber \$40 a thousand; pine lumber is \$100 a thousand. Just after I left, a steamer landed a large quantity of whisky, but no flour. A common laborer gets \$3 a day, and a team \$5. Preaching the Gospel is not paid for at these rates. The population is 350. I found two men and two ladies who were Congregationalists or N. S. Presbyterians—I did not inquire which.

From Kansas.

In Mills and Fremont Counties I saw several of Lane's and Dr. Cutter's men. They had endured much. They told a sad tale. The wrongs of Kansas are not all told. The Free State men are trapped and wronged at every turn, but I need not tell you of them. It is about 120 miles from Nebraska City to Topeka. The country in southern Nebraska on the route and also in Kansas is good; and fine settlements can be made. Free State men ought to pour in, as they now can with safety, and settle up the country. I saw the body servant of Colonel Titus on his way to Canada, and also two others whose masters had gone to Kansas to fight the abolitionists. "The fuss

had got so big they could not keep it from the slaves."

Prospects of Western Iowa.

The settlement of western Iowa has not progressed so rapidly as I expected. At many points it is not so large as it was six years ago. The population which was there then was Mormon, and has nearly all left, and the present population is nearly all new. The immigration is of a much better character than formerly, and society is in a much healthier state. That region will advance steadily and rapidly.

I am satisfied that, in three years, every county in Iowa will have a considerable population. There is not a poor county in the State. It is now settled almost beyond the possibility of doubt, that within ten years four railroads will be constructed across Iowa, from east to west, commencing on the Mississippi at Dubuque, Lyons, Davenport, and Burlington. Within that time, too, a railroad will be constructed up the Des Moines valley, intersecting all these roads, and another up the Missouri from St. Louis to Sioux City, unless slavery prevents it. Western Iowa will become then a very important and interesting section of the State, and economy requires that, without waiting for this development, we should supply it as rapidly as possible with educated and devoted ministers.

From Rev. B. O. Springer, Decatur City, Decatur Co.

New Settlements.

This section of country is settled by individuals from almost every clime, good, bad, and indifferent, but, all things considered, society is as good, as could be expected, and even better. If there is any infidelity, skepticism, or avowed hatred to Gospel truth, it has not shown itself—at least, I have not been assailed by it. There are some persons very indifferent about religion, and about almost every thing else; yet with all their indifference, in visiting them I find them ready at least to give their assent to the truths of our holy religion, and upon invitation, to attend the means of grace. The people in general are in low circumstances, just commencing to improve their farms. Five years since, the first settlers came in; and it is only three

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ool houses.

Gospel are indispensable to a rise in the
value of town lots and to the physical
development of the place; hence all the
cash paid to a missionary is most pro-
fitably invested." Good financiers these.
Arrangements were made for me to
preach here and at Eureka, every Sabbath.
This community is industrious, enter-
prising, intelligent, moral, and remark-
able for attending church. Every Sab-
bath our house is crowded with nearly
all the town. No liquor is sold in the
place. These statements are also ap-
plicable to most of the permanent in-
habitants of Eureka, but that village has
a great water power and noble mills are
being constructed there. Hence it now
contains a large number of millwrights,
who are there but temporarily, and many
of whom are painfully immoral, habitu-
ated to Sabbath-breaking, profanity, and
intemperance. They sustain a house,
as we are informed, which sells water
but gives away rum. These persons
seldom attend meeting; and it is most
painful to see them grouped together on
Sunday, or to hear the report of their
guns in the adjacent forest.

Claims, then, might have been taken in any direction quite close to us; and now it is scarcely possible to find a vacant one anywhere within five or six miles.

Since my arrival on the ground, much of my time has been taken up in the erection of a house, and the endeavor to make it somewhat comfortable for the winter. We have had to go sixty five miles for lumber, and pay an enormous price for teams to haul it; and then, in many instances, could find no mechanics to put it up. We have succeeded in erecting a log cabin, and if we can now get it plastered, it will make it quite an enviable residence, compared with many around us.

New Fields Opening.

I have been pressed to extend my labors, and in one or two instances where I could possibly do it, I have consented; but such are the claims opening up around us in our own immediate neighborhood, that I have no hope of being able to do more than an occasional visit to some of those destitute points, and encourage the Christians there to hold together, in prospect of growth in numbers, and a brighter day. It is painful to be obliged to refuse these applications. Some time ago, two gentlemen from a distant settlement, who had heard of my being here, came nearly twelve miles to press me to make a permanent appointment to supply their place. The most I could do was, to promise to visit them as often as possible. I have been there to preach, and found an attentive audience; their numbers were not large, but they were anxious I should come again. They had organized a flourishing Sabbath school. I have some regular attendants on preaching here who come nearly seven miles every Sabbath, unless the weather is too severe.

First Communion in Howard County.

Until we can obtain a comfortable place to worship in, much of the preaching is to be done from house to house, and this requires unsleeping activity and great grace. I pray that I may possess the one and receive the other. Already we have the promise of a building site for a church, and nearly 200 acres of land pledged to assist in the erection of an academy. About six weeks ago, I enjoyed the privilege of leading sixteen

persons into covenant engagements with God and each other, thus forming the first church in Howard county. There were seven males and nine females. Of this number twelve were the united heads of families. We enjoyed a rich feast as we gathered around the table of the Lord. This first communion season in Howard county will be long remembered by us. Nearly thirty persons partook of the feast, a number of them being members of Baptist churches. At our next communion we hope to receive six or eight more.

On my way home one of these christian sisters, with tears in her eyes, said to me: "I supposed I was coming into the wilderness; but instead of this I find it is the garden of the Lord; the Lord has brought us into his banqueting house, and his banner over us has been love." As I was going to my preaching appointment the same afternoon, another good brother who has been some years a member of the Church of Christ, whom I overtook going to the preaching, said: "The Lord has answered my prayers; nay, like himself, he has exceeded all my request. I prayed that he would permit me to welcome some christian minister, to preach to us. But see, he has not only sent us a pastor, but has permitted so many of us to enroll ourselves publicly as his disciples, and to unite in the fellowship of the church; and permitted us thus early to come around his table and enjoy his presence. Blessed be God, he is very gracious." A short time since, I noticed a young man at the preaching in the morning. In the afternoon, on my way to Plymouth Rock, where I had engaged to preach, I overtook him, and, entering into conversation with him, found he had come eight miles to meeting, and was now going six miles farther to attend a Sabbath school, in which he was a teacher, and then would have nearly nine miles to return home.

Fire!

The autumnal fires which sweep over our prairies, broke in upon us in the midst of a severe gale of wind, and for some days raged so fiercely, that I felt it would be unsafe to leave my family. I regretted it, as it was the time for our Associational meeting. When it reached us, the neighbors collected and preserved our dwelling. Not so with some, who have lost their all. We hear of some lives also being lost. The sight was grand beyond description.

because he did not wish to enter on the work without full preparation for its duties and responsibilities.

Still, his heart was bent on doing good. He abounded in good works. He was a faithful, whole-hearted Christian. He was regular in his attendance at the house of God, prayer meetings, and Sabbath school. He was a Bible student. It is said, he carried with him for years a pocket Testament, and literally wore it out—not merely reading, but searching and studying it. He was eminently a man of prayer. On his knees, he plead the promises of God; and the Scriptures were interwoven into every petition. They were “words fitly spoken, like apples of gold in pictures of silver.”

He bought a prairie farm, and by industry, economy, good management, and strict honesty, with the blessing of God, he acquired an independence, notwithstanding his uniform benevolence. But the prairie winds were too bleak for his frail constitution. His lungs became affected soon after he began his farming life, and disabled him from severe labor. He gradually failed in health and strength, and died on the second of October last. He was a firm friend of temperance and freedom. But a few weeks before his death, he rose from his bed, and rode in a carriage to a neighboring grove, to attend a Kansas meeting, thus giving a dying testimony in favor of suffering humanity. He much enjoyed a season of communion held in his room. He also consecrated an only son to God in baptism, a few days before his decease. His death was calm and peaceful.

You can hardly appreciate the greatness of our loss, because the half has not been told of the excellencies that characterized him. It is seldom that I see his like, his equal, in this land. Too many professedly christian emigrants from the East leave their religion behind them, as though not worth transportation. Oh, for good christian men, born on the soil! My prayer is—as my text was at his funeral—“Help, Lord! for the godly man ceaseth; for the faithful fail from among the children of men.”

From a Missionary in Waukesha Co.

Intemperance.

One year ago, there was no liquor sold within three miles of this village; now

there are two places, whence issue those streams which are blighting and destroying much that is fair and beautiful. Our usually quiet village is often disturbed by the sounds of revelry and rioting; and even on the Sabbath, our streets sometimes resound with curses and blasphemies; and men who have heretofore led sober lives go staggering home. These iniquities are practiced by those beyond the influence of the Gospel; yet the truth has had its influence in restraining many from these vices. The Gospel is also exerting its influence over many families, in elevating the sentiments, and correcting the principles of parents, and instructing the minds and cultivating the hearts of children.

From Rev. Theodore Cook, Menasha, Winnebago Co.

Efficiency of Ladies.

One year ago we were ejected from our hall in a summary and unexpected manner. Since then we have had no certain abiding place, being unable to secure a suitable room for any considerable length of time. We have occupied three different halls within the past year; in one case, being forced to divide possession with the “Spiritualists” a part of every other Sabbath, while, during the week, it was used for all sorts of purposes—political meetings, social balls, and mountebank exhibitions. On one occasion, the dancers continued their amusement so long past midnight, that time was scarcely given to put the room in order before the hour of service on Sabbath morning! Under such circumstances, much of the enjoyment of the Sabbath was destroyed. Christians deeply felt the sad incongruities of such a state of things, but saw no way of avoiding the disagreeable necessity of sharing the room with whomsoever and whatsoever might chance to occupy it. Many refused to attend public worship, our numbers diminished, the prospect before us seemed discouraging indeed. But the Lord had not forsaken us. Unexpectedly, the hall which we formerly occupied was offered to the Society, though at a greatly advanced rent over last year. The rent indeed seemed so great, that the Trustees at first declined to take the room. But the ladies took the matter in hand, and held a fair; the avails of which were sufficient to secure the payment of the rent. So that we are now in a comfortable position for the year.

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ren during the approaching winter—has
paid toward our church nearly two
hundred dollars, and has subscribed
twenty five dollars for my support, the
present year. When I see such self-
denial in the members of my church, I
feel willing to suffer any thing, if God is
only glorified by it.

*From Rev. William A. McCorkle, Su-
perior, Douglas Co.*

Superior.

Two years since, the spot from which
I write was an unbroken forest, known
only to Indians, Indian traders, trappers,
and an occasional wandering white man.
Now the forest has measurably disap-
peared for two miles along our beautiful
bay. Some two hundred houses, or
more, have been erected, and a popula-
tion of nearly one thousand people have
fixed upon this as their future home.
Owing to its natural advantages, Supe-
rior will probably have a rapid and large
growth. It stands upon the shore of the
bay of Superior, which is one mile in
width, and six or seven miles in length.
With some improvement, in the way of

one. At present the missionary must endure self-denial and hard labor, with the hope of reaping an abundant harvest hereafter.

Population and Morals.

Our present population is a mixed one. We have Americans, English, Germans, Norwegians, French, Irish, Negroes, Indians, and mixed bloods. The Indians, of course, we do not number among our permanent inhabitants. One characteristic of this community, I think, is peculiar. There are persons here of refined character and polished manners, who would grace any circle; and, on the other hand, there is the rough frontiersman, who scarcely differs, except in color and language, from the wild sons of the forest.

Such a society, brought thus suddenly together from all parts of the country, having had associations and connections so very different, must remain for a time in an unsettled condition. Religious and civil restraints are little regarded by many—by some, too, who, under different circumstances, would blush to maintain any other than a character of sobriety and morality. The Sabbath is desecrated, intemperance and profanity are prevalent.

Yet in the midst of all these influences, there are those who stand up noble examples of morality and religion. We have some choice spirits here, men and women of refinement and intelligence, who are by no means ashamed of Him who died to redeem them. They are the salt of the community; and our earnest hope is, that their number may be greatly increased by the immigration that will be upon us next year.

Prospects of the Church.

We are now about organizing a temperance society, and must again go through the battles some of us have fought so often.

With reference to our own organization I can say little more now than that we have no particular reason for discouragement. Our members are not concentrated at one point—most of them being seven miles above this, on the upper (St. Louis) bay. This, at present, seems unfortunate; yet Providence may bring good out of it. We are hoping to complete a chapel in which to worship during the winter, but have not got it beyond a peradventure yet.

We look with hope to the future. Our

hope is in God. We know whence our strength cometh. If our Master has a work for us to do here, we believe he will use us for its accomplishment. Relying upon Him who never fails those who put their trust in him, we go forward, confidently, cheerfully, to our work.

From a Missionary in Southern Wisconsin.

Discouragements.

Of discouragements, the great thing with us is the want of male members qualified and disposed to go ahead in both the religious and secular concerns of the church. There is only one man who ever prays in public, and he is not able to be with us much of the time; and there are none who can properly attend to, or carry forward any business connected with building or securing a place of worship. They treat me with great kindness, and express a deep interest in the work; but through diffidence, natural inadaptedness, or pressure of other business, they don't seem able to take hold with me, and accomplish the work necessary for lay members to do.

Secondly, and in consequence of the facts above mentioned, we have no house of worship. A division of feeling between different portions of the village, in respect to the location of the house, has also been in the way of building.

Our place has never yet enjoyed a revival; and this alone is sufficient to account for our not having a meeting house. The people are abundantly able to build a good one, if they were only so disposed. They may feel to some extent impoverished by buildings so lately erected for other denominations, yet business is prospering, people are fast coming in, and by another season, they will be much better able to erect a house, than they have been at any previous time. But men here, both of the Church and of the world, are by no means disposed to do according to their ability. Go to a church member, and even a deacon worth his ten or fifty thousand dollars, and you may be turned off with the paltry sum of one or two hundred towards erecting a church of Christ where he worships—while a poor widow, his neighbor, casts in an equal sum! Yet, because a few rich withhold their support, the multitude should not be left to perish so

life. I feel it my labor on, waiting assistance. But meet to the erection p another season is Holy Spirit. For ll join with us in d. discouragements, I fore. It is the pre-moral and irreligi-ning denomination universalist. They here, every Sabbath. tly such as usually ty sent. Political us, rum-drinking, eeking, and the bling presses are both of them are of

gements.

a few of the things We have thorough- women; several of ty and zeal for the ey have, by sewing, arned over one hun- church during the

great work might be done in this place. I have found a number who seem to be waiting for a revival, that they may embrace religion. Indeed, the place seems ripe for a great work of grace.

In our prayer meetings and Sabbath school, we are under the necessity of meeting with the Methodists; and I rejoice to say, that perfect harmony of feeling prevails between us. We have some very interesting prayer meetings, and their interest is manifestly on the increase.

During the last quarter, besides preaching twice here, I have visited a neighboring district, and preached occasionally to a people, the most destitute and heathenish, in respect to religion, of any that I know of, this side the Indian tribes. They even brought their guns to the meeting; and came in their hunting garb on the Sabbath. During these services, they engaged in loud conversation. I feel it my duty to visit that district whenever I can be spared from my principal field.

At the same time, mercantile and other business is prospering. A merchant remarked to me a few days since, that there was five times the quantity of goods bought for this market this fall, that had been previously brought here. Besides the building of our church, and two or three stores, there have been about thirty dwelling houses erected. The population of the village is increasing quite rapidly; and the importance of sustaining the ordinances of the Gospel is quite as obvious, if not more so, than at any previous period. We hope for the incoming of good families and church members, to bear a part in our good work, and to increase the power of truth and vital piety.

By our constitutions and laws we are, fundamentally, a christian people. In many of our social customs, in many traits of our public sentiment and practice, we are most unchristian. The missionaries of this Society—in common with other ministers—are engaged in the great endeavor to make this a *truly* christian nation; so that, not in name alone, or by legal definition merely, or in a few of its laws and customs, but in its predominant spirit, in its whole legislation, and in all its important sentiments and usages, it shall in very deed and truth show forth the spirit of Christ. Our communities must be christianized, in order that individuals within them may be grafted upon the vine of Heaven, or, having been grafted, may grow in grace, with a vigorous and uninterrupted progress. The general spirit and practice of society must be made religious, else many souls will remain inaccessible to good, and many who have yielded themselves into the hands of the great physician, will be continually poisoned by the bad atmosphere that surrounds them. Society must be converted. Each community needs, as such, to be christianized. For all its individual members participate in its general life, and share its common influences, feeling in their very bones and nerves, often, the quality of its character.

Suppose, now, that in a village of five hundred inhabitants, there are five grog shops—a proportion not larger, we fear, than may be found in many of our towns. Suppose, moreover, that the general sentiment of the village approves, or fails to disapprove, of these institutions of sin—the community

taking no active measures to rid itself of them;—ought we to permit ourselves to speak of that as a “christian” community? That community is guilty of the maintenance of five open fountains of iniquity—knows it, and keeps them open still. It is guilty, for it consents. Its practice says: “So much of the law of God as I may not choose to obey, I neglect. So much of the spirit of Christ as is not convenient for me to exercise, I repudiate.” Is it, then, a christian community? These drinking shops are enticing away their young men, are ruining the hopes of families, are training Sabbath breakers, infidels, rioters, assassins, and demagogues; the people know it; the people consent to it;—is it a “christian” people that consents? Would that professor of religion, who should admit a teacher of iniquity into his household, whose daily work it should be to sap the foundations of his children’s health and morality, pursuing this openly, and systematically—would the parent who should knowingly maintain such a person in such a work, deserve to be held in good standing in the Church, and to be esteemed, in the judgment of charity, a Christian? But this village, at a great cost to itself, knowingly maintains five such teachers. Is it, then, a christian community?

But if it is not yet christianized, the ministers of the Gospel must labor to convert it. So long as it is living in open sin unrepented of, it must be viewed as still in the bonds of iniquity. It is proper that ministers, and all other good men, should labor to bring it to repentance, and to persuade it to bring forth fruits meet for repentance. Though its sins are dear to it as a right hand, they must be cut off. It must quit this rum-selling; it must cease to be a corrupter of youth; it must learn the things that are pure and peaceable, or it must continue to be catalogued among the peoples that are outside of the *real* Christendom, in the realm of practical Heathenism.

We commend this subject renewedly to the attention of the missionaries aided by this Society. The time has come for resuming the good work. Let each man labor prayerfully, kindly, wisely, but with determination and perseverance, for the deliverance of his own village, or rural district from these schools of vice.

MOIS.

*S. Wells, Montauk,
Ice Co.*

"Broad Company."

has increased, so that
able the attendance;
has been exchanged
in the freight house,
or cold to worship
time to hold our
use of it we are in-
s Central Railroad
for many other good
ward the evangeli-
y. We have great
did that the vast
in this company is
men who fear God,
ir trains to disturb
et of the Sabbath.
hute liberally to the
ns institutions and
he road, and support
ours, who are con-
this region. Our
mproving in its pop-
to erect a suitable
early in the spring,
in the upper part

not that this policy is wise in a merely pecuniary view; though we are disposed to give the managers of such institutions all credit for moral and religious principle. Take the Illinois Central Railroad, for example. It is for the *interest* of this road that the villages along its route should be prosperous, and that the whole region through which it passes should be full of successful industry. It is for its interest, therefore, that these towns and farm lands should be settled by an industrious, intelligent, and moral people; and that institutions of education and religion, and habits of temperance and of piety, should prevail among them from the first. It is for its interest, then, that the Sabbath day should be honored, that churches should be made convenient and attractive to the people, and that the ministers of the Gospel should receive a liberal support.

The company has acted in accordance with this far-sighted policy—which, as a matter of course, is in harmony with religious obligation, and was inspired, we would trust, by a reverence for the law of God. It hallows the Sabbath in its own observance of

Value of some important Products.

	1849-50.		1849-50.
Indian corn,.....	\$296,035,552	Butter and Cheese,.....	55,412,043
Live stock, over one year, } annual produce,.....	175,000,000	Potatoes,.....	45,453,232
Animals slaughtered,....	111,703,142	Oats,.....	43,975,253
Wheat,.....	100,485,944	Home manufactures,....	27,498,644
Cotton,.....	98,603,720	Wool,.....	15,755,087
Hay,.....	96,870,494	Sugar,.....	14,091,521
		Tobacco,.....	13,982,686

Statistics of Manufactures.

	1850.		1850.
Capital invested,.....	\$527,209,193	Slave States produce.....	167,906,035
Raw material and fuel,...	554,655,038	Cotton manufa., valued at..	\$61,869,184
Wages of labor,.....	229,736,377	Woolen " " ..	43,207,545
Product,.....	1,013,336,463	Pig iron, 563,755 tons,....	\$12,748,727
Profit on whole investment, 43 per cent.		Manufactures of cast and wrought iron,.....	47,737,426
Free States produce,.....	\$845,430,428		

France produces but 600,000 tons of iron, an amount that will be immediately surpassed by this country, so soon as a just tariff encourages the home manufacture.

Commercial Statistics.

Real and personal estate in U. S., in 1854, estimated at \$9,000,000,000

U. S. tonnage, June, 1854, more than	4,800,000
Entered from foreign ports, in 1854, more than	5,800,000
Cleared to " " "	6,000,000
Tonnage in coasting trade, " "	2,000,000
Tonnage of Great Britain and Ireland, 1853, entered,...	6,700,000
" " " " cleared,...	6,870,000

U. S. imports, 1854, more than	\$304,000,000
" exports, " "	275,000,000
" " " domestic produce,.....	253,000,000

Exports of Great Britain and Ireland, 1853,..... £71,480,000

Vessels built in U. S. from June, '1852, to June, 1853,	425,572 tons.
" Great Britain and Ireland,.....	203,171 "
" U. S., 1853-1854,.....	535,616 "

Total value of agricultural products, 1849-50,.....\$1,326,691,326
 " " " " 1853-4, estimated, 1,600,000,000

Land.

United States, 113,032,614 acres improved, 180,528,000* unimproved.	
France,..... 82,790,702	88,238,616 "
Prussia,..... 39,478,704	28,741,156 "
Austria,..... 138,808,366	25,812,517 "

Products of Prussia in 1849-50.

Wheat,.....	16,000,000 bushels.	Potatoes,.....	423,560,000 bushels.
Rye,.....	97,000,000 "	Tobacco,.....	21,600,000 lbs.
Barley,.....	29,143,000 "	Wool,.....	21,600,000 lbs.
Oats,.....	114,500,000 "	Wine,.....	6,870,000 gallons.

* Included within limits of farms.

Indian corn, 57,600,000 bushels.

The rates of increase of the population from 1800 to 1850, are given in the fol

	Population.	Past
	Divisions.	
Present Slaveholding States,	3	
Present Non-Slaveholding States and Territories,	3	
Aggregate,	3	

Future Populatio

We subjoin another table, also taken from the "Compendium of the U. S. Census," (p. 131,) which is not without its value. In this table, the first column is calculated upon the ratio of increase from 1840 to 1850; the second, on the

	1.	2.
1860,	31,510,802	31,17
1870,	42,813,726	41,91
1880,	58,171,009	56,34
1890,	79,036,950	75,75
1900,	107,387,504	101,83
1910,	145,907,400	136,90
1920,	198,244,384	184,05
1930,	269,354,644	247,42
1940,	365,972,154	332,62
1950,	497,246,365	447,15

Fifth

Sixth Estimate.

It is very difficult to satisfy one's self in regard to the probabilities of the future. We no sooner begin to meditate carefully on the subject, than so many contingencies appear, that we are forced to own that the coming realities are beyond the range of any sure vision. Nevertheless, these attempts at prevision, if made with a sense of their uncertainty, are not without their value. We venture to add another estimate to those already given.

It does not seem unreasonable to suppose that an average rate of increase equal to that which has prevailed from 1790 to 1850, may be maintained till 1900. This would give, in 1900, a population of 102,000,000. Conceding that the density then reached must considerably diminish the ratio, it does not seem improbable, nevertheless, that the ratio for the thirty years following should equal that of the populous State of Mas-

sachusetts during the unfavorable decade between 1830 and 1840. Adopting, however, a ratio (20 per cent.) slightly lower than this—which was 20.85 per cent.—we have the following results:

Population in 1910,.....	122,400,000
“ 1920,.....	146,880,000
“ 1930,.....	176,256,000

It would seem, again, that the rate of increase of the unproductive slave State North Carolina, for the ten years ending in 1850, can not be too great for the country, for the three decades between 1930 and 1960. But adopting a ratio (15 per cent.) somewhat less than this—which was 15.35 per cent.—we obtain the following estimates:

Population in 1940,.....	202,694,400
“ 1950,.....	233,098,560
“ 1960,.....	268,063,844

Extracts from Letters.

Workings of Sectarianism.

Probably three quarters of my congregation, both professors and non-professors, desire the —— form of government. A half-dozen or so, who reached the ground first, preferred and had secured a different organization. The elements in some other respects are not congruous. The result is that, within three months to come, we shall probably have a —— church. The change could be made most successfully, no doubt. Only three or four families of the other denomination would be left. I do not know what will be my duty. I have scrupulously avoided all interference, and stood aloof entirely, as one of you advised me. This I think will be allowed, on all hands. But to harmonize things here is impossible.

Were there to be any thing like a respectable minority in this division, it would seem clear to me that moral honesty would require me to leave at the end of the year. But in case it were two or three headstrong individuals only, whose will, rather than principle, was at stake, I might decide differently. Now is the time, when the organization should have been permanently fixed upon. Till now there was no ability to build, buy land, or make any investment. Now it must be done; and hence the feeling. This

haste in reaching a spot first, organizing first, attempting thereby to forestal free preference and action, will never do on either side. The whole policy will prove suicidal, and the intense sectarianism which leads to it is altogether unchristian. Had the organization been left to be determined *now*, there would have been no ill feeling. But as it is, human will, and pride, and denominational zeal are up in all their strength.

I am sorry to have this occur under my labors, and am sorry to trouble you with these details. I mean to do right and leave the issues with a controlling Providence. If my faint hope of securing union still should be realized I think we could sustain ourselves without your aid. But if two churches are to be kept up by the division of this, your aid will be required for years to come.

Accounts of a tenor similar to this have become more numerous during the past year, than they were wont to be, and in portions of the missionary field, sectarian feeling and divisive action seem to be on the increase. We can not but think that the spirit of the letter above given, will commend itself to every unprejudiced Christian mind. This unscrupulous race after a majority, bringing about the unseasonable and premature for

not but be fruitful of
 rediness, and no more
 edieney, than it does
 magnanimity. It can
 weakness and wrath,
 and dependence. A
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esis!

t with a kind and
 of whose sons is a
 an evangelical de-
 course of religious
 object of ministers'
 teaching was intro-
 uction of Scripture,

Luke 10 : 3-7, "Carry neither purse,
 nor scrip, nor shoes, &c., for the laborer
 is worthy of his hire," (as also many
 others of like purport,) was cited.
 When the word "scrip," in the fourth
 verse, was mentioned, my companion re-
 quested me to explain it. I observed that
 it meant a satchel, sack, bag, or knap-
 sack, in which they were accustomed to
 carry provisions and other things. The
 man exclaimed—to this effect, and as
 nearly as I can recollect in this language
 —"Why, I always thought that that
 word, '*scrip*,' in all such passages,
 meant—*Scripture*, as though it had said
 —"Carry no *Scripture* with you—no
 part of the Bible; but let all your preach-
 ing be given you directly from heaven;
 let every word be fresh from God, hand-
 ed down immediately from above, as you
 utter it." I could give other similar
 facts.

*Resolved by the Committee of the American Home Missionary Society, in
 November, 1856.*

Respectfully Submitted, Rev. Charles Springer, Greenville, Mich.

Northampton, Nathaniel Clark, \$10 00	
West Hampton, Ladies' Circle of Industry, to const. Mrs. Joel Cook a L. M., 80 00	
Other sources, 159 00	\$300 00
Lancaster, Evan. Sew. Circle, by James Humphrey, 8 00	
Northampton, First Cong. Ch., Ladies' H. M. Sew. Soc., by Mrs. E. P. Williams, 5 00	
Scotland, Cong. Ch. Ladies, by Mrs. W. F. Hill, 8 00	
Sheffield, Cong. Ch. and Soc., by Rev. G. E. Hill, Ladies' Assoc. \$37 78; Gents' Assoc. \$27 08, 64 81	
Southfield, Cong. Ch., by Rev. O. Lombard, 22 00	
South Reading, Burrage Yale, to const. Mrs. Clara A. Coffin of South Reading, and Mrs. Mary Ann S. Weston of Lawrence, L. Ma., 60 00	

CONNECTICUT—

Fairfield, Ladies' Benef. Assoc., by Mrs. E. J. Denison, Treas., 185 55	
Greenwich, Mrs. Sarah Mead and family, from the sale of lots for burial purposes, 112 00	
New Haven, Third Cong. Ch., by C. Wilcox, 128 74	
North Guilford, Cong. Ch. and Soc., by B. Rositer, Treasurer, 29 00	
North Stamford, Cong. Ch., by Rev. O. B. Bidwell, 10 00	
Stonington, Aux. H. M. S., by Miss L. A. Sheffield, 85 00	
Stratford, a friend, 1 00	
Windham, Cong. Ch. and Soc., by Rev. G. I. Stevens, 18 45	
Worthington, Cong. Ch. and Soc., by Isaac North, Treas., 112 84	

NEW YORK—

Angelica, Presb. Ch., Mon. Con., in part to const. Mrs. Sarah Blair a L. M., by Rev. H. E. Niles, 12 50	
Ashland, Presb. Ch., to const. Rev. Edwd. Stratton a L. M., 30 00	
Ashville, First Cong. Ch., by Rev. S. Johnson, 9 78	
Brooklyn—	
First Presb. Ch., Mon. Con., by Henry Ide, \$39 53, A. A. Lewis, \$20, 59 58	
Park Cong. Ch., Mon. Con., by B. Grifing, 85 00	
Church of the Pilgrims, by D. W. Smith, 100 00	
South Presb. Ch., Mon. Con., by Rev. D. A. Holbrook, 12 12	
Brownville, Presb. Ch., in full to const. W. P. Masser a L. M., 9 00	
Catskill, a friend, in full to const. James Edward Graham a L. D., 20 00	
College Point, coll. by Rev. J. P. Root, 5 75	
Constantia, C. Camp, \$15; Mary Camp, \$15, to const. George Wooster a L. M., 30 00	
Fire Place, Cong. Ch., Sab. Sch., infant class, by Mrs. D. Hawkins, 1 00	
Harlem, Presb. Ch., Mon. Con., by E. Ketchum, 4 42	
Irrington, Presb. Ch., in addition, by H. F. Phinney, 51 00	
New Village, S. Orlando Lee, 50	
New York, Mrs. Henry Andrew, to const. J. E. Andrew, E. P. Andrew, M. P. Andrew, and M. H. Andrew, L. Ma., \$120; Rev. William Belden, to const. Rev. Henry Belden a L. M., \$50, 170 00	
Central Presb. Ch., by Dr. J. W. Weed, 176 51	
Eleventh Presb. Ch., by J. H. Buhlen, of which \$15 is from Rev. J. Parsons Hovey, in part to const. Miss Helen L. Wakeley, a L. M., 49 56	
Mercer St. Ch., Charles Butler, \$187 50; O. J. Starr, \$100; Mrs. J. J. Townsend, \$50; Eli Wainwright, \$50; B. F. Butler, \$75; W. G. Bull, \$100; J. W. Quincy, \$50; G. F. Betts, \$50; Roe Lockwood, \$25; J. M. Wardwell, \$80; Mrs. E. H. Blatchford, \$20; Collection, \$809 50, 1,040 00	

Spring St. Ch., Youth's Miss. Asso., by E. D. Jennings, \$51 44	
Patchogue, Cong. Ch., by Rev. H. W. Hunt, 9 50	
Port Jefferson, Cong. Ch., by Rev. S. T. Gibbs, 7 00	
River Head, Cong. Ch., by Rev. C. Lockwood, 15 00	
Shavertown, Presb. Ch., by Rev. T. Laroom, 15 00	
Sinclairville, Cong. Ch., by Rev. R. B. Bull, 15 00	
Somers, Presb. Ch., by Rev. D. D. T. McLaughlin, Mon. Con., \$5 58; Ladies, \$6, 11 58	
Troy, First Presb. Ch., by B. Hatch, 68 74	
Walton, Presb. Ch., by A. A. Starr, 25 68	

NEW JERSEY—

Dover, First Presb. Ch., Mrs. Segur, by Rev. R. Adair, 12 50	
Morristown, J. D. Marvin, 9 00	
Rockaway, Mrs. Clarissa King, 10 00	

PENNSYLVANIA—

Equinunk, A. M. Hall, by H. Fisher, 10 00	
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VIRGINIA—

Received by Rev. H. R. Smith, 7 50	
Cotocton Presb. Ch., 75 00	82 50
Winchester Presbytery, 5 00	
Received by Rev. J. T. Hargrave, 25 00	80 00
Middleburgh Presb. Ch., 25 00	
Winchester Presbytery, Va., by Rev. L. C. Brown, 75 00	

OHIO—

Received by Rev. H. Little, 15 75	
Cloves Presb. Ch., 4 00	
Elizabeth and Berea Presb. Ch., 159 16	178 91
Granville Presb. Ch., 5 00	
Cleveland, Rev. J. H. Newton, 17 65	
Morrow, coll. by Rev. S. D. Smith, 5 00	
Mount Carmel, Welsh Presb. Ch., by Rev. J. P. Thomas, 5 00	
New Carlisle, E. F. C., 5 00	
Tallmadge, Guy Wolcott to const. L. P. Wolcott a L. M., by C. Wright, 100 00	

INDIANA—

Received by Rev. Henry Little, Michigan City, J. Corser, to const. William Cummins Corser, of Lebanon, N. H., a L. M., 80 00	
Aurora, Presb. Ch., to const. Miss Anna Hollister Freeman a L. M., 80 00	
Bloomington, Presb. Ch., 18 65	
Columbus, Presb. Ch., 10 69	
Greenville, Presb. Ch., 5 00	
Indianapolis, Second Presb. Ch., 14 80	
North Madison, Presb. Ch., 27 25	
Pisgah, Presb. Ch., 7 00	
Sharon, Presb. Ch., 16 59	164 48
West Creek, Presb. Ch., 5 00	
Clinton, Presb. Ch., by Rev. Jas. Boggs, 5 00	
Salem, Presb. Ch., by Rev. W. H. Rogers, 8 00	

ILLINOIS—

Caledonia and Cairo, Presb. Ch., by Rev. E. B. Olmsted, 9 35	
Dixon, Cong. Ch., by Rev. D. H. Temple, 15 00	
Montebello, Cong. Ch., by Rev. W. C. Merritt, 16 00	
Payson, Cong. Ch., Mon. Con., by D. Prime, 20 00	

MICHIGAN—

Received by Rev. H. A. Read, Birmingham, Presb. Ch., 29 38	
Chelsea, Cong. Ch., 20 00	
Galesburgh, Cong. Ch., 18 80	

THE HOME MISSIONARY.

January, 1857.

	\$10 08	Coventryville, N. Y., Ladies, a box,	\$25 00
	8 70	Lancaster, Mass., Evan. Sew. Circle, by	
	10 00	Mary J. Humphrey, a barrel,	
	23 65	Lunenburg, Mass., Ladies' Benev. Sew.	
	22 20	Circle, by Rev. W. A. Mandell, a box,	20 40
	61 62	Northampton, Miss., First Cong. Ch., Ladies'	
	12 45	H. M. Sew. Soc., by Mrs. E. P. Williams,	125 29
	20 00	a box,	
\$6: Rev. E.	\$241 55	Portsmouth, N. H., North Cong. Ch., Ju-	68 29
	11 00	venile Soc., by Mary E. Billings, a barrel,	
Ch., by Rev. S.	5 00		
by F. Raymond,	143 44		
by Rev. Daniel	5 50		
Rev. L. S. Mc-	16 00		
Rev. A. Rowe,	1 50		
P. Hastings,	21 00		
J. D. Pierce,	3 50		
Ch., by Rev.	10 00		
III, Presb. Ch.,	10 00		
Clary,	150 00		
Const. Rev.	21 65		
Ch., Coll.	231 66		
74, by Rev. H.	41 52		
by Rev. J. E.	41 42		
by Rev. C. E.	20 00		
Cong. Ch., by	15 00		
each Cong. Ch.			
		Abington East, Rev. Mr. Walker's Soc.,	88 00
		Ashburnham, Rev. J. D. Crosby and wife,	3 00
		Braintree—	
		First Parish, Ladies' H. M. S., to const.	
		Mrs. Rachel Morse and Mrs. Rowenna	
		Ryan L. Ms.,	70 75
		Rev. Dr. Storrs' Soc.,	15 00
		Chelsea, Winnisimmet Ch. and Soc.,	152 00
		Chiltonville, Cong. Ch. and Soc.,	7 40
		Dorchester, J. V. Marshall,	5 00
		Dunstable, Rev. Mr. Adams' Soc., \$12 64;	
		William Dunn, \$5,	17 64
		East Douglass, Cong. Ch. and Soc.,	70 00
		Fitchburgh, Calvinistic Cong. Soc.,	212 25
		Hampden Co. H. M. S., H. Brewer, per	
		Treas.,	
		Springfield, Charles Merriam, for	
		support of a missionary at the	
		West,	168 00
		West Springfield, First Cong. Ch.,	
		Ladies' Sew. Soc., to const.	
		Mrs. Henry Alley a L. M.,	30 00
		Other sources,	502 00
			700 00
		Keene, N. H. Simpson, N. Rogers,	25 00

Receipts of the Massachusetts Home Missionary Society, in the month of October, 1856. BENJAMIN PERKINS, Treasurer.

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.
How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXIX.

FEBRUARY, 1857.

No. 10

Home Missions among the Germans.

IN prosecuting our schemes of Home Evangelization, we are required to remember the strangers within our gates. Of these, the largest and most important class, which must be reached through a foreign language, are the Germans. The Dutch settlers of New York, the Swedes in Delaware, the Spaniards in Florida, and the French in Louisiana, have surrendered their nationality and their language, and have become constituent elements of the American people. Small colonies exist in various parts of the country, in which a foreign tongue is in common use; but the Germans alone have so far succeeded in transplanting their language and institutions to these shores, that we are compelled to recognize and provide for them, as *another people*.

German Immigration.

The first considerable emigration from Germany to this country, occurred about the year 1675, in consequence of the devastation of the Palatinate by the French army under Turenne. During some portion of the following century it was very large; but no reliable statistics of it were preserved previous to 1820. From that time to the close of 1855, the number of native Germans (including Prussians) who arrived in this country was 1,242,082. When the census of 1850 was taken there were residing in the United States 588,774 native Germans. Adding 800,000, as the number of arrivals since that time, and making the requisite deduction for deaths, we find that there are now in the country not far from 1,200,000 persons.

fatherland, they are impatient of all
mies of the Church, the Bible, the Sa
stitutions of benevolence and reform.
Schaff, "not only estranged, in a pa
Church, but even from all higher mo
pioneers of heathenism, and a new ba
periodicals published in this country i
trol of this class of men, and breathe
ianity.

Americanization

Although, for the present, the mass o
the truth, only in their own language,
tions, yet all our efforts for their spiritu
assimilation to our American character.
stubborn; and they cling with great ter
institutions; yet we are persuaded that
try they have adopted requires that the
Such indeed are the convictions of the n
own countrymen. An intelligent Germ
says: "An experience of ten years has
this country the German churches, in ge
were more Americanized; and I have, so
could to further such a change. To pray
every corner of this wide world, the peop
spirit of Christ, and forming but one gre

Of the desirableness of this result, and
Schaff speaks as follows:

"That the German language, unless c
gradually become extinct as a medium

primary ability is probably equal to that of any other class of our rural population. Their churches also are numerous, and many of them wealthy. The Lutheran Church in the United States contains about 1900 congregations, and 225,000 communicants; the German Reformed Church about 1000 congregations, and 10,000 communicants. Yet both of these denominations, nearly equaling in membership those which sustain this Institution, expend annually, through our Home Missionary Societies, only about \$5000.

The principal missionary operations among the Germans, conducted by the American churches, are those of the Missionary Society of the Methodist Episcopal Church, and the American Home Missionary Society. During more than twenty years, the Executive Committee of this Society have made such efforts as their means would allow, to promote evangelical religion among this class of our population. In 1835 an attempt was made to enlist the coöperation of the Lutheran and Reformed Synods in this work, and a formal arrangement was made by which they were to act as Auxiliaries of this Society. This measure, however, they failed to carry into effect, and the Society has received scarcely any contributions from those denominations. Its appropriations, in aid of German churches, gradually increased till 1858, when forty six missionaries were reported as preaching in the German language. Since that time the number has somewhat diminished.

Difficulties of the Work.

This department of the Society's operations is embarrassed by peculiar difficulties.

1. While we would obey the injunction, "Bear ye one another's burdens;" we could not encourage our German brethren to forget that "every man shall bear his own burden." In their fatherland they were pensioners of State bounty, and were unaccustomed to make voluntary contributions, either for the support of their own ministry, or to supply the wants of their destitute brethren. The paralyzing and pauperizing effects of this system are visible in the German churches of this country. It is indispensable to their external efficiency, and their spiritual life that their pecuniary resources should be developed, and the habit of self-reliance and liberality formed. It is difficult to determine to what extent missionary aid can be extended to feeble congregations among the Germans without positive injury to those churches which are thus eased of their proper burden.

2. Great difficulty is experienced in procuring the services of *evangelical ministers* who can preach in the German language. In the Lutheran Church the ratio of ministers and licentiates to the congregations is nearly as one to two, and in the German Reformed Church, as one to three. The additions to the ranks of the ministry from the Theological Seminaries in this country are very few; and of those who were educated in Germany, only a very small proportion are entitled to be considered evangelical, either in respect to their theological views, or their personal experience.

3. Most of the churches seeking missionary aid, are exceedingly lax, both in doctrine and discipline. This fact is a source of constant perplexity and grief to the conductors of this Institution.

Spiritual Condition of the German Churches.

In the Protestant Churches of Germany, Formalism and Rationalism have become widely prevalent; and the alliance of the Church with the State renders discipline, for these or any other causes, nearly impossible. "The German churches," says Pierson in his Prize Essay on Infidelity, "with some illustrious exceptions present on a large scale, the spectacle of men sheltered under an evangelical ex-

... statesman recently asserted, that the Protestant churches of Germany have been cut off from their communion. The Government presents the four leading Protestant delegates at Lubeck in September last. This was among the topics discussed. Th. Bausman, one of the delegates from Prussia, said in the following language :

" Church discipline has almost everywhere failed in the churches of Germany. The State has the power to punish criminals. But the Church, which the State can not reach. The pastor can arraign a member before a church council for gross sins. In some States Church membership is made a civil duty, and the Lord's Supper is refused to non-membership. Every body, pantheist, atheist, is admitted to the Church by the State ; afterwards they please, do what they please—I mean without any punishment. It is a hard saying, hard because of the instructions of the pastors, the masses and the solemn rite of confirmation make them to all the prerogatives and privileges of the Church."

As the German churches in this country have no discipline as those in Germany, and as they have communion all who have enjoyed these privileges in Germany, they must be opposed otherwise," says a German minister. " They must be opposed, or drive them beyond the limits of the Church, contrary to all their views and notions of national education, and from their families, and from their friends, and from the Lord's table."

Then follows opposition and persecution. The experience which a German minister describes in the following paragraph is not uncommon among the missionaries of this Society :

"Parents frequently come to me addressing me in something like this language : 'My boy is fourteen years of age, he must now be confirmed before I can put him to learn a trade.' When I inquire into his boy's qualification for such an important step, I am told by the parent, who in a similar manner was made a member of the church : 'He knows his catechism, and he is a good boy.' When I examine the youth, and find no particle of experience of the truth, and tell his parent so, in nine cases out of ten, he does not know what I mean by this thing 'experience.' In one single year, I had to see twenty or more young persons, influenced by their parents, to go to neighboring churches and get confirmed, when at examination we could not in good conscience receive them."

The prevalence of such views, and the extensive concessions that are made to them, are sources of grief to many truly devoted and pious ministers in the German churches. Some of them earnestly endeavor so to administer this system, as effectually to guard the ordinances of Christ's house from the approach of the ungodly ; and a few have taken and maintained the same position substantially, which is occupied by the churches sustaining this Society.

Conditions of Missionary Aid.

The state of things described above, occasions much embarrassment in rendering missionary aid to German churches. What degree of strictness in discipline should be required as the condition of such assistance ? On the one hand, it is contended that the great mass of German Christians in this country, are so attached to the system in which they have been educated, and with which all their national associations are connected, that to require a strict conformity to our American notions is to drive them beyond our influence ; whereas, if the churches adopting that system be intrusted to the care of faithful men, the evils which have grown out of it will gradually disappear, and the churches be lifted up to a truly evangelical standard. On the other hand, it is claimed that the countenance thus given to this unscriptural system, tends to confirm men in their impenitence, and to perpetuate churches that will be bulwarks of formalism, and mighty obstacles to the progress of a spiritual Christianity in our country. Experience proves, what is plain without proof, that a church which opens its doors to unregenerate men, will not be purified by a ministry that proclaims one doctrine on this subject from the pulpit, and applies another in the administration of the sacraments. But considerations of expediency have no place here. The Church is Christ's : he has defined the terms of access to its privileges ; and we have no *right* to change them. The symbols of his body and blood are not proffered to his enemies as the means of their reconciliation to him, but to his friends as the memorials and pledges of his love.

The Executive Committee of this Society, concurring in the view just expressed, uniformly restrict their grants of aid to those churches which make a credible evidence of piety, a condition of membership. It is no part of their work to *proselyte* the Germans to the denominations for which the Society acts ; but they can not consent to employ its funds in building up churches which welcome unregenerate men to the ordinances of Christ's house. All applications for aid, from churches of this character, they therefore feel constrained to decline. In so doing they suppose they have the approbation of the churches as well as of the Master whose servants they are. We are happy to add also, that many of the leading ministers among the Germans have signified their cordial acquiescence in this rule of action, as essential to the welfare of the assisted churches. In some instances

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Missionary

OREGON.

From Rev. T. Dwight Hunt, Agent, San Francisco.

Exploration of the Willamette Valley.

Five weeks from the date of my last letter to you from Portland, I reached that place again, having made during that time a complete tour of Willamette Valley. By steamer to Oregon City, by stage to Salem, and thence by mule, I reached Calapooya, the station of Rev. Mr. Spalding, on Friday, September 12th. I found that he was absent, having left, that very morning, for Spencer's Butte, his most remote out station, thirty five miles to the south. The next morning, therefore, I set out in pursuit of him. Nightfall found me

whose only voice was the whoop of the savage, or the howl of the wild beast!

At the close of the repast I was announced and introduced to the company; and after they had marched in order to their seats, I addressed them. My theme was: Mental and moral culture the only right basis for the prosperity of Oregon. I alluded to the early days of New England, when our fathers met in groves, and when in the center of their wigwams arose, as the hope and glory of all, the log school house and the log church. Thus side by side, the settlers on the Pacific coast must build the temples of science and of religion, if they would plant here another New England, and establish and perpetuate for their children and children's children, the institutions that now adorn and bless the shores of the Atlantic.

Hostility to Schools.

The effect I believe was good. At all events, such sentiments needed utterance in that part of Oregon. For it is in this southern portion of the Willamette Valley, more than elsewhere in the Territory, that the pro-slavery sentiment is strongest; and in this region, more than in others, even of that part of the Valley, the popular sentiment is opposed to Sabbath schools. For in that particular district there is a large number of Anti-mission Baptists, otherwise styled "Hardshell," or "Ironside," or "Anvil" Baptists. They declare all Missionary Societies anti-scriptural, and denounce all benevolent associations, such as the Bible Society, and Tract Society, and Sunday schools, as human inventions. They decry a "learned ministry," and discourage all preparation for the Sabbath discourse, believing that it is more scriptural and primitive to trust to the inspiration of the moment. Yet in a district like this, Mr. Judkin had succeeded in establishing a flourishing Sabbath school. At first both parents and children were suspicious of the enterprise. Soon, however, the children became attached to it; then the parents fell in with it; and the school lived and thrived, notwithstanding the threats and opposition of the preachers. A day school in the same district, taught by a son of Mr. J., also a pious man, had contributed to the same result. And it was the exhibition of this school in connection with that of the Sabbath school upon which I had so providentially fallen.

Cowper in the Wilderness.

Before leaving the ground I learned a fact that both amused and encouraged me. The teacher had selected for one of his youthful declaimers, an extract from the second book of Cowper's Task, beginning with

"Oh! for a lodge in some vast wilderness!"

in the course of which occurs that unequalled passage,

"I would not have a slave to till my ground,
To carry me, to fan me while I sleep,
And tremble while I wake, for all the wealth
That sinews bought and sold have ever earned;"

and during the progress of which the poet says,

"Slaves can not breathe in England: if their lungs
Receive our air, that moment they are free;
They touch our country, and their shackles fall."

Everywhere in that extract, where England or Britain is named, the word *Oregon* was inserted in its place, so as to make the sentiment more timely and impressive. It was a bold stroke in the teacher, whose school was in a strong pro-slavery district. It might have lost him his place, even in Oregon. But he took the risks, and had the satisfaction of seeing some of his hearers made evidently uneasy under the manly truth uttered by one of their own sons.

That night I spent at Eugene in company with a Mr. Rogers, a teacher from New Haven, Conn., a gentleman of great worth, whose influence is daily felt for good in that remote part of Oregon, both in his school and in the community.

An Interesting People.

Next morning, Sabbath, I set out alone for a school house, seven miles distant, somewhere among the hills, near Spencer's Butte, where I was to meet your missionary, Rev. H. H. Spalding. After some straying and searching, I found the log house standing alone on a hill side, and was just in time to address a Sabbath school, which, for size and appearance, took me entirely by surprise. This address I followed up with a sermon to a crowded congregation, whose character very favorably impressed me. This impression was afterwards deepened by facts which I learned concerning that church and people. For on that distant fork of the Willamette they have a church organization, which came three or four years since as a *church colony* from Iowa, and located as neighbors in what has since been known as *Renah*.

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also they have a store. They have a large organization and a large edifice, which is without a spire and is unfinished though inclosed. They associate somewhat with others, but live mostly by themselves. They are devoted and exemplary Christians; but are strong in their attachment to their own church, and keep so closely and lovingly together, that their influence is seldom exerted or felt outside of their own circle. They are an industrious people, and useful and prosperous settlers. Would that every body of believers in Oregon and elsewhere were as highly respected for their virtues and their piety.

Rev. Mr. Spalding has no church edifice at Calapooya, or, indeed, anywhere. The town is very small, and he preaches alternately with Methodists and others, in a common house of worship. I preached in it one Tuesday evening to about forty hearers. Seventy or eighty would probably have gathered on the Sabbath.

*From Rev. B. P. Chamberlain, Port-
 land, Clackamas Co.*

A Year's Labor.

church by letter, and four have been dismissed. There are now twenty five names on the church roll; only thirteen of them are resident members. Some of the others are in different parts of the Territory where there is no church organization; others have left the Territory, and others still I know nothing about. We greatly need a few faithful laboring christian men.

We have sustained a small weekly prayer meeting, and a weekly female prayer meeting all the year; but we have found that little number "two or three," very convenient, much of the time. Our Sabbath school is still comparatively prosperous.

Portland is steadily advancing and improving. It is said by some that more permanent improvements have been made the present year than any year before. I see no reason why, by the blessing of God, the interest and strength of our church here may not steadily advance.

From another Missionary.

We should be very glad if events would so far accommodate themselves to our wishes as to keep this troublesome subject of Slavery out of our columns. It is a melancholy theme, at the best; and is made doubly so, in these days, by the fact, that even good men who differ in regard to it, are hardly able to conduct an amicable discussion, or to retain within their bosoms that charity which becometh brethren. But the omission of this theme from our pages is not left to our choice. The subject comes up on the missionary field, and, as a matter of necessity, appears in the missionary correspondence and on the pages of this Magazine. The letter given below is from a source worthy of all confidence; and the facts which it brings to view ought to bring every Christian upon his knees. Our hope is in Divine Providence. Our duty is, to seek the light that cometh from above, and to endeavor to enter upon those courses of action, and those only, which that light makes plain before us.

Slavery in Oregon.

I have purposed to write you a word respecting our danger of becoming a slave State, when we are admitted to

the Union. I do not suppose that your Society can use direct means to avert such a danger, but it may be well to know that we *are* in danger. We did not feel any alarm until the repeal of the Missouri Compromise. Then the slavery leaven received a new vital power.

* * * Party ties are stronger than righteousness in the souls of our people. Conscience, reason, justice, and even their own interests, will be sacrificed by many, rather than go contrary to party lead. The great step slavewards has been taken at home, and it will not be strange if it be taken here. Besides, a large body of our people were originally from the slave States; and although driven away by the blight and mildew of slavery, they have a lingering sectional pride which glories in the land of their fathers, as compared with any other land. It is true that we have some who remember the oppressions of Egypt more than the leeks and onions, and will not go back; but we have some, from New England, too—the most favored North—who desire to try what Pharaoh will do to them. Some of our great farmers think that it will be cheaper to employ slaves. It is very difficult to get any help in this country, either in doors or out, except at great cost.

CALIFORNIA.

From Rev. William C. Pond, Downieville, Sierra Co.

By Faith, not by Sight.

The sorrow of fruitlessness, as far as immediate and visible spiritual results are concerned, is still mine. I can say that I have wished and tried to preach the Gospel faithfully. Sometimes not more than twenty, sometimes nearly a hundred have been listening, but I do not know how far any of them have been impressed. But I do not feel discouraged. I think the set time to favor our Zion is coming, and that we shall reap, if we faint not.

Political excitement has absorbed every other feeling. First, the Vigilance Committee, and then the presidential election have kept the community at a fever heat all the time. The interests involved have justified the great interest taken, and we would not have the pe-

patriotic impulses, civil rights and of the wise than aroused till we can not but rest over, quiet will let in matters temper spiritual.

three additions to since my last re- they will bring a energy of our en- ver of our prayers. nly for letters long nucleus of reliable regation is growing.

Pastors.

venture a protest given sometimes, church members ia :—that, as they port time, they had air church connec- not so difficult a ssue a letter of dis- pendation, that it en for a brief ab- iritual state of the ay be affected eter-

dently, that in my next report I may tell of both these determinations carried out to the full.

They are beginning to do something for others also. Rev. Mr. Warren of Nevada, whose people lost their church and their property altogether, in the late great fire there, received over one hundred dollars at our hands to aid them in rebuilding. I do not say that, even with these new purposes accomplished, we shall be doing all that we can or ought to do; but I shall regard it as a very encouraging progress.

On Saturday evening, the 18th inst., a large and very pleasant company assembled at our house for a "Donation Visit." Though not in all points an exact reproduction of a New England "Donation," every thing passed off very happily, and to the hosts, at least, very *profitably*. More than one hundred and fifty dollars loaded the "Donation Box," when the company had gone.

Good Cheer!

Thus, though sometimes drawn to the mercy-seat by a sense of the difficulties of the work, and mortified to see

two miles off. I had intended to make this change as soon as circumstances would allow; and now that the former place is supplied more easily from another quarter, the necessity of spending so much of the Sabbath in performing so much more than a Sabbath-day's journey is removed. My three congregations are now on three hills, one of them a mile north of here, and the other a mile beyond that—near enough it might seem to be gathered into one; yet the shape of the country is such that, in ecclesiastical matters at least, they have little more dealings with one another than the Jews and Samaritans used to have. With sometimes a single exception, I meet entirely different people at the three points, the extremes of which are only two miles apart. This is a difficulty which probably will never be done away. Since the people can not be got together in any one place, I must go after them. Each congregation is small, but I meet on the Sabbath in this way about one hundred and fifty persons. I hardly need say, they are attentive, for I believe California audiences always are. But though they hear well, "Who hath believed our report?" There are almost no Christians here, and immigration is not likely to bring us any. The few who are here feel that they are almost alone. Since my last report, one of our best men has been removed by death. There must be conversions here before there is any church. This is truly missionary ground, and for aught that appears, must continue so yet longer before it is any thing better. There are a few who feel inclined to aid the Society in this work, but their means are small; and the multitude will not feel much responsibility about the matter. Still, the institutions of the Gospel seem to have a more firm foothold here than they had six months ago, and progress has been made, and the prospects for the coming six months are certainly much more favorable than they were a year ago.

Our two little Sabbath schools are sustained with a good degree of interest. Each has a little library which is well read, and we sometimes are able to make some additions.

Our weekly prayer meeting has just survived the dry season, and we hope that when the rain makes business for people here again, there will be some among them who will take pleasure in meeting with us. We have always had "two or three," but seldom more than five, during the summer.

The building which we use for public worship was built for a church and school house, and though not in the best place now, it will probably be so soon, when the working of the mines below has driven the town up to it. The church-going people have just been improving it, and putting in comfortable seats; so that, though small, it answers a very good purpose.

This is a fair statement of my labors here. I do not feel as if I am building up a permanent or self-sustaining church; and until society is entirely regenerated here, I do not see how it is possible to do it. This has the reputation abroad of being one of the worst places in this region, and I partly believe it. This makes me feel as if I am only a "stranger and sojourner" here, as all the other people think they are. Still, I am not ready to leave it, and do not think yet that it ought to be deserted. I greatly desire to be able to say, "we no longer need missionary aid;" but if I do it soon, it must be in some other field of labor. The coming rainy season promises to make great changes in this place, and I will not indulge in speculations when the time is so near at hand.

The hopes entertained at the commencement of missionary labors in California have not yet all been realized. The first tide of immigration was so full and strong, and the motives that had led to it gave such promise of lasting efficiency, as to create the general expectation of a rapid peopling of the whole territory. But while the mines continue to be worked with remarkable success, and while the soil of the valleys yields unequaled harvests, and the climate is healthful and delightful as ever, the emigration is comparatively feeble, and the population of the State is exceedingly sparse. But this deficiency and sparseness of population is not the only difficulty that missionary operations have to contend with. The extreme changeableness of the population in the mining districts is an occasion of far more serious embarrassments. It is impossible to predict the future of a mountain town. It may give promise, to-day, of the most rapid and permanent growth, and to-morrow, a neighbor may have stolen its resources and its inhabitants. These changes have necessitated changes in the plan of missionary labors. The population is a floating one, the must sometimes float too. If the pr

s, its growth delayed, church there is content with a day

gious interests of California, larger emigration be, and over its fertile, and cheaper route, one by the Isthmus, and the valleys the Christian can be while it is a noble work, which is laid upon at work in California. the churches of the toils, and are ever patience and brotherly for support; praying behalf, and confident when all shall wonder over the work that we can afford to wait; foundations of an empire the realm that we eternal dominion.

rials, until next spring. The house is twenty seven feet by thirty six, of brick, substantially built in good style, with a basement room nineteen feet by twenty four, in the inside. This is every way pleasant and inviting, and will seat a very good congregation, perhaps as many as we shall have during the winter. It has cost your missionary much labor and anxiety to raise the funds, make the contracts and attend to the general superintendence of the building. This has been done, too, when sickness in the family needed his personal attention at home, and when also the time might have been profitably spent in other destitute places. We have expended thus far upon the house about \$2400, and have about \$400 of this yet to be provided for.

During the last six or eight weeks, our youngest child has been sick, with teething and other complaints, so that he has been a great care, and at times we have feared he would not be spared to us. Thus, the quarter now closing has been one of severe toil and great anxiety.

In the midst of all this care and solicitude, mercies have been strewed along our pathway. Mrs. Gaylord's health is

a foundation has been laid, as will do to build upon for generations to come. The year has been one of exposure, of hardship, and suffering, yet we have borne all, feeling that it was for a good cause. At times things have looked dark; but we have been cheered onward by the sympathy of many Christian friends who feel an interest in our work; we have been not a little comforted by the kind words of encouragement which we have received from time to time from you and your co-laborers, and God in his Providence has shed light upon our pathway.

Cost of Living.

The expense of living this year has been great, and there is no prospect that it will be less for a year to come. The emigration has been so large, that the productions of this region will not be sufficient to meet their wants. The house in which we live, which is so small as not to afford a separate room for a study, would rent readily for \$30 a month; wood is \$5 50 per cord, and not good at that; potatoes one dollar a bushel, butter forty five cents a pound, flour \$6 a hundred, and other things in proportion. Prices will be higher before spring.

More Work yet!

There are other places up the river, besides those at which I have preached, that are growing and ought to be visited occasionally, and will soon need the labors of a minister. We must have *more ministers*, very soon, or much ground will be lost. There is a good class of emigrants coming in, this fall, and others are preparing to come in the spring. My time could all be spent to advantage here, and yet it does seem that all the rest of the Territory ought not to be neglected. It is a most important question, how is this great and growing West to be supplied with ministers?

KANSAS.

From Rev. S. Y. Lum, Lawrence.

Effects of the Invasions.

The condition of my church is such as to call for a larger amount of assistance than that received last year. They

are not in a condition, at present, to pledge *any thing*, with any reasonable hope of fulfilling the pledge. I wish it were otherwise; but causes well known to the Society have produced such a state of things, that if churches are to be sustained and furnished with preaching, it must be done wholly outside of the Territory; at least, this is true so far as Lawrence is concerned. Had nothing occurred to scatter our church members, and impoverish those who remained, we should now have been nearly self sustaining. We had good reason to expect this at the commencement of our enterprise. When that time will arrive, under the present state of affairs, it is impossible to conjecture.

From Rev. Lewis Bodwell, Topeka.

Prospects of the Church.

I am at last at my journey's end, and have had some time to look about this field and seek to know whether it is the one which, in accordance with the terms of my commission, it would be best for me to occupy. It is probably one of the most important now unoccupied. Contrary to my expectation, a church has been formed in this place for about a year; but the troubles which have come upon the Territory have prevented its progress. The church will embrace thirteen members, and several more stand ready to unite with it at an early day. A subscription has also been commenced for the erection of a church. Though I intend making a determined effort, at least, to get the material upon the ground before spring, I can not say that the prospect is very flattering. Our forces are diminished by many causes. Of our three trustees, one is just now slowly recovering from a severe illness; another has gone to the East to spend the winter; and the third is a prisoner, and now on trial at Leecompton, with the other Free State men. Another of our small number is also with him; and one or two more besides are absent from the Territory.

All the religious meetings of the place are held in a public room, called "Constitution Hall," used for the meetings of the Free State Legislature: one from which Col. Sumner drove the body on the 4th of July. Preached five different orders, with more c. frequency and regularity, use the room, namely: Congregationalists.

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died within the week, though previous
to this the season had been very
healthy. Much of the sickness may no
doubt be explained, and must be laid to
the account of long, weary, and exposed
overland journeys from the Eastern
States, and the anxieties and exposures
here. Reports from various parts of
the Territory tell of family after family
living only on grated or parched corn,
and of many families in which there are
not enough who are well, to take care
of, or even furnish water for, those who
are sick. We look upon the next two
weeks, and the great struggle going on,
as fraught with results which to right
are life or death to us ; and yet we pray
that faith may have power to sing "the
Lord reigneth," and we be able fully to
trust and quietly submit to that which
he orders or allows.

This letter, as indeed the character of the
contents shows, was written some months
ago. Its statements are valuable, however,
as showing the difficulties with which
Christian men in Topeka have had to con-
tend, and the spirit with which they have
met them. Many of their worst troubles

world can neither give nor take away," and that "hope which is as an anchor to the soul." They came from New England, with feelings, perhaps, kindred to those of hundreds of others, expecting to work hard, to plan successfully, and to grow rich rapidly. They have found the "pearl of great price," and now they have an object to live and to labor for which did not enter into their plans when they left their native homes. They had pious parents, who taught them to attend the church and the Sabbath school, and whose blessing and prayers followed them to this "far West." And will not the hearts of those parents leap for joy when they learn that those sons have been gathered into the fold of Christ? And will not the Christians of New England feel, that in contributing to the Home Missionary cause, they are supporting those ministers through whose labors and instrumentality their own children and grandchildren are to be brought into the kingdom of God? Would that I could speak to the hundreds of churches in New England that have sons scattered throughout this Territory. I would entreat them, for their *own children's sake*, to do to the utmost what they can to aid the American Home Missionary Society. Let the sons of the East come to the West, and locate in places where no church-spires point to heaven, and there is heard no word of Gospel instruction, warning, and entreaty, and is it strange that they should forget their souls, and sell themselves to serve the god of this world? Thousands of pious hearts in the Eastern States have occasion to overflow with gratitude, for what has already been done in behalf of sons, and for daughters, too, in this far West.

The Lumbermen's Camp.

Besides the conversion of these two young men, the way has been prepared, as is hoped, for more successful labor in future. Obstacles have been removed, difficulties settled, and doubts dispelled. So far as I know, I am the only man who has preached in a lumberman's camp, and sad it is to think that so many young men should be left entirely without the Gospel. I never enjoyed preaching better than in the camp. The lumberman has a heart, as well as the sailor; and there are chords in it that will vibrate as strongly, when touched. No one's eye will sooner moisten with tears, when the

preacher discourses of home and the scenes of childhood; or, as he speaks of a mother's care, and a sister's love. I carried among them tracts and religious papers, which were eagerly seized and read; and it did my heart good to see one here and another there, reading tracts by the light of their camp fire.

Perhaps you have never seen a lumberman's camp. Shall I describe one? It is built of logs, much like any log-cabin, only of larger logs. It has a roof sloping two ways, covered with boards. In the middle of one end is a door. As you enter, you find in the center a huge fire composed of several large logs, six or eight feet long, laid lengthwise of the camp upon two shorter ones laid the other way, and from four to six feet apart. At the further end is a rude table, long and narrow, with long benches to sit upon. The plates are tin, seldom scoured; the cups and saucers are tin pint basins. On either side of the fire, and under each slope of the roof, is placed straw, with blankets and buffalo robes, on and under which the men sleep by night, and where some of them choose to lie while the preacher is delivering the message of divine love. In the middle of the table is an open passage. In that open space you would love to stand, and speak of Christ, and the love of God to sinful men.

From Rev. G. H. Pond, Oak Grove,
Hennepin Co.

Misfortunes.

Having made the necessary preparations for building a house for myself, about the commencement of the last quarter of my year, the masons commenced on the walls. This increased our family and our cares. These extraordinary private cares joined to our ordinary public and private labors, we thought about as much as we could stand under until our house should be completed. But it pleased a wise Ruler for a time to add much to our load of life, and his hand pressed heavily upon us; for, by the accidental discharge of a rifle, one of our masons and one of my sons were so much injured, each in the left leg, that the former had to suffer amputation on the second day, and the latter on the fifth day after the accident, both above the knee. The care of these—for both remained at our house—during weeks of suffering and helplessness, and while

filled us with care
y night. But God
to carry the load.
ave been preserved,
to get about upon
g taken possession
hope next week to
pastoral visits from

and that were it not for the aid of your
noble Society this people could not enjoy
the stated ministrations of the Gospel.
Our people, notwithstanding present em-
barrassments, are intending to build a
church edifice, within the coming year.
A subscription has already been started,
and is making good progress.

*W. Cochran, Green-
shaw Co.*

in the Frontier.

ly here early in Oc-
ber time we were
more than a month,
work of the minis-
the coming winter.
small operation;
on tolerably well.
people here, we are
asuring sixteen feet
the help of mud,
papers for caulking,
make proof against
water. The change
parsonage, with all

IOWA.

*From Rev. B. A. Spaulding, Ottumwa,
Wapello Co.*

After Thirteen Years.

I have had the exceeding gratification
to see our little house of worship—only
twenty eight feet by thirty six—almost
uniformly filled by an attentive and
solemn audience, perhaps rarely falling
short of eighty or a hundred persons on
Sabbath morning, though at night usual-
ly about twenty less. This may seem
like a small matter, judging by these
present numbers alone; but when I re-

now; but, thanks to the promise of our Savior, we may hereafter.

Never have I preached to as silent and solemn congregations as within the last few weeks. It seems as though we were not far from the kingdom of God. God grant that the petition "thy kingdom come," may be answered here speedily.

— *From Rev. George G. Rice, Council Bluffs, Pottawattamie Co.*

The Frontier Sabbath.

But few at the East can appreciate the circumstances of a missionary in a field like this. There is so little that he can rely upon. Congregations are irregular. The best part of the week is spent in preparation for the Sabbath; but when the Sabbath comes, something has called away the congregation. Perhaps boats are at the landing; merchants are there receiving goods, teams are busy moving them, and the pleasure-loving are there for recreation, and in the house of God the seats are almost empty. Such has been the experience of your missionary for the last five years; and often when the labors of the Sabbath were over, he has felt that he had labored in vain.

We float upon a vast tide of worldly excitement; and it is no easy thing to get the people seriously to attend to the concerns of the soul. This causes the missionary sleepless nights and hours of anguish; and did he not feel that the Lord is on his side, he would utterly despair; but the promises of God encourage him to labor on. Many times during the past year, we have felt that we must leave this field, but have yielded to the earnest solicitations of members of the church, and still remain. We now feel encouraged that we shall have a stronger moral support. I feel that our church in this place has an important mission. Will you not pray for us?

— *From Rev. William L. Coleman, Stacyville, Mitchell Co.*

A New Settlement.

In submitting this, my first quarterly report of missionary service in this new field, I am constrained to feel that my circumstances are indeed new. The vast prairies around me, though formed ages since, are yet new, but recently trod by

the foot of the white man, and for the most part still lying in their uncultivated wildness. The village into which the providence of God has thrown our lot is only about five months old. My dwelling, which we found without a floor when we came here, is still new—the plastering having been completed scarcely a month ago, and considerable carpenter work being necessary yet to finish it. Then we live in a new way, making our cooking stove answer the three fold purpose of kitchen stove, parlor stove, and study fire-place. The past three months have furnished but little opportunity for me to study, except it be to study how to meet the inconveniences of our new situation, and how to prepare a place for my family for the approaching winter.

We have an average attendance of thirty five or forty persons upon our ministrations on the Sabbath, and are yet under the necessity of holding our meetings in private houses. Every thing connected with building here now is uncertain, it being difficult to obtain lumber, on account of the great demand at the mills for it. Emigration to this region was brisk during the months of August, September, and October; and Mitchell county has probably more than doubled its population since April. Our houses are small, and, with our own families and the boarders necessary to keep in building up a new place, thoroughly filled. With one exception the christian men in this community are possessed of but small pecuniary means; and building improvements of every kind and provisions are very high, owing to the large emigration to Northern Iowa and Southern Minnesota. But we are looking to a brighter and larger future. Our population in and around Stacyville is intelligent and generally moral; and with the blessing of God upon our efforts, we hope to meet with a fair share of success in religious and educational institutions. In pecuniary resources I find myself greatly straitened; and what adds to my embarrassment, my horse has died. I was trying to my faith, that just as I had nearly finished building for this season, and became ready to visit more distant neighborhoods, and to establish regular preaching in them, the means of doing this was taken away. But I believe that the Lord will open a way for me to preach in other neighborhoods this winter; and yet I am not at present able to procure another horse which to reach them.

in the enterprise. Accordingly, on the day appointed, we received a visit from the members of both congregations. The occasion passed away very pleasantly; and when our guests left, we found ourselves in the receipt of nearly \$100, in provisions, clothing, &c., and some money besides, while a carriage costing \$130 was presented to us, as a token of the interest taken in our welfare by the churches to which we minister.

WISCONSIN.

From Rev. William A. Niles, Watertown, Jefferson Co.

Churches in Watertown.

As a church and society we are gaining strength and influence in the city; and, according to the man-method of judging by outward appearances, we are in a state of prosperity. The Lord judgeth the heart. But to give you some idea of our actual position, and that you may not judge the church too hardly for its too long dependence, I will give you a few facts. The city covers three square miles of territory, and has a population, perhaps, of about 8000; of whom full one half are

enjoyed by us, and a few precious souls were gathered into the fold of Christ, as we trust. A powerful descent of the Holy Spirit is our *great* need. We need very much a new church; but as the wealth of the congregation is not consecrated to God, I fear that we shall be obliged to wait longer than we wish before it can be built, as church erection funds were not raised for such as we. I have only to express to you my thanks for favors received, and assure you of my hearty coöperation in the great work of spreading the Gospel of Christ in our own land.

Acknowledgments.

I send you the following paper, adopted by the church, and directed to be forwarded to you at the last church meeting:

"Whereas, this church and society have in their weakness been most liberally and generously aided in the support of the Gospel by the American Home Missionary Society, for a period of nine years; and whereas, in the good providence of God, we are now enabled to sustain the preached Gospel without further aid from this Society, we think it due to ourselves as well as to that Institution, to express to them our heartfelt gratitude for the christian sympathy and cordial assistance which has been furnished to us. And we invoke upon all its benefactors the blessing of our Heavenly Father. *Resolved*, That the American Home Missionary Society holds a warm place in our affections; and that we will ever welcome the annual presentation of its claims to our prayers and christian liberality.

We are sure that all the friends and patrons of the Society will cordially respond to the foregoing expression of gratitude and affection; and that every one accustomed to contribute to the Home Missionary cause will feel that his money is well spent, in aiding those who so sensibly appreciate the assistance given, and are so prompt, when able, to help themselves.

From Rev. Wm. B. Stevens, River Falls, Pierce Co.

A Wise and Liberal People.

At the beginning of the year, our church, being unable to procure a residence for their minister, without build-

ing it, concluded to raise what they judged themselves able to do, towards a parsonage, hoping that Providence would open some way for its completion; and at the same time they applied for aid towards the salary. But about the first of July last, Professor Benjamin Wilcox, for more than ten years at the head of Wilson Collegiate Institute in Western New York, and formerly a classmate of mine in Williams College, paid me a visit. I proposed to him to come here, and cast in his lot with us, and coöperate in the endeavor to make this a favored spot—favored with such intellectual and moral attractions, as should make it also a blessing to the country and to the world. Mr. Wilcox, I am happy to say, seemed deeply interested in the place and in the people; and expressed a willingness to come, if the way should be opened, and a suitable building provided. I immediately drew up a subscription, which met the approbation of our citizens, and very soon \$2700 were subscribed for building an academy, which is now up and almost ready for occupancy. Mr. Wilcox, with his family, is with us; and the school is to commence under his instruction in two or three weeks with flattering prospects of success.

But as soon as the \$2700 were raised for the academy, our people took hold anew of the parsonage enterprise. Contrary to what some would suppose, the heavier burden, instead of exhausting, developed their energies; and they have nearly completed a small but, I think, a comfortable parsonage, at a cost of about \$700. Adding to the cost of these two buildings the value of the sites upon which they stand, we have a sum not less than \$4000. The secret of our people's success is easily told. In the first place, they are a moral, cheerful, wide awake people. In the second place, whenever they meet to consult about doing any good thing for the public welfare, they take along with them as a first principle, the more we do, the more we can do. In the third place, when they decide to do a thing, all believe that it is going to be done, and act accordingly. I have heard the remark made by some who have visited us, that they had never before seen a people so ready to tax themselves. But the truth is, our people deserve no praise for superior disinterestedness, but they are shrewd enough to understand their own interests, and make profitable investments. They are not so stupid as not to know that intelligence and virtue are of more value, even pecuniarily, than ignorance and vice.

the American Home Missionary Society assisted in the support of 986 ministers of the Gospel in 24 States and Territories. Of this number, 504 were employed at the West and extended their labors into all of the seventeen Western States and Territories, except New Mexico, Utah, and Washington. Ten of these laborers preached to congregations of colored people, and 59 in five foreign languages.

The number of congregations and missionary stations steadily supplied with the preaching of the Gospel, is 1,965, and 5,602 souls were gathered into missionary churches, nearly one half of them by profession of their faith. About 60,000 children at these missionary stations were instructed in Sabbath schools.

These missionaries organized, within the year, fifty six churches, and fifty others were raised to the condition of self-support. Forty eight houses of worship were completed, and fifty six others were in process of erection at the end of the year.

In thirty years, this Society has aided in sustaining Gospel ordinances at about 4,300 stations, in thirty six States and Territories; and about 138,000 souls have been gathered into the churches receiving its aid. More than 1,000 of these churches have already become independent, and many of them are

ren, scattered over the wilderness as sheep having no shepherd; in the name of him whose stewards we are, and before whom we are soon to give account, we appeal for

the means which shall enable the Society to meet its present engagements, and obey the loud command of Providence—GO FORWARD!

POETRY.

A Voice from the Prairie.

BY A LADY.

"We mean to toll on, and pray on."

Home Missionary.

A voice from the prairie, there's grief in its tone;
"Mid the legions of sin I am struggling alone,
The dark ranks of error are thick on the field,
And deadly and keen are the weapons they wield.

"And pleasure is there, with the dance and the song,

To her perilous pathway alluring the young.
E'en the Church has forgotten her mission divine,
Unmindful alike of her honor and thine."

A voice from the prairie, yet not in despair:
It is patient in toil, it is mighty in prayer;
It reacheth the ear of the Master on high,
And his accents of mercy are heard in reply:

"Although in the morning, sad, weeping, alone,
Thy seed on the way side in weakness is thrown;
Though thou bearest the burden and heat of the day,
Oppressed by thy labor, uncheered on thy way;

"Lo! still I am with thee, my promise is sure;
Till even-tide cometh, with patience endure;
Then, rejoicing in hope, and made perfect in love,
Thou shalt bear thy full sheaves to the garner above."

Notice to Missionaries of the A. H. M. S.

MARCH REPORT.

Dear Brethren—By the terms of your Commission, a *Statistical Report* is to be forwarded to the Society on the 1st of March. The data supplied by such reports are indispensable for making out a full exhibition of the doings of the Society for one year. We, therefore, make early and earnest request, that you will furnish the particulars named in the following list, in a *special communication*, mailing it as early as the **FIRST DAY OF MARCH NEXT**.

1. Name of the church or churches, with the township, county, and state, and also the post office address of the Missionary.
2. Number of stations where you have preached at regular intervals during the year.
3. Number of Church members—male and female.
4. Average attendance on public worship.
5. Number of hopeful conversions.
6. Number added to the Church by profession.*
7. Number added to the Church by letter.*
8. Number of Sabbath school and Bible class scholars.
9. Number of Churches organized during the year.
10. Contributions to benevolent objects, such as
Home Missions, \$ _____
Foreign Missions, \$ _____
Bible Society, \$ _____, &c., &c.
11. Other interesting facts, such as the erection and completion of church edifices, the institution of the pastoral relation, number of young men preparing for the ministry, &c.

Affectionately yours,

MILTON BADGER, }
DAVID B. COE, } *Secretaries.*
DANIEL P. NOYES, }

* To be reckoned from March to March, if you have been in commission the whole year; if not, for the portion of the year between these dates, which your commission covers.

Appointments by the Executive Committee of the American Home Missionary Society, in December, 1856.

Not in Commission last year.

Rev. E. O. Burnham, Columbus City, Iowa.
Rev. Josiah Hill, Tappan Plains and Carthage, O.
Rev. W. W. Norton, E. Otto and Ashford, N. Y.
Rev. Asahel Bliss, Stockton, N. Y.
Rev. Milton Battolph, Castile, N. Y.

Reappointed.

Rev. P. B. Chamberlain, Portland, O. T.
Rev. Milton B. Starr, Corvallis and vicinity, O. T.
Rev. H. H. Spalding, Kalspooys and vicinity, O. T.
Rev. B. A. Spaulding, Ottumwa, Iowa.
Rev. James McHose, Durango, Concord, Cottage Hill, Tivoli, Sherrold's Mound, and Center Township, Iowa.
Rev. Reed Wilkinson, Fairfield, Iowa.
Rev. Joseph C. Cooper, Salem and Hillsboro, Iowa.
Rev. Hiram N. Gates, Almore and vicinity, Iowa.
Rev. Edward Graves, York, Iowa.
Rev. Edward Morris, Darlington and Willow Springs, Wis.

Rev. C. A. Boardman, Monroe, Wis.
Rev. Richard Hassell, Wyoming, Wis.
Rev. Dan O. Curtiss, Fort Atkinson, Wis.
Rev. Daniel T. Noyes, Prairie du Sac, Wis.
Rev. Horace M. Parmelee, Oak Grove, Wis.
Rev. Eli W. Taylor, Cassopolis, Mich.
Rev. Edward B. Olmsted, Caledonia and Mound City, Ill.
Rev. John W. Thompson, Berlin, O.
Rev. Levi L. Fay, Lawrence and Little Muskingum, O.
Rev. Thomas Larcom, Shavertown, N. Y.
Rev. J. P. Lestrade, Hunter, N. Y.
Rev. William Hunter, Springwater, N. Y.
Rev. Isaac Chichester, Bennington, N. Y.
Rev. George Spaulding, Canisteo, N. Y.
Rev. Calvin McKinney, Millport, N. Y.
Rev. David S. Morse, Springbrook, N. Y.
Rev. N. M. Cinta, Middleport, N. Y.
Rev. Jacob A. Prime, (colored,) Buffalo, N. Y.
Rev. C. C. Crossfield, Sheldon and N. Java, N. Y.
Rev. Gilbert S. Northrop, W. Java, N. Y.

MASSACHUSETTS—

Massachusetts Home Miss. Soc., by Benjamin Perkins, Treas.,	2,000 00
Dalton, a widow's mite, by Rev. T. A. Hazen,	10 00
Great Barrington, Cong. Ch. and Soc., by James Sedgwick, Treas.,	100 00

RHODE ISLAND—

Providence, legacy of Calvin Dean, by William Sheldon, Ex'r,	1,000 00
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CONNECTICUT—

Brooklyn, Cong. Ch. and Soc., by E. Newbury,	68 00
Canterbury, widow's mite, by Rev. R. C. Learned,	1 00
East Woodstock, Cong. Ch. and Soc., by Asa Lyon,	25 00
Groton, Cong. Ch. and Soc., by Rev. S. Hine,	24 00
Lebanon, South Soc., Lad. Sew. Circle, by Miss Jane Lyman,	12 00
Long Ridge, Cong. Ch., by Rev. A. B. Collins,	10 17
Madison, Dea. J. T. Lee,	10 00
Middletown, Fem. H. M. Soc., by Miss H. H. Brewer, to const. Rev. Jeremiah Taylor a L. M.,	80 00
New Hartford, North Cong. Ch., by H. W. Brown, in full to const. John C. Smith a L. D.,	52 00
New Haven, a friend,	2 50
New London, legacy of Jonathan Colt, by Robert Colt and Wm. C. Crump, Ex'rs,	2,000 00
South Britain, Cong. Ch., by Rev. A. E. Lawrence, P. Averill, \$5; M. M. Canfield, \$10,	15 00
Terryville, Cong. Ch. and Soc. Coll., \$68.68; Lad. Sew. Soc., \$9.32, by Milo Blakeley, Treas.,	72 00

NEW YORK—

Auburn, James S. Seymour, to const. Clarence Seymour Dunning a L. M.,	80 00
Brooklyn—	

Sarah J. Glover, of Lockport, a L. M.; others to const. O. A. Day, S. P. Farrington, Orrin Kendall, Mrs. S. A. Smith, and Richard D. Smith, L. Ma., \$170,	\$300 00
Elizabeth and Plum Elver, Presb. Cha., by Rev. J. E. Smith, \$8; a lady, \$10,	18 00
Mount Carroll, Presb. Ch., by Rev. Calvin Gray,	9 00
Otter Creek, Cong. Ch., by Rev. James Hodges,	5 50
Pittsfield, Cong. Ch., by E. Vernon,	12 00
Plymouth, Cong. Ch., by Rev. N. P. Coltrin,	10 00
Quincy, legacy of W. R. Nims, by E. K. Stone,	100 00
Salem and Hillsborough, Cong. Chs., by Rev. J. C. Cooper,	21 35

MICHIGAN—

Received by Rev. H. A. Read,	
Ann Arbor, Cong. Ch.,	\$21 14
Clinton, Cong. Ch.,	30 20
Hillsdale, Presb. Ch., Mon. Con.,	10 00
Portage, legacy of Mrs. Mary Smith,	218 80
Salem, Cong. Ch.,	4 55
Salem and Lyons, Cong. Ch.,	11 00
Ypsilanti, Presb. Ch., to const. Dea. Jacob Bacon a L. M.	34 00
Adrian, First Presb. Ch., by E. H. Winans,	50 00
Augusta, Cong. Ch., by Rev. E. Edwards,	5 00
Brighton, Presb. Ch., Coll. \$17.16; Ladies' Benev. Soc., \$5; Rev. Chauncey Osborn, \$10,	32 16
Detroit, First Presb. Ch., by Rev. G. Duffield, D.D.,	50 00
Mount Clemens, Presb. Ch., by S. W. Snook,	15 00
Oakwood and Canandaigua, Cong. Chs., by Rev. E. T. Branch,	12 00
Sault St. Marie, Mrs. Adeline Jones, Somerset, Presb. Ch., Coll. \$15; Rev. S. Stevens, \$5,	1 00
Utica, First Cong. Ch., by Rev. W. Platt,	20 00
Wheatland, Dea. N. Rowley, by Rev. L. S. Hobart,	10 00
	5 00

WISCONSIN—

Beloit, on account of legacy of Mrs. Love Colton, by Rev. A. L. Chapin, D.D.,	1,000 00
Green Lake and Brooklyn Cong. Chs., by Rev. S. Bristol,	27 60
Hartford, Cong. Cha., \$19.30; Rubicon, \$2.30, by Rev. Anson Clark,	21 50
Lodi and Lowville, Presb. Chs., by Rev. J. N. Lewis,	7 50
Manitowoc, Presb. Ch., Rev. Mead Holmes, Mrs. M. D. A. E. Holmes, Mead Holmes, Jr., and Mary E. Holmes, to const. Frederick Borchardt and Hanson Rand L. Ma., \$60; others, \$20,	80 00
Menasha, Cong. Ch., by Rev. T. Cooke,	10 00
Monroe, Cong. Cha., by Rev. C. A. Boardman,	19 00

IOWA—

Brooklyn, First Presb. Ch., by Rev. R. Colston,	10 18
Davenport, Ger. Cha., by Rev. A. Frowein,	2 60
Orawfordville and Columbus City, Cong. Cha., by Rev. E. O. Bennett,	8 36
Decatur, Presb. Ch., by Rev. J. H. Shields,	7 00
Le Clair, Cong. Ch., by Rev. J. T. Marsh,	1 45
Moscow, Cong. Ch., by Rev. D. Knowles,	8 00
Winterset, Presb. Ch., by Rev. J. C. Ewing, Coll. \$6.06; Mrs. Della S. White, to const. her son John T. White a L. M., \$30,	36 05

MINNESOTA—

Chanhasan, Independent Ch., to const. Dea. Joshua Moore a L. M., by Rev. C. B. Sheldon,	30 00
Chatfield, Rev. E. D. Holt,	1 00
Excelsior, Rev. Charles Galpin, L. M., \$30; Independent Ch., to const. Dea. Selah Bardwell and Rev. Charles B. Sheldon L. Ma., \$60,	90 00

CALIFORNIA—

Downsville, First Cong. Ch., by Rev. W. C. Pond,	\$20 00
San Francisco, First Presb. Ch., by Rev. T. D. Hunt,	174 20

OREGON—

Grand Prairie, Cong. Ch., by Rev. T. Condon,	15 00
Oregon City, Cong. Ch., by Rev. G. H. Atkinson, Mon. Con., \$19; Mrs. A. H. Steele, \$3, in full to const. Dea. P. Hatch a L. M.,	22 00
Portland, Cong. Ch., by Rev. P. B. Chamberlain,	25 00

\$12,911 59

Donations of Clothing, &c.

Bath, N. H., Ladies' Sew. Soc., by Hannah C. Walker, a box,	23 50
Morris, Ill., Cong. Ch., Ladies' Mite Soc., by Rev. E. B. Turner, a barrel,	45 00
New Haven, Ct., Center Ch., by Miss E. North, two boxes,	237 70
Van Buren Center, N. Y., Ladies' Benev. Soc., by Mrs. Ansel Phinney, a box.	

Receipts of the Central Agency, N. Y., from Sept. 1 to Dec. 1, 1856. J. E. WARNER, Treasurer.

Antwerp, Cong. Ch., Coll.	9 65
Augusta, Cong. Ch., of which \$100 by Gen. John I. Knox, for missionaries in Kansas,	125 62
Canton, Presb. Ch., Coll.,	46 57
Cherry Valley, Presb. Ch., Coll.,	58 57
Coventryville, Ladies' Society,	3 00
Crown Point, First Cong. Ch., Coll.,	40 00
East Pitcairne, Presb. Ch., Coll., by Rev. R. S. Armstrong,	3 00
Glen's Falls, Presb. Ch., Coll.,	55 00
Keeseville, Cong. Ch., Coll.,	43 00
Maline, Cong. Ch., Coll.,	19 00
Malone, Cong. Ch., Coll.,	124 00
Marcellus, by Nahum Grimes, in part for L. M.,	5 00
Middlefield Center, Presb. Ch., Coll.,	58 00
Middle Granville, Presb. Ch., Coll., in part,	19 35
Nelson, Welsh Cong. Ch., by Rev. J. Lloyd,	9 73
North Granville, Presb. Ch., Coll., of which \$17 by the Fem. Home Mite Soc., to const. Mrs. Mary Bulkley, L. M.,	26 46
Potdam, Presb. Ch., Coll., of which \$10 by L. Knowles, Esq., in part to const. W. L. Knowles L. M.,	50 89
Redfield, by A. Johnson, Esq.,	14 00
Rensselaer Falls, Cong. Ch., by Rev. L. W. Chaney,	11 40
Rumia, Presb. Ch., by Rev. R. Pratt,	14 40
Sackett's Harbor, Presb. Ch., Coll.,	14 25
Sauquoit, Presb. Ch., Coll., \$26.65; Fem. Benev. Soc. of Sauquoit and Clayville, \$10,	36 65
Sherburne, by Joshua Pratt,	5 00
Springfield, Presb. Ch., Coll.,	45 64
Trenton, Presb. Ch., Coll.,	10 00
Utica, Presb. Ch., Coll., of which \$20 by Mrs. Wm. H. Ferry, in part to const. Mary E. Ferry L. M.,	182 06
Waddington, Cong. Ch., by Rev. B. B. Parsons,	7 00

\$1,025 44

Donations of Clothing, &c.

Coventryville, Ladies' Benev. Soc., by Mrs. B. B. Blake, a box,	\$23 00
Gilbertsville, Ladies' Benev. Ass. of Presb. Ch., a box,	43 21
Gouverneur, Ladies of Presb. Ch., by Mrs. J. L. S. Dodge, a box,	
Gutfield Center, Ladies' Benev. Sew. Soc., a box,	37 66
Mount Vernon, Ladies' Benev. Soc., by Mrs. A. B. Corzana, a box,	
Springfield, Ladies Presb. Ch., a box.	

Josiah Porter, \$50; Ladies' H. M. S., to const. Mrs. Catharine Salmon, Mrs. Louis Pennoyer, Mrs. Helen M. Seymour, L. Ma., and Miss Julia Adama, \$80 to const. Myron Adams, Jr., a L. M., \$11.577,	262
Elba, Cong. Ch., a friend, to const. Mrs. Margarette Field a L. M., \$80; Coll. to const. La Fayette Brown a L. M., \$80,	60
Elmira, Presb. Ch., Coll., \$175.85; L. E. Skinner, \$5,	180
Geneva, Rev. M. P. Squier, D.D.,	25
Hornby, Presb. Ch., by C. G. Wheat,	5
Horseheads, Presb. Ch., by Rev. B. G. Riley,	27
Ithaca, Presb. Ch., Mon. Con., \$84.65; Coll., \$18; Mrs. Sally Bates, \$5, by B. S. Halsey, Treas.,	52
Java, Cong. Ch., by Rev. G. S. Northrop,	4
Lima, Presb. Ch., Rev. John Barnard, D.D., \$5; Miss Abby Barnard, \$5; others, \$23.50; Mon. Con., \$20,	58
Livonia, James G. Clark, \$10; others, \$48.63,	58
Lyons, Presb. Ch., John Gilbert,	10
Middleport, Presb. Ch., by Rev. N. M. Clute,	16
North Java, Cong. Ch., by Rev. C. C. Crossfield,	6
Nunda, Presb. Ch., Ral., by C. W. King,	7
Ovid, Presb. Ch., legacy of Newton Johnson, by D. D. Johnson,	100
Reed's Corners, Cong. Ch., by Rev. M. Harris,	4
Rochester, Plymouth Ch., by Edward Lyon, Treas., \$30 to const. Dr. A. G. Bristol a L. M.,	191
Rose, Presb. Ch., by Rev. B. Ladd,	10
Rushville, Cong. Ch.,	84
Sheldon, Cong. Ch., by Rev. C. C. Crossfield,	9
Varna, Presb. Ch., by Rev. P. R. Kinne,	8
Watkins, Presb. Ch., Mon. Con., to const. M. S. Kinney a L. M.,	80
West Fayette, Presb. Ch., by Rev. W. F. Curry,	6
	<hr/>
	\$1,656

Receipts of the Massachusetts Home Missionary Society, in the month of November, 1856. By JAMIN PERKINS, Treasurer.

Amesbury and Salisbury, Cong. Ch. and Soc., 15

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.
How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXIX.

MARCH, 1857.

No. 11.

Immigration and Home Missions.

THE census of 1850 reports 2,244,648 persons of foreign birth. Since that time, 1,748,424 emigrants have landed on our shores; and, making a reasonable allowance for deaths, we must have not far from 3,500,000 persons of alien birth now treading the soil of this Republic.

This number must be expected to increase rather than diminish; although its ratio to the whole population of the country will probably never be greater than it is at the present time. It is already sufficiently large. In 1850, the foreign born were about one twelfth of the whole population; and although in the South-western States they formed but one twentieth, and in the Southern States but one fiftieth of the people, in New England they reached one twelfth, in the Northwest one eighth, and in the Middle States one fifth. Nearly two fifths of this foreign population were in cities and large towns, leaving rather more than three fifths distributed through the rural districts and smaller villages.

Whether the immigration will long continue as numerous as it has been, it is impossible to predict. A considerable diminution has already taken place, for a single year; for, while in 1853, 368,645 foreigners landed on our shores, and in 1854, 427,833, in 1855 there were only 200,877. It is possible that coming years may not reach a higher average immigration than that of last year; but the current can hardly cease flowing, so long as America offers cheap lands and freedom to the crowded and oppressed millions of the old world. They will come. We

rightly viewed only when contemplated not any chance of famine or tyranny; is a Providence over all this; and the crimes new ministers of his love. 1 of the Pacific shores; and it is his Atlantic, and is hastening the occup

1. *God sends these multitudes hither*

If we can but discover the divine selves to be instruments in their acc shall ourselves be sure of a perennial praise of his name.

It is reasonable to suppose that the not alone to the emigrants themselves leave behind, and to the fellow citizen broad; and his plan is but the scheme us to believe that he means, by this ral and the spiritual interests of all dreds of thousands can hardly fail world, and to make the condition of supplies a great want of the new nature to human uses; while it secures than they left, the certainty of proper opportunities for all the individual capable. Are we not also permitted ultimately be benefited by this change the midst of a vigorous, free, apostolic back to the pure apostolic Christianity Romanism with their dead past, reformed anew in his image? If this

will attach them to their new home and kindred, so that their children and all inherit no animosities, but shall amicably blend into one united people. In no way can we do so much for the emigrant, can we so promote kindlyness in all hearts, or so surely and so speedily realize the purposes of that Heart whose love is over all, as in providing for his religious wants. Above all things, we are bound to study his spiritual welfare. Success here is everywhere; and in proportion as these millions partake of the christian faith will they rise above divisive prejudices, become faithful citizens and kind neighbors; in proportion as they receive the wisdom and power that is from above, their counsels and their labors contribute to the common good, or, ultimately, to their own. The great question for us then is:—What can be done for the evangelization of the immigrant population?

As they come, with their various tongues, and their opposing creeds, with their prejudices and fixed habits; they are strangers to our customs, and attached to their own; they have grown strong in their peculiar beliefs, and disbeliefs; of them are under the control of priests who have ruled them and their fathers for centuries, and who are clothed with all the power that superstition and custom can give; once here, they are buried in a tumultuous tide of cares and while providing a new home;—thus they come by thousands and hundreds of thousands; what can be done for them? We are persuaded that those who have meditated longest on this momentous question, are ready to join with us in saying:

Our grand dependence, under God, for the evangelization of immigrant families and their descendants, is our creating and maintaining, wherever these immigrants go, an adequate number of pure, evangelical churches.

Thus lesser instrumentalities and expedients may be resorted to, and doubtless their importance. But these are dependent on this one, which is as essential as any other can be, and at the same time includes them all.

In the first place, it should be premised: That no small number of the adults landed on our shores, are practically beyond our reach. The mortality among immigrants is always large, so that many die before there is time to do them good. Many of the remainder are so fixed in their prejudices and habits, that no effort at present in operation take hold of them effectually. Our scheme for benefiting these new neighbors, then, must be comprehensive, must embrace them all, and look mainly beyond to-day for its results; being especially careful not to subordinate the great final end to smaller immediate successes; not to neglect our chance of benefiting coming generations, in our zeal to save the present. This is a work which can not be done in haste. That plan, therefore, is best, which promises ultimately to meet the whole want, to do the whole and do it well.

The mass of our immigrants may be divided into three classes—the Protestants, the Catholics, and the Infidels. Let us consider our principle in its bearing upon each of these.

We affirm then, that our great reliance for the more complete evangelization of so many immigrants is in keeping up the number, the purity, the efficiency, and the harmony of our churches.

It is obviously true of so many of them as are willing to become members of our churches, or of the congregations under their influence. If we can so increase the number of these christian municipalities, that wherever the stranger enters he shall find one in his neighborhood, then we can reach him. If we are diligent in maintaining purity of doctrine and discipline, and in duly improving the efficiency of these "many members" of the "one body," then we shall reach

of the Protestant churches of Europe in which the vast majority of our chargeable with the serious defects in The Home Missionary of last year against the admission of unworthy members as a means of grace to the impenitent memorial of Christ's love, and a measure considering solely how we could most effectively be connected with these Protestants much by seeking formally to proselytize by controversial assaults upon the churches, so defective in order at this necessary point, the number, the quality of the churches:—the number; so that we shall be with them, and they shall be within our reach; and of discipline; so that everywhere we shall be able to illustrate it by their example and to illustrate it by their example organized activity of the members of the churches, all, carrying the Gospel to such an extent that better that Christ should be preached to fellow Protestants are ever to be seen; it must be in one, at least, of these churches, stanch and godly members of our churches, periodical and permanent; or through the example, with that of the public schools, these influences are all dependent upon the number, purity, efficiency, and harmony.

It is vain to search out medical remedies to be cured or much alleviated by special spiritual constitution of the soul.

churches of Europe will disappear. Our American Christendom already presents a most imposing array; and, in its example and its religious literature, wields a power of impression and conviction, in view of which we may well thank God and take courage. Let this Christendom spread itself with our widening frontiers, concentrate itself wherever our population accumulates—improving, meanwhile, no more than may reasonably be demanded of it, in doctrine and discipline, at least, maintaining its present purity and strictness—and one of two results must be wrought upon the denominations afflicted with formalism, viz., either disintegration, or renovation. They must either come out more and more fully in opposition to evangelical principles—growing drier and feebler every year; or, what is more probable, and by far more desirable—yielding to the pressure of the truth, as drawn out in discussions, enforced by public opinion, and illustrated by a luminous example, they will gradually modify their usages and their theories, and will come to partake in the more vigorous vitality which surrounds them.

Let us turn, now, to the *Romanists* and the *Rationalists*. The same principles apply with even greater force to their case, than to that of the Protestants. Taken together, they are far more numerous; and they are widely scattered over the whole of the Free States. For these reasons, no local, limited measure will be of any satisfactory efficiency. The renovating influences which are to be equal to the spiritual wants of this population, must be as omnipresent as the population is—must be in every community; must be in our churches, and in *all* our churches. For it is not enough that these influences should be occasional, merely; if so they will certainly be feeble. They need to be steady, permanent, and cumulative, like the power of a growing, working church; in short, they must be that very power; for there is no other instrumentality whatsoever, that would justify any hope of success. These immigrants congregate in our cities; the city churches must look after them. They gather in our large towns and manufacturing villages; the churches there must look after them. They percolate through all the West, upon lines of travel, and into the green unbroken wilderness; churches must be founded there to meet them, bearing perpetual witness concerning the things of God, even in their silent existence a ceaseless admonition—but yet by no means silent or idle; for to these missionary churches it belongs, to furnish the stranger with the Word of God, to “visit” his family in sickness and trouble, to take up his little ones in their arms and carry them in their bosom, and by all the manifold influences of neighborly and friendly attention, to draw these wanderers back to the fold. No agency that is not thus omnipresent, permanent, thus self-perpetuating and reproductive, can meet the wants of a wide spread and growing population.

The Roman Catholic Church is an exceedingly solid organization; but in this country, it is like an iceberg that has floated into sunny latitudes, and despite the utmost zeal of its hierarchy, melts with a continual decay. But no clime is warm without the sun; and the churches here must “let their light shine” on these floating masses, or they visit us in vain. The Romanist must come into actual contact with a purer faith, or he will only go from bad to worse. Our churches must be everywhere, or they will not reach him. They must everywhere be pure, or they will do him no good. It is only by giving him something better than he has, that we can benefit him; and it is only by showing him this better thing, that we can even convince him of its existence, much less persuade him to take it. It is only by surrounding him with living examples, that we can effectually show it to him; and, finally, it is only by filling the land with true churches of Jesus Christ, that we can hope to encompass each Romish family with christian neighbors.

The numerous Unbelievers among our emigrant population—of whom the Ger-

religious lives by their side, visit
offers, calling their attention to
of faith that is more than a sta
possible to be a Christian from
cludes visiting the fatherless and
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of their hate, can thus be broug
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oppression which is an outrage on
to us, that no local, desultory, or
must be one that shall meet the
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this, except by founding church
churches are pure at the beginn
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to establish churches where they
in doctrine or in discipline; or i
cient; or if they go to war among
those whom God sends to be our

Missionary Intelligence.

OREGON.

From Rev. T. Dwight Hunt, Agent.

Lebanon, Santiam.

During my visit to Rev. Mr. Spalding, I accompanied him on a visit to Lebanon, one of his out-stations, twelve miles to the north of Calapooya. It happened to be the day of a county meeting, called together to form a political organization. The coincidence of our meeting and of the convention was accidental; but as they did not interfere, I was glad of the coincidence. The county was well represented, and the spirit of the convention was excellent. Such addresses were made, and such resolutions were passed, as inspired me with strong hope for Oregon, notwithstanding the tendencies that so seriously threaten her liberties. I became convinced, then and afterwards, that slavery could triumph in that Territory only by a desperate struggle; and that the true lovers of liberty would not yield their birth-right without a long and manly resistance. I preached in the evening in the school-room of the Santiam Academy—a flourishing Methodist institution—the same room in which the convention had been held during the day. Many of its members were present, with many others; and the opportunity was a favorable one for the utterance of important truths.

Lebanon is a small but very pleasant village, on one of the forks of the Santiam, a tributary of the Willamette, and is best known in Oregon as the site of the academy mentioned above. The village reposes very pleasantly on the edge of the forest, and near the foot-hills of the Cascade range.

Corvallis.

From Rev. Mr. Spalding's I passed on to Rev. Mr. Starr's, at Corvallis. This town is on the Willamette, and is the largest and most important place south of Salem. This, however, is not saying much, for even Portland, the largest place in the Territory, does not number 1,500 souls. Corvallis may possibly number four or five hundred. It has two church edifices, one belonging to the Methodists,

and one to the Baptists. The Presbyterians (O. S.) have also a small church organization, but no house of worship, and no resident minister. Both in the town and its vicinity, there are also a few members of the churches represented in our Society, to whom, among others, your missionary ministers once every Sabbath. The town is apparently the most active and enterprising in the Territory, Portland excepted. It has long contended with Salem and Eugene for the honor of being made the capital. But, what is more to be regretted, it is the center of the pro-slavery influence in the Upper Willamette. Here it is that politicians have dared, more than elsewhere, openly to advocate the introduction of slaves. And it is here, more than elsewhere, that the crowd have applauded such avowed infamy.

Meeting in the White School-house.

Rev. Mr. Starr, though now living four miles west of Corvallis, will soon be located in the village itself. With that as his center, he will work in as large a circle as his time and strength, and the interests of the central station, will permit. When I reined up at the neat white school-house at King's Valley, his principal out-station, just before the hour of service, I heard his voice in earnest exhortation. He was holding a prayer meeting, and the house was full. There was a visible solemnity in the congregation, while bowed heads and tearful eyes here and there, told of earnest thought and strong emotion. My coming could not have been more opportune; nor could I have been more warmly welcomed, or more urgently pressed to remain longer than the Sabbath, so as to continue the meetings which had thus far given promise of a rich spiritual blessing. But appointments made, and sent ahead at other stations, would not permit. I could only spare that one day to that station. Yet it was a day I shall not soon forget. Better attention was never paid to preaching than on that day and evening.

Rev. Mr. Starr's Field.

The district is both beautiful and fertile—a valley, rising in benches from

returned with me to Corvallis, where spent the afternoon in visiting such families as were more especially friendly to his enterprise. Those visits were of great value, and of such a nature as to encourage me with reference to his mission and prospects in that place.

On Tuesday, we prosecuted the work together, and made preparation for a public meeting in the evening, which was entirely successful. The Methodist church was filled to its utmost capacity, and I improved the rare opportunity to impress upon the congregation the importance of those things that underlie all individual and social prosperity.

Mr. Starr occupies one of the most important positions in the Territory. He feels the responsibility of it, and is wholly devoted to it.

Grand Prairie.

From his field I turned northwest to Rev. Mr. Condon's, at Grand Prairie, nine or ten miles distant. This place is the home of the missionary, and the center of the field of which Albany, nine miles northwest, is one wing, and Astoria four or five miles east is the other. The country is wholly prairie, very fertile, and capable of sustaining a large population. It is considered by many to be the best portion of the Willamette valley, and your missionary is in the

young an institution; but it is like other great names, which the growth ultimately becomes worthy to

There is at present but one building both the academical and collegiate elements. But it is in contemplation to build another next year; so that they may be separate. The collegiate element is small, less, I believe, than a score; yet the institution now on another year with a Freshman and a Sophomore class. President has thus far been the only acting tutor. Another, however, has been elected, who will enter on his duties during 1857. Though small in the number of scholars, the character of this is high. The standard of scholars, perhaps, too high for the age of the school or of the Territory. The aim of those interested in it is purity; and they are content to grow slowly, if they may but grow. But for what the institution is, and for what it may hereafter be, Oregon is and will be indebted, partly, to the missionaries sent out sustained by the Home Missionary Society. It is a child of New England; was begotten of that earnest conviction of all enlightened piety, that all churches must be *planted* *er*.

Hillsboro.

Sabbath afternoon I preached at Hillsboro, the county seat, five miles from Forest Grove. Here are Rev. S. Griffin and Eells, former missionaries to the Indians. They are living on farms, and support themselves, such ministerial work as they find available. I remained with them until Tuesday noon, attending the local convention, which met on Tuesday and Wednesday, at the house of Mr. Griffin. The coincidence of my visit and the convention seemed mutually pleasant. By Wednesday, I preached a sermon on the imminence of doctrinal preaching. The day was a delightful one. Rev. Mr. Hamberlain was present, whom, with Mr. Griffin, I accompanied on his return to Portland—thus completing the tour of the churches and the precincts where missionaries labor. I remained at Hillsboro over the Sabbath, to enable Mr. Hamberlain to visit Astoria, where he had long been invited to preach, and there, was gratified with the substantial evidence of the interest felt in *storal* and *pulpit* labors.

Astoria.

After the Sabbath at Portland, I improved a few days before the sailing of the steamer, in visiting Astoria, and remained there from Friday morning till Tuesday morning, when I took the "Columbia" for San Francisco, as she was touched for a pilot. This, though one of the oldest towns in the Territory, is one of the smallest. It is the "Sleepy Hollow" of Oregon—the *foot* of navigation on the Columbia, beyond which every thing passes on to the "head." Though the best spot for a city near the mouth of the river, it is certainly poor enough. But it is the place for the custom house, and the home of the pilots. Two saw mills contrive to keep in operation here; and in both upper and lower town about thirty families manage to live. The scenery across the noble river there is a redeeming feature; while the cool breezes of summer make the place a fashionable resort from the heat of the interior. These reliefs, in connection with the rivalry between the upper and lower town, (to see which can sleep longest?) make the place tolerable. There is a Methodist church edifice in the place, but without a preacher. There is a hall of the "Sons of Temperance" in the attic of a private house, and an organized division of the order—several of whose members, I am sorry to say, were intoxicated while I was there! There are several table circles of "spiritualists" there also, "the reformers of the 19th century," but whose revelations have done as yet but little for Astoria.

Sermons without a Minister.

But to all this there is a bright side. A few professors of religion meet together every Sabbath in a private house, and have a sermon read to them by—a *skeptic*. He is said to be the best reader in town; and though there is an evident incongruity between the reader and the sermon, it is thought better that the truth be well told by an infidel, than poorly told by a Christian! Every thing, however, is conducted with decorum, and the service is productive of good. In connection with this public service, there is a flourishing Sabbath school, and a Bible class. While with this people, I preached three times, administered the sacrament, addressed the Sabbath school, and lectured on Temperance. I made the acquaintance, at several most worthy families; and

mon love to Christ, they were w
together pleasantly and usefully, l
ing and allowing each other's differ
of opinion, and waiving them fo
common good. When associated
church under a common covenan
feared that there might arise on
side some feelings of restraint or c
lousy, and so the present hamony
be endangered, and the good be def
which is now promoted.

Attractions of Oregon.

Thus I filled up more than two mo
in Oregon, the first two or three w
of which I have before reported to
I certainly filled them industriously
how usefully others must judge.

In reviewing the visit, I am impr
with the importance of the field.
gon is a noble Territory. It has
grandest rivers and the sublimest m
tains, and the richest valleys on the
cific coast. The country lying bet
the Cascades and the Ocean, and bet
the Columbia river and the Ump
mountains, is one of the most beat
and fertile anywhere known. This i
valley of the Willamette, with the sl
and hill country on the west side of
Cascade range, and the slopes of
coast range both towards the river an
wards the Ocean. The central portio
already claimed and settled : but in :

ing and deadening aid of slave labor in developing its resources, seeking thus to inflict on the soil, and on the future dwellers on the soil, the blighting curse of that great wrong.

Look well to Oregon. Sustain well the noble men whom you have sent to plant there the institutions of religion and of freedom. For such institutions, early established, strongly sustained, and perpetuated in vigorous growth, are the hope of all our Western and our Pacific States.

KANSAS.

From Rev. Lewis Bodwell, Topeka.

A Beginning Made.

My first quarter in the service of the Society having closed, I am, according to instructions, to render an account of my labors in the field which has been assigned me. As you long since learned, the 10th of October saw me a citizen of Kansas, and "a prisoner;" in which positions, at our camp on Sabbath evening, October 12th, I preached my first sermon in the Territory, taking as my text the words of our Saviour, "I am with you always." I arrived at Topeka and was released by Gov. Geary on the 14th. I at once located myself at this, as the most important point yet unoccupied.

Effects of the Invasions.

In common with the other interests of society, I found that the religious interests of this field had suffered much. As early as July of last year, a church of nine members was organized, under the name of "The Free Congregational Church of Topeka," adopting Articles of Faith and a Covenant embodying the principles of the New England churches, from which most of the members came. A Sabbath school and Bible classes were also formed, and religious services held in "Constitution Hall." A Bible Society had likewise been organized, and been acknowledged as an Auxiliary of the American Bible Society. But all these and kindred organizations had been destroyed, or rendered inoperative, by the troubles of the summer and autumn. Church members had been called from these to the less pleasant duties of the camp; and at the time of my arrival, there was little to cheer

the minister of the Gospel. One of our two deacons had gone to the East for the winter. Of the trustees, one was slowly recovering from a severe illness, another (the deacon) was in Ohio, and the third among the prisoners at Leecompton, awaiting trial as a "thief and traitor," according to Missouri law.

Resuscitation.

Under such circumstances, I began my labors by looking up the individuals of my scattered flock. Arrangements had been made by which the only public hall in the place was to be used alternately by Methodists, Baptists, Congregationalists, United Brethren, and Unitarians or Universalists. On the first opportunity, which occurred Oct. 26th, I preached my first sermon in Topeka. Since then, though occasionally interrupted, I have preached there twice on each alternate Sabbath, every other Sabbath crossing the river to Kansapolis—Whitfield on the map—a little Free State settlement about four miles away, where I preach a sermon to from ten to twenty persons in a private house. At Topeka we have reorganized our Sabbath school, and have some fifteen children, also four Bible classes of young persons and adults, who, with the teachers, make up a total of fifty or sixty persons. The Bible Society has also been revived. A box containing Bibles to the value of \$200 is on hand. At the request of the Board of Managers I preached a "Bible Sermon," after which a collection of eleven dollars was taken for the benefit of the Society.

We have lately commenced occupying a new, larger, and much more pleasant room than we had before. Every Sabbath evening we hold a prayer meeting, which is usually largely attended by persons, old and young, both professors and non-professors, a goodly number taking a part and making the meeting lively, interesting, and, we hope, very profitable. Of course our Sabbath school, and all our meetings, are made larger by being a union of all denominations. Thus far a very great degree of harmony has prevailed.

The first Sabbath in November was a very precious season—our first communion, and I am told the first ever observed in Topeka. In this ordinance, as also on the same occasion a few days since, large numbers of brethren of other denominations joined us, with every mark of deep and tender feeling. At the latter time, our little band was increased

Rome, N. Y., has sent me \$25 for
object; another, a gentleman in B
promises me \$100 more; so with
the people will themselves do, I ho
succeed in my plan. There is as
church organized in Kansapolis
there are already at that point s
members of Congregational chu
who are hoping for additions i
spring; and at as early a day as po
we propose the formation of a Sa
school and Bible classes.

Extent of Field.

Two miles west from Kansapolis
on the same side of the river, is ar
and much larger settlement on wh
have my eye. It has been strongl
slavery, but the prevailing sentime
now right; and it may in the s
prove a field which I may be allow
cultivate. The same may be as
Tecumseh, the county seat, situat
this side of the river, five miles east
Topeka, where I hope yet to m
lodgment. These four places, To
Tecumseh, Kansapolis, and Indian
judge now to have a population, w
their corporation limits, of from
to ten hundred, and all to be reach
succession in a ride of eight r
Standing at the log house, which i
home, two and a half miles south o
peka, I thus have within a radi

the way of the Church, the minister, and the world. Neither do I mean that is pleasant spending a winter like this in a rough log cabin, deprived of all the luxuries, and most of the comforts and conveniences of life, deprived of the privilege of study, or the opportunities for quiet retirement and meditation, which the soul so much needs; nor that is proof against the discomforts which cold winter brings to those who, like the people here, are particularly unprepared to meet it. My brother Lum's advice, "to prepare for all I did know, and then allow largely for many unpleasant things which I did not know," was heard and heeded; and so, often "perplexed, but never in despair," is my story thus far.

But my encouragements are great. Perhaps I am too hopeful; and it may yet be, when I come to see things through the medium of a longer experience, I may view them in a different way. But I as yet see no cloud without 'its silver lining.' Indeed, with all its dark spots,—and it is not without them—I doubt not that my field is far more bright than many of those in which my brother missionaries labor.

Character of the Immigration.

The character of society here is a cause of hope. It bears upon it the true New England stamp. Temperance is dear to the hearts of the people. The Town Association has upon its books a regulation by which no lot may be deeded on which shall be erected any building for the sale of intoxicating drinks. A Temperance Society is in operation, whose Vigilance Committee report any places in which such drinks are sold; and, upon their announcement, a standing committee is to wait upon the offender and request that he stop his traffic;—with the full understanding and assurance, however, that if the "request" be not enough, there are men enough in the Society at once and effectually to enforce this law. The system has thus far been effectual in preventing the public, and in stopping, within a short time, the private sale of liquors. And thus, while grog shops do not flourish, and the bar-room is shorn of its chief attraction, an "Institute," with its already valuable library, its newspapers, and its weekly debates, is successful. This hopeful view of my field becomes more hopeful still, when we observe how the community has come through the troubles which have threatened it.

Very encouraging is the number of cases in which the Christian has come back, warm and alive, from his duties in the camp to his duties in the church, the prayer meeting, the Sabbath school, and at the family altar. As far as I can learn, profanity is no more common than in many New England villages; and here, as there, the Sabbath is at least outwardly a day of rest. Why these signs of encouragement should be more plain and plentiful here than in other new settlements, especially in such as those of California, is accounted for, I think, by the motives which induced immigration hither. A large proportion of those who came to Kansas as "Northern paupers," came willing to remain paupers, provided their efforts could make the right successful. To other States and Territories, and especially to some others, they resorted, Christians and all, from motives of interest. To this they came for principle. To no one can it be a matter of surprise that often the debasing effects of war and commotion should be sadly manifest in the characters of both old and young, professors and non-professors. The wonder is that they are comparatively so little manifest. To account for it, one needs to know, as do I, that so often the long hours in the guard room, by the camp fire, on the march, and even in the filthy prison, were improved as seasons of private christian communion. Christian soldiers make christian citizens. I can not say that there might not be more interest manifested, that we might not have congregations four-fold larger than we do; but I can say that it is a source of great encouragement, that, having passed through such scenes as those of the last two years, so many should still prize and attend the Sabbath worship, or be interested in the Sabbath school and Bible class.

Help Needed.

As to pecuniary matters, I would that I could make a report which should be gratifying, either to the Society or myself. This I fear I can not do. While of the members of our church none, as yet, are without the means of subsistence, none are wealthy. All have been, more or less directly and extensively, sufferers by the commotions in the Territory. There is not a house which is yet more than partly finished, or furnished even to an extent necessary for comfort. Fields are unpaid for, and to great extent unbroken and uncultivated.

economy, be built for less than \$5
Our Methodist friends, who are
numerous, also contemplate build
and of course take with them the i
ence and the means of all who sy
thize with them.

WISCONSIN.

*From Rev. Anson Clark, Harty
Washington Co.*

This is a busy little village, the ce
of a large region of country for tri
and slowly growing. You are proba
aware of the fact that this county is
Egypt of Wisconsin. The foreign p
ulation occupies almost the whole of
and many of them are Romanists. Th
have churches all around this villa
and have just secured a site for the er
tion, next season, of a church edifice
the village. The Irish and Germans
united in this movement. It does se
a matter of a good deal of importan
that our church here should be su
tained and become a bright light, wh
rays shall illumine the darkness whi
now reigns all around. Its position
one of importance. Would that t
members of it felt this as they ougl
and the responsibilities resting on

profession. Some of the members of the church, who have been connected with it almost from its organization, remarked that they had never before enjoyed such a season here—had never before so felt that this church was *one*. Our meetings for prayer are well sustained. Especially is this true of the Monthly Concert, on which occasion the attendance is nearly as large as during the day.

The Methodist College.

I am more and more feeling at home in this field, with a growing confidence that it will prove just the place for me. It is a place of very considerable prospective importance, having a college of some 250 students, including those in the preparatory department. Though under Methodist influence, still many connected with the institution attend our meeting, and we are on the most friendly terms with their professors and ministers. They preach for me occasionally when I am absent, and exchange when I wish. They are educated, liberal, christian gentlemen, and are doing great good to their denomination in the State, elevating the standard of ministerial qualifications and of scholarship, and bringing young men and women from all parts of the State, who would not, except for such an institution, ever acquire any thing like the liberal education here given them.

From Rev. David Jones, Dover, Iowa Co.

A Word of Good Cheer.

Last Sabbath we received two into church fellowship at Arena. This little church are walking in love, and are working Christians. It is good to meet together at the hour of prayer. God is with us. Their light shines bright. The example of the church is felt in the community. The Gospel, accompanied by the power of God's Spirit, will produce wonderful changes in men. This time last year, very little regard was paid to the christian Sabbath in the vicinity of Arena. But now, what a change! This, indeed, is the work of God, and not of man. But how could such communities have the Gospel, if it were not for the *Home Missionary Society*?

From Rev. Stephen D. Peet, Genesee, Waukesha Co.

We have been recently favored with the assistance of Rev. Mr. Foote, of Delavan, who has been laboring in this vicinity as tract colporteur. We have visited together, from house to house, in the village and in its immediate neighborhood; have talked and prayed with almost every family, and have left, I hope, some good impressions. We had encounters with some downright infidels, who reject the Bible altogether; but the worst opposers which we found were "spiritualists." These seemed to look with contempt upon such a method of doing good, and declared that we were far behind the age in our views. They obstinately refused to buy a book, or to receive a tract, or to allow their children to take even a primer from us. In this respect, they were neither as liberal, nor as susceptible to the truth, as many Roman Catholics in our neighborhood.

Mr. Foote comes among us at the expense of one of our church members, and has labored faithfully and earnestly. It seems to me that this humble and familiar method of doing good, through personal conversation and tract distribution, is both encouraging and improving to those who engage in it, and convincing and awakening to those who could not be otherwise reached.

Why can not this work of christian visitation be systematized, as that of the Sabbath school has been? There are members in every church who are unable to engage in the Sabbath instructions, but who might find a way to make themselves very useful through the week, by seeking opportunities for christian conversation with the impenitent. Let this work be proposed in some definite form; let it be systematized, under the direction of a superintendent; let its reports enter with those of the Sabbath school into the *Home Prayer Meeting*, which many churches hold on the evening of the second Sabbath in each month; let the facts be thus "kept before the people;" and let Christians be thus regularly and incessantly reminded of their duty, while, at the same time, it is placed before them in a definite shape—and have we not reason to believe that a great and good work might be wrought, both upon the families visited, and upon the Church? **Make the trial.**

the Confession of the Presbyterian church, which they endeavor to carry out very strictly. No minister can be chosen for it who does not stand on the ground of the Holy Scriptures, and the doctrine of the Presbyterian Church. I am sorry to find that so many of the ministers of the German Evangelical Synod, are unacquainted with our Presbyterian doctrine; and it would be a source of great gratification to me to see our Confession, translated into German, in the hands both of ministers and people; for I believe that, by this means many prejudices would be removed, and that it would prove a great blessing to the Church in general.

Trouble in regard to the Communion

In my former place of labor, I had at first, a hard and difficult post; yet the faithful Lord gave his blessing to my humble labors, and the praise and victory are the Lord's. I do not like to speak or write of myself; yet, at your request, will do it. The struggle among the old country people was hard, especially in regard to the Lord's Supper, because, there, people believed that every man should be a participant in it, without any real regeneration, or any evidences of the working of the Spirit upon his heart and life. It was therefore more than a year before I could before

f the Presbyterian denomination—the children, then forty in number, entreated their parents with tears for me—saying, **hat they loved their pastor; for he related to them such fine stories about children who loved the Lord; and also, hat they learned reading, and writing, and arithmetic.** In the deepest snow, **ome of the children came the distance of four miles, braving the inclemency of the roughest weather to come to school.** It was impossible for the **arents to keep them at home.** The children proved victorious, so that they **lid not carry out their measures against me, and my enemies changed to friends, and after that, I received my salary which hey had withheld from me.** When I **reached my farewell sermon, to go to St. Louis, they again, directly after the services, chose me anew for their minister, adding an urgent request for me to remain with them, and accompanying his with a bountiful subscription for my salary.** They were dejected at my **eaving.**

Baptism Refused.

I had also a sorrowful experience without the church. As I was one day, **with a christian man of my congregation, going to a neighboring town for the purpose of buying provisions and getting the mail, two men met us on horseback, on their way to procure my services for the baptism of two children whose parents had come hither, a distance of eighteen miles.** I was perfectly **isturbed when I heard these men talk about the celebration of baptism.** Having arrived in the town, one of them **ffered me his horse to ride.** I thanked him, and went to the store, to the Post Office, and declared that I first desired **o speak to the parents of the children.** Then commenced an uproar whether or **no I would baptize the children; for that was the "business of parsons."** I waited till the fathers came. When I **ad heard their reason for baptism, I declared that I had not come to baptize; or this baptism was to be performed in a grogshop, with the accompaniments of wine, brandy, and beer, and boys twelve years old were to play the part of god-fathers!** I declared to them again that **I would not baptize the children.** But **what an uproar in the store.** How they spoke in their rage about baptism and religion! Curses fell, and words which **I would not repeat, invoking all the spirits of hell to torment me, and pronouncing me no longer worthy of life.**

One man, especially was forward in pronouncing curses, to whom I replied in holy earnest trembling, with fear: "Beware lest these fiery curses too early settle upon your own head; pray that they may not fall upon you!" This man is now in his grave. He died a year afterwards, a sudden death.

From Another Missionary.

"Faint yet Pursuing."

I write you again from this discouraging but interesting field of labor. It is discouraging, on account of the vast obstacles to the success of the Gospel which, if not peculiar to this State, are far more prominent here than in other western States. But in the hope of the ultimate triumph of the Gospel over every obstacle, and in view of many encouraging instances of the progress of correct principles, pure morals, and genuine piety, together with the prominent position Missouri must necessarily occupy in the forthcoming conflict of truth and error, it may be justly regarded as one of the most important and interesting missionary fields in the world. Here, within a short period, are to be decided some of the greatest moral questions of the age. Let the doctrines of the cross be fully preached, and the law of love contained in the Bible widely promulgated in Missouri, and a correct and humane decision of those great social questions may be confidently expected. Every truly evangelical sermon preached here is a weapon against the strongholds of vice, and every genuine conversion is a triumph of virtue over the powers of darkness. Though invisible and silent now, as long as the pure Gospel is preached, the work of social renovation is going on. The obstacles to which I referred are, the low state of public morals, the lax standard of piety in many nominal churches, the desecration of the Sabbath by many professors of religion, and the rancor of rival sects.

Sectarian Rancor.

The latter seems to me to exceed all the other hindrances that pure religion has to encounter in this most interesting portion of our country. This among brethren, and the frequent opposition that I have encountered from those whom I had regarded as low laborers in the great work.

mutual respect. To find in them
preach the same faith and hold the
same doctrines essentially as myself.
warmest opposers, is at times a
enough to divert me from my path
and impel me to leave in despair
chosen field of labor. That I have
thus yielded to temptation and aban-
ed the West long ago, is owing solely
help obtained from God.

A Revival Checked.

I wrote to you many months ago
there were interesting indications
revival manifest in the congregation
afterwards, that such a revival seemed
really to have begun, eight or ten inter-
esting conversions having transpired.
None but those who have experienced
the like disappointment, can imagine
grief and agony with which I beheld
encouraging signs fade away, and
those hopes vanish.

For the few genuine conversions
occurred, I trust I am not ungrateful.
For so great and so undeserved a blessing,
ing, eternal thanks are due to the Author
of all good. But how hard to witness
the continued impenitence of a multitude
who once seemed just ready to
press into the kingdom of God! It is
hard to feel that, but for the lack of
and earnest piety in the church, an
extensive work of grace would have en-
and a multitude of souls would have been

limits of what I regard as my diocese, about 750 families. There is not a single house among that number that I have knowingly passed by, and a large number of these I have visited several times; and I think I can say that there is not a single house that is not accessible. I have left in every family a religious tract, and, in some few instances, supplied Bibles. There is quite a large German population included in my field, but they have in every instance received me kindly, though mostly Catholics, and in all but two or three instances have accepted German tracts. There are, also, some sixty or seventy Irish Catholic families. These I supplied with tracts, which have been refused only in a few instances. I found only one Bible among the Irish Catholics. I generally inquired for the Bible, and received various answers. Sometimes they would declare they had a Bible; but when politely requested to let me see it, it was unfortunately just lent out to a neighbor close by. Sometimes the Bible turned out to be the catechism, which, of course, was "all the same." Often the Bible was declared to be "intirely useless," as they could not understand it if they had it, and the priest was sure to retail it out to them, to suit their case exactly. Owing to the close and constant vigilance of the priests, our Bibles can not, in many instances, be put into their hands. If they are received they are soon detected, and removed or destroyed. I have visited two, and often three days in a week; and I have never felt the exhaustion that I have often felt in talking perhaps twelve hours, with little interruption. There is no labor so grateful to my own heart, however, as pastoral visitation, and none, I am satisfied, that yields so large and precious a reward. I should feel discouraged in my work, were it not for this part of it; but I am never out of work. Here are some 4,000 souls that I can have access to at all times; and why should one be out of work in such a field? My duties are exceedingly laborious. I preach three times on the Sabbath.

Work for Laymen.

The work of publicly proclaiming the Gospel is well systematized in our churches; the work of bringing it home to the people is not. The general ear is filled; but multitudes of hearts are untouched. Nothing can be clearer than that the time has come, when a more complete system needs to be

introduced into the arrangements whereby we strive to fulfill the command, "Preach the Gospel to every creature." There are many of our fellow creatures dwelling in the same communities with ourselves, and, so far as locality is concerned, manifestly within our reach, upon whom the Gospel has no direct or effective influence; and this is true, not alone of our crowded cities, or of places that throng with a changing population, but of almost every town and rural district in the land. Manifestly, therefore, there is some deficiency in our system. This consists, at present, of arrangements which secure the public proclamation of the Gospel on the Sabbath, the celebration of its ordinances, the religious instruction of a minority of the children in Sabbath schools, weekly prayer meetings, an imperfect, irregular, and inefficient visitation, by pastors, of the families connected with our congregations, and in some parts of the country, "protracted meetings." This system fails to bring home the Gospel even to the majority of those who contribute to its support, and attend on its ministrations; and is totally inadequate to reach those vast multitudes who are utterly careless and godless.

For some time past, many of the most watchful and enterprising of our churches have been feeling their way after new arrangements, which might partially supply this great and lamentable defect. Some have turned their attention more particularly to the children, and have established Mission Sabbath schools, and Industrial schools; others have sought to reach adults by systematic tract visitation, or by opening places of worship that might attract the wanderers. One trait, however, characterizes all these plans, to wit: the employment of laymen in this preaching of the Gospel—the development of that immense power which now lies idle and dead in the numerous membership of the churches. These schools, these preaching stations, these systematic visitations, are almost wholly sustained by the laity. It must be so. For the ministers are already so fully employed upon duties which can not be given up, that they have neither strength nor time equal to these new enterprises. As a general fact, it is only by a wise husbanding of their strength, and a more discreet division of their time in more methodical labors, and

... they, no doubt, to carry that truth
their homes and hearts, pursuing their
their private retreats, and meeting them
to face with the word which they would
come to hear. Now every church is
rounded with those who will not come to hear
and these persons are generally so numerous
that it is a physical impossibility for the minister
to visit them all, in addition to the faithful
performance of his other duties. Here, too,
is *work for laymen*. Here, too, is where
which pastors ought to *lay out and provide*
to the members of their churches. Sporadic
efforts are of little avail. The whole
labor needs to be systematized, and to be

Dis

Perils of Political Excitements.

From the commencement of my labors
among this people, in 1838, until now
political subjects have, at no period, more
entirely occupied the minds of the people
than they do at the present moment—
indeed have done during the whole of the
past quarter. Every other interest appears
of inconsiderable importance in comparison
with this; and every other subject of
thought or conversation must give place
to politics. Males and females, parents and
children, old and young, all “turn out” on

the strength of recent political excitements, and with regrets over its lamentable influence upon spiritual interests. There has been an unusual dearth of revivals; while many churches have suffered from animosities among their members, or in the congregations. These facts go to show a feebleness of spiritual vitality. We have not yet got so far, as to be able to conduct a presidential canvass in a christian manner, or without injury to our spiritual state. When such a trial returns, it were well for churches to prepare themselves to pass through it unscathed. Why should we not pray for our country, in a time of peculiar temptation, as well as for individuals? Why may we not join in concert of prayer for preservation from evils that threaten the churches, and the entire people, as well as supplicate deliverance from them after they have come upon us? We believe that there was more special prayer in behalf of these objects, during the recent excitements, than on any similar occasion for a long time; but the depressed spiritual condition of many missionary churches shows that there was not enough.

A Missionary Field.

The past quarter has been a period of mingled hope and discouragement, in my efforts in this region. This is the most magnificent agricultural section of country of my in the whole Western valley. Nothing could exceed the fertility of the soil and the healthfulness of the atmosphere. The river, the turnpike, and the railway, all give the most ready access to the Ohio river, in three or four different directions. The population is wealthy, hospitable, and in many instances highly educated and refined. Yet with all this, it would be difficult to find as Godless and Christless a people, anywhere between the Alleghanies and Rocky Mountains. For the most part, all idea of religion and a future state, is utterly ignored. They respect me because I come as the minister of God; they hear me as a means of killing time on a dull day, when it would not be reputable or genteel to engage in business; they listen with attention from mere politeness; and then tell me—"if what you have said is true, (and we do not doubt it,) you made out a bad case for us," and then, with the utmost indifference, add, "I have no time just now, for this matter."

With one or two exceptions, I have had large audiences, and those mostly of young people—three fourths of them being between the ages of seventeen and twenty five. I

have not wanted places to preach, by any means. The town of —, six miles to the west, has already asked for two afternoons in the month; and another, seven miles to the northeast, has earnestly petitioned for two more. At the latter place the congregations are very large, and we have succeeded in building a "Republican" Church, as it is called; that is, a house of worship, free to the Baptists, Methodists, Presbyterians, and Episcopalians, in their turn. I do not like a church on these terms, but without admitting all, I never should have obtained the means to build it. Yet we find it difficult for so many to walk together, where they are not agreed. There are several points that I have not visited, which have also requested me to preach for them.

Letter from an Aged Christian Lady.

Our hearts are occasionally touched and gladdened, by testimonials of affectionate attachment to the Home Missionary cause like the following. We are sure that they can not fail to be appreciated by all the members and patrons of the Society, as well as by its missionaries. It is encouraging, to all those who are interested in its success, to meet with such indications that it is remembered with life-long affection in the hearts and the prayers of the good. Of more than one widow has it been true:—"She hath cast in more than they all."

My husband, the Rev. —, now deceased, has received your publication, the Home Missionary, for several years, as a life-member, having been made such when a resident minister in the State of Vermont. He was laid aside from the work of the ministry, which he loved above all others, by bodily infirmities, eleven years previous to his death. During this period, we were provided for by a son; and I am still, and ever must be, dependent on him, being now over 70 years of age, and much worn down by long nursing and many infirmities. In the midst of God's judgments we have never withheld our annual contributions to your Society, which was dear to my husband's heart while living, and in which I can say I take a most lively interest; and I pray for its success and enlargement. I should be glad to read the Home Missionary, but have not the funds to order it. I hope to have it in my power to contribute to the funds of the Society at least one dollar a year, so long as God may spare my life. If you can consistently continue to send the publication, it will be thankfully received.

It will be sent.

Rev. Weston M. Moselett, West Vigo and
Vigo, Ind.
Rev. E. P. Cilsbee, Berea, O.
Rev. John H. Jones (Welsh) Columbus and I
Township, O.

Reappointed.

Rev. William C. Pond, Downeyville, Cal.
Rev. Reuben Gaylord, Omaha City, N. T.
Rev. Charles E. Blood, Manhattan and vic
K. T.
Rev. William A. Westervelt, Oskaloosa, Iowa.
Rev. Thomas H. Canfield, Bellevue and Cotton
Iowa.
Rev. Nelson C. Robinson, Vinton, Iowa.
Rev. John Davies, Spring Green, Wis.
Rev. Calvin Warner, Elk Grove, Wis.
Rev. Cyrus E. Rosenkrans, Columbus, Wis.

Receipts of the American Home Missi

MAINE—

Waldoborough, Mrs. H. H. Lovell, \$10,
John Bulfinch, \$10, \$20

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Center Harbor, John C. Page, by Rev. B.
F. Stone, D. D., 5
Manchester, on account of legacy of Sarah
Shedd, by D. Baldwin, Ex'r, 150
Westminster, on account of legacy of Miss
E. Green, by David Livingston, Ex'r, 253

New Milford, Lad. Mite Soc., by Miss G. M. Marvin,	\$87 12
North Stonington, Cong. Ch. and Soc. Coll., \$48.50; D. R. Wheeler to const. Mrs. Lydia W. Newton, of Norwich, N. Y., a L. M., \$80,	78 50
Norwich, Humphrey Almy, in part to const. John H. Almy a L. M.,	10 00
Stamford, First Cong. Ch., by Theodore Davenport,	45 78
West Willington, Cong. Ch. and Soc., by Rev. D. Bancroft,	15 00

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Arkport, J. P. Case,	2 00
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Spytten Duyvil, Mrs. North,	25 00
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Winfield, Seth Bonfoy,	1 00

NEW JERSEY—

Newark, legacy of David Brown, by W. E. Sayre, Ex'r, \$200; Mrs. M. E. L., \$2,	202 00
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Sterrettania, Gideon Johnson,	\$1 00
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INDIANA—

Vevay, Presb. Ch., by Rev. H. Wason,	17 00
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MICHIGAN—

Adams, First Cong. Ch., by Rev. G. W. Nicolls,	14 00
Byron, Presb. Ch., by Rev. D. B. Campbell,	6 00
Erie, La Salle, and Ida Presb. Cha., by Rev. E. R. Salter,	12 50
Grandville, First Cong. Ch., by Rev. G. C. Strong,	6 01
Homer, Presb. Ch., by Rev. B. Faucher,	8 00
Ransom, First Cong. Ch. and Soc., by Rev. T. W. Davis,	3 00
Receved by Rev. Louis Mills,	
Lyons Presb. Ch.,	1 12
Easton Cong. Ch., \$1.61; H. Con-	
nor, \$1,	2 61
North Plains,	2 87

MISSOURI—

St. Joseph's Ger. Ch., by Rev. J. B. Ma-	10
doulet,	11
Troy, F. Parker, L. M., in full,	

Sands, Coll., \$9; Mon. Con., \$8,
Unionville and Canterville, Cong. Ch., by
Rev. M. Smith,

OREGON—

Forest Grove, Cong. Ch.,
Oregon City, Cong. Ch. Mon. Con., by
Rev. G. H. Atkinson,

TURKEY—

Constantinople, children of missionaries,
by Rev. Elias Riggs,

SYRIA—

A missionary of the A. B. C. F. M., by
A. Merwin,

\$25,

*Receipts of the Western Reserve Agency, at
land, O., from Oct. 1, 1856, to Jan. 6, 1857.*
HANDY, Treasurer.

Berlin, Cong. Ch., \$10.45; Rev. F. A. Dem- ing, \$2; a friend, \$0.50,	
Bloom, Presb. Ch.,	
Brownhelm, Cong. Ch., bal.,	
Brunswick, Cong. Ch.,	
Cleveland—	
First Presb. Ch., \$186; D. F. Atwater,	
\$10,	
Second Presb. Ch., in part, \$128.05; G.	14
A. Stanley, \$20,	
West Side Presb. Ch., bal.,	14
Dover, Cong. Ch.,	4
Florence, Cong. Ch., by Rev. E. Barber,	10
Fostoria, Presb. Ch., by Rev. W. C. Turner,	17
Franklin Mills, Cong. Ch., bal. by Rev. J.	
A. Seymour,	1
Fremont, Presb. Ch.,	28
Huron, D. Davis,	1
Litchfield, Cong. Ch.,	1
Lyme, Presb. Ch., in part to const. Elijah	
Bemis & L. M.,	21
Medina, First Cong. Ch., bal.,	10
Milan, Cong. Ch.	

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXIX.

APRIL, 1857.

No. 12.

Puritanism in Home Missions.

THERE is a perpetual tendency in all human institutions, as in all human hearts, to degeneracy. Not more necessary is it that the vital forces of the tree should be ever active, in order to the preservation of its fiber from decay, than that the Spirit of God should be ever brooding over the sea of humanity, that it may be kept from dissolving back into chaos. The divine presence, always evident to a spiritual discernment, makes itself peculiarly manifest at certain seasons of individual and of social history, when there is a renewing, an awakening, and a purifying—a fresh baptism of the “Holy Ghost and of fire.” These are times of rectification. Doctrine and life are subjected to a more searching inquisition; the ax is applied “at the root” of iniquities; the “chaff” is winnowed from the wheat; the “old man” is “put off,” and the “new man in Christ Jesus”—who is ever new—is put on.

The *puritanism* which comes to life at such times, is the genuine vitality of the Church; and in proportion as it succeeds in making itself permanent, the Church's apparent prosperity is real. It is not of yesterday; but it is the essential spirit and power of the kingdom of God among men. Its voice was heard in the wilderness, when one cried: Repent, the kingdom of Heaven is at hand. It whispered into the ear of Nicodemus: “Except a man be born again, he can not see the kingdom of God.” It spake in many tongues, on the day of Pentecost. It clothed the words of Luther and of Calvin with new power. It made the words of John Knox like the hammer that breaketh the flinty rock. It built round the minds of the English “Puritans” with an impregnable fortitude, and amid defeats, ~~them~~ *with the presage of triumph.*

VOL. XXIX.

12

slightest touch. This, not solely
rather by keeping in near comm
But, to do this, he needs to be, in
very soul of truth, honor, and sim
recurring intercourse without cloa
there, owning himself to be all tha
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2 *Every church should be a pur*
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the "body of Christ" on earth, i
proof that they are not joined to hi
and essential nature, composed of
permitted to welcome to its commu
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openly joined unto idols. It must
must be few, be sure, at least, that

Moreover, each church ought to s
character; and to lead society to
the banner of the Lord, its cry sh
holding fast the conception of *that*
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mands.

8 *Every Missionary Society shou*

adopting measures for multiplying the adherents of any name, save that which is the only name whereby men may be saved. Its perpetual and only labor is—that men may be born again, and may be led in paths of sanctification. The only churches, then, which it should found, are those which are, from the very nature of their material, members of Christ's body. It would be of no avail that congregations were multiplied, consisting of those who should *not* be saved. In all this there is no progress. There would be no wisdom in so confusing boundaries that the Church should be quite indistinguishable from the world. If there is such a thing as true faith, and its credible profession and proof, if it is possible for souls to be born again and to be known with reasonable certainty, if, in other words, Christ *can* have a "visible Church" on earth, then is it the duty of all Christians, and especially of all Missionary Agencies, to propagate the true faith, to gather the true believers into communion, to make Christ's Church visible, and, according to the strength given, to make it triumphant. But let not his banner float over a mingled horde of enemies and friends; let not the camp of the Lord be occupied by those that deny Him; let not his Church be professedly and forever "invisible" here. It is not names on our records that we want, but names in the Book of Life. It is not partisans of our clan that we seek, but friends of Jesus Christ. It is not an aggregation of persons baptized with water, or "confirmed" with words and hands, that we would gather; but such as have received the baptism of "the Holy Ghost and of fire," and who are confirmed in love, and shall "be blameless in the day of our Lord." In short, it is not any denomination, or any profession whose numbers the Missionary Society should seek to enlarge, but the veritable family of God, and the "company of the just" who shall be "made perfect in heaven."

To the founding of truly *puritan churches*—and none others—the American Home Missionary Society, in common with other similar organizations in our country, has, from the first, been devoted; and it is believed that, so long as God shall permit it to exist, it will neither cease from this work, nor take up any other.

Missionary Intelligence.

CALIFORNIA.

From Rev. T. Dwight Hunt, Agent.

Visit to Santa Cruz.

Since my last I have visited Santa Cruz, a port on the north side of the Bay of Monterey, and distant about eighty miles, south, from the Bay of San Francisco. The distance, however, by land, that is, by the stage route—the only one by wheels—is one hundred and twenty miles.

My arrival was wholly unexpected; but I was soon at home in a circle of christian friends, who at once made arrangements for the services of the Sabbath. During my stay I was kindly entertained in the family of a Methodist

brother, who was among the few to welcome me more than eight years before at San Francisco.

My visit was opportune. It was during the Methodist quarterly meeting. The presiding Elder, a courteous christian brother, whom I knew, was present to hold the usual love-feast and administer the sacrament. He insisted on my filling his appointment on Sabbath morning; to which, on joint invitation of himself and the preacher of the station, I consented. The love-feast preceded the sermon, and occupied the time from half past nine o'clock until eleven. Those especially who were accustomed to the peculiarities of such meetings seemed to enjoy the exercises greatly. I was myself touched with the simplicity, with which some

the two days of that week, I spent such calls and explorations, in and around the place, as would best promote the objects I had in view. I found from fifty to twenty professing Christians, not connected with the Methodist Church, would be glad to be associated together under one of your missionaries, either a Presbyterian or Congregational church. Among them are two or three of Congregational church, which was founded in the place four or five years ago. Rev. Mr. Hines, a member of the Association of California, who then acted as the pastor, and who is at present residing there as a teacher, his health permitting him to continue active in ministry. Mr. H., however, is still the center of the little circle, and will continue to be, until the arrival of a missionary to succeed him. He is a very valuable man, highly respected in the community, and beloved by all Christians. He has lately opened a Bible class, which will partake both of the nature of a class and of a prayer meeting. I encourage both him and them in their purpose, it would preserve and foster the germ of a future church.

The only church edifice in the place is that of the Methodists, which is by no means adequate to the wants of the place. A small company of Mormons also hold services in the court room, whose proselyting preacher, I was glad to learn, gathered but a few hearers, and spent

a source of delay that, more than all other causes, has kept back the rural sections of the whole State. But though living mostly in unpretending domicils, with scarcely a fence or a barn visible, the cultivators have made themselves and their valley known by the productions of the soil. They have a landing for small vessels at the mouth of the river, and a central trading post in the very heart of the valley. The name of this town is Watsonville, a town of nearly the size of Santa Cruz, but of far worse reputation, morally. Two Methodist churches, however—North and South—open their doors to the people, and invite such as are not trading, or drinking, or drunk, or gambling, or horse racing, to come in and worship God. But bad as the town is, it shows some signs of improvement. The storekeepers have closed their doors on the Sabbath; and fewer persons are now seen racing, or reeling, or fighting and bleeding, than of yore.

But the development of this valley must add to the importance of Santa Cruz; which, from its advantages as a seaport, must be the principal place of trade and transit. Santa Cruz, however, has a disadvantage, which only a large outlay of money can overcome. It has no harbor, but only an open roadstead on the bay, with a bad exposure to the southerly storms of the rainy season. A breakwater can alone remedy the evil, an improvement which no private enterprise can ever be warranted to make.

Steps are now being taken to build a temperance hall and a public school house. By the time these are completed, our people will be in a position to welcome a missionary, and build a house of worship. By that time, I trust, your Society will have sent them the man they need.

KANSAS.

From Rev. S. Y. Lum, Lawrence.

Hopes of Permanent Quiet.

We are enjoying, and with fair prospects of continuance, a state of peace and quiet unlike any thing I have witnessed, during the two years of my residence here. We do not even hear the

distant roll of the thunder that has heretofore preceded the storm. Important changes have taken place. The most unscrupulous and daring leader, with his band of outlaws, has been withdrawn. Sundry officials have been superseded. There is also a manifest desire to cultivate feelings of friendship, where before every effort was made to stir up the bitterest feelings of our depraved nature. From whatever cause this state of things may proceed, I can not but rejoice in it, as it opens a prospect for the advancement of the pure and peaceable Gospel.

Religious Prospects.

Long and earnestly, however, must the disciples of Jesus labor, before they can hope to see the difficulties which strife and war have engendered removed. But it is no small ground of encouragement, that the causes of evil are not as actively at work as formerly. I am now able to hold regular public worship, and have two prayer meetings during the week. The attendance on each of these is somewhat increased; yet nothing is more apparent than that *habits* of inattention and carelessness, in reference to the Sabbath and sacred worship, have taken deep hold of—I might almost say—the entire community. I suppose that in no other part of the Territory is this state of things so prevalent as here. We feel deeply the need of the presence and power of the Divine Spirit, to break up this fatal carelessness; and we most earnestly crave, to this end, the prayers of all who sympathize with us in these matters.

The churches have a responsibility beyond that of praying for the success of truth in Kansas. From present indications there is to be a large additional emigration early in the spring. There needs to be, at least, a proportionate increase of the soldiers of the Cross. It is not enough that Kansas should be made free from the curse of slavery; it must be rescued from the dominion of sin; and there are weighty reasons why its case should be regarded as peculiar. Never in the history of this country, has a Territory been settled in the midst of so many influences calculated to counteract the spread of truth, and to foster the growth of sin; and unless these influences be arrested, we have no reason to expect that they will fail to work their legitimate results. Those young friends in Kansas should well these facts.

Self-Support.

In taking leave of your Society, it but just that I should say, that the history of this church will stand as another memorial of what that Society has accomplished for the welfare of our country in a place where, but a few years ago existed a howling wilderness, the now exists, through your beneficence, self-sustaining church of between four and fifty members, with a house of worship that has cost nearly \$4,000, and whose contributions during the past year, to the various objects of beneficence—taken up by the mere circulation of the box upon the Sabbath, without any canvassing of the place—have amounted to \$169 19. This, we hope is only a beginning of what the church will do. This it has done in its infancy in its weakness, and while still dependent upon foreign aid for a support. Now that it has undertaken to go alone, we shall expect to see its benevolent contributions annually increase, notwithstanding the generous support it has voted its own pastor. (It has proposed to raise for the coming year a salary of \$1,000) Your beloved Society, I trust, will not fail to be remembered in its annual contributions, so long as the church has an existence, and so long as the Society hesitates not to declare, as it now does

year, said, that this was the first christian Sabbath that he had enjoyed in the place; and that he would be willing to make almost any sacrifice to secure the stated preaching of the Gospel. The landlord of the hotel, who is also a chief proprietor in the town, although a Universalist, so far as he is any thing, and personally careless of religious privileges, yet offers to give 500 dollars towards a church edifice, and in that proportion for the support of a minister. They promised immediately to organize a Sabbath school, and thus make a beginning towards a recognition of the sacredness of the Sabbath.

IOWA.

From Rev. H. N. Gates, Almorai, Delaware Co.

Laying Good Foundations.

This is a new place as yet, containing but a few families; but, from the peculiarity of the circumstances, they and we have felt it important that a minister should be on the ground, from the beginning. An effort is here made to establish a christian community. To this end, we have made ample provision for a school of high order, to be put in operation within a year; to insure which, three classically educated men have pledged themselves to the enterprise and the public, that one of them will teach the school. The proprietors have also voted to make arrangements to secure a room, at least 20 by 40 feet, to be ready by the first of September next, for its use. Through the influence of our school arrangements, together with the presence and labors of your missionary, we hope to attract hither a class of families that will prize religious and educational privileges, and be willing to sustain them. Some of this class are already here; others are making their arrangements to come; and others still are debating the question of coming. Of course, every thing is new and uncultivated—the place was chosen, partly, because it was so, in order that we might have an open, unoccupied field, in which to try our experiment. At our commencement, there was but one family on the ground. Already there are over a dozen interested in the movement, and all of these, so far as we can learn, fam-

ilies of a good stamp, that will be likely to be harmonious, homogeneous, and ready to carry forward good enterprises. Such are the foundations of our hopes for the success of our enterprise. We labor for God and future generations, looking not at the things that are seen but at those that are not seen.

I am unwilling to close this hasty report, without alluding to the pleasure I feel, at the prospect of being again in connection with your Society. My past connections with it have been very pleasant and cheering. I trust the future will be as the past.

From Rev. Edward F. Fish, Mount Vernon, Linn Co.

Dead but Alive again.

A church of about ten members was organized in this place in 1848. They enjoyed occasional preaching for two or three years; after which, by deaths or removals, their number was reduced to three, all of whom belonged to one family. Again others came, and in 1854 several were added to the church. The wine used in observing the Sacrament of the Lord's Supper this year, was that which had been left after the last communion *seven years* before. The church now consists of sixteen members, only three of whom are males; but two brethren with their wives are waiting an opportunity to join us, and there is a prospect of some further additions by letter. There is at present a larger number of intelligent persons connected with the congregation than at any previous time. We have no church edifice; but as the Covenanters are without a minister, we have rented their house for the winter, paying them twenty five dollars, and pledging ourselves that no proslavery minister shall be permitted to preach his sentiments from the pulpit, and that no musical instruments shall be used to accompany our singing. Our trustees are taking measures to secure a lot with the intention of commencing a building of our own in the spring.

In regard to my own labors—I feel that I have scarcely made a beginning. Owing to a severe attack of bilious fever during the past summer, from which I had not entirely recovered, I did not feel able to commence preaching *twice* every Sabbath. I have had *two* "out stations;" one of the

among my people and especially among the young. A few weeks ago, after our first monthly concert, at which I gave the children some account of the "Morning Star," a little boy came to me with a quarter of a dollar, which he had that morning found in the road. "What is this for, Willie?" I asked. "To buy the ship," was his answer. His younger brother then came forward with a quarter which he had earned by staying at home from a mass meeting; and also was "to help build the ship."

Kindness of the People.

It would not be right for me to pass over the cordial reception extended to us by the people at our coming. We were entirely unprepared for keeping house, but the impossibility of finding a place to board left us no choice. With our slender means would not enable us to buy, the people either gave or loaned to us so that we were soon as comfortably provided for as most of our neighbors. Many little presents have relieved temporal necessities; and many acts of kindness have convinced us that they believe the Lord had sent us hither.

There is no "root of bitterness" among us. Many hearts are accessible. Our hard work is such as the grace of God can make easy. The gift of the Holy Ghost comprehends all that we

Education for the Ministry.

But while the above is true of us, we have not been idle. There is a mind to work, with some at least. A young man who experienced religion last winter, and is a member of the Genoa church, is at Beloit, studying for the ministry. He is poor in this world's goods. Feeling that it is of the Lord, that his mind has been turned to the ministry, we have felt ourselves called upon to render him all requisite aid in his course of studies.

In pursuance of that object we have organized ourselves into an Educational Society, and resolved to sustain permanently one young man, whom we shall deem worthy of our patronage, in a course of studies for the ministry. To this work our churches have come up nobly.

Help for the Helpers.

The Lord is evidently pleased with his people, and is smiling upon their very feeble effort. A man who lives but a little above you on the Hudson river, and happened, in the providence of God, to spend a night with us a few weeks since, on learning our situation, and what we were doing for the education of a young man for the ministry, said, just before leaving, "you may put me down an annual subscriber for five dollars;" and shortly after ordered a draft of thirty dollars to be sent to our beneficiary. The cashier in having made it out, on learning the object, added five dollars on his own account, and so made out a new draft for thirty five dollars. These facts may not be as interesting to you as they are to us, yet they are not without their interest to any friend of God. We hope also that we are to have more work in the same direction, and trust that he whose are all things will afford us the means.

Education for Life.

Another enterprise in which we have engaged, and in which encouraging progress has been made, is, the establishment of an institution of learning at Genoa. We have started our subscription with something more than five thousand dollars; have erected a temporary building for two departments, which will probably be opened soon. We have a graduate of Mrs. Willard's school, Troy, N. Y., with a select school of between thirty and forty students, who will go into the institution when opened, and have also en-

gaged, for two years, a experienced agent, who will be with us in the spring. So you see, we are not wholly idle. We mean to have a godly, thorough man at the head of this institution. We want not only a man of piety, but one of enterprise, one who takes a high position on the subject of educating the youth of America for future usefulness.

A number of good families might make themselves useful in this place, in helping to lay good foundations, and, at the same time, improve their worldly circumstances, and be favored with a good opportunity for educating their children. Genoa is becoming an important point. It is situated on what will be one of the most important rail-roads in the State.

MICHIGAN.

From Rec. G. W. Nicolls, Adams, Hillsdale Co.

A Revival.

In December I held meetings sixteen nights, visiting a part of the time, during the day, from house to house. Then came the time of my own sickness, and of my family's, so that these with some prayer meetings were all the extra efforts we were able to make. But God in his mercy was not confined to our feeble efforts, but poured his spirit out graciously. A deep solemnity filled the sanctuary, and to a good degree pervaded the community. Christians were humbled and revived; backsliders returned in sorrow to the Saviour's feet; some old and lost hopes were found and dug up from the rubbish of sin and worldliness, and, we trust, not a few new ones were secured. Fourteen have joined our church on profession, and four by letter. Others have joined the Episcopal Methodist Church, some the Baptist Church, and some have as yet joined no church, but will probably unite with us. Between twenty and twenty five have indulged a hope in Jesus, and the work has not ceased; for there are persons now inquiring the way of the Lord and his people. The persons added to the church are many of them poor, and many are young. There is but little wealth among us; most of the members have but a small capital, and are still more less in debt for their farms. Before they came here they never raised over eight

Anti-temperance.

The last quarter has been a try one. The hard times have greatly diminished the ability of our people to and have produced uneasiness, discouragement, and worldliness. Many find it difficult to procure the comforts of for themselves and families.

We have also had a large accession of ungodly men to our population; and less than six grog shops are in full bloom. The poor Indians have been made drunken and quarrelsome; and the poverty and misery of habitually intemperate men has greatly increased. For a few weeks past, prosecution after prosecution has been entered; and though violent opposition has been made, the evil is very much staid, for the present; but I fear the end is not yet. Such demonstrations on the part of the enemies of temperance I never saw before—such cursing, and threatening. The political excitement which swept all before it; then came the failure of spring crops, from drought and frost; and finally the blight of intemperance, and its legion of evils. But we have reason for gratitude that our church has stood firm, and that four members have been added by letter.

much interest; so that here, we did not have much noise; a feverish excitement existed, however, in regard to the final issue.

From the above, you may properly infer that we have made no great spiritual advancement. Still every week we have met in the house of prayer; and our Sunday school and Sunday services have been constantly kept up, and I trust not without profit. Our congregations have been very good the whole quarter. The doctrines of the cross have a subduing influence. I have noticed that through all the excitement, no member of our church has crossed the river for the purposes of war, and no regular attendant on our services—in fact, our town has taken little or no stand of an offensive kind. We have been stigmatized time and again as an abolition hole. The current which bid fair to sweep every thing before it is turned back, and now bids fair to overwhelm its prime movers.

Hopes.

Speculation has become the order of the day. A new town is springing up on the Kansas side, in the Wyandotte reservation; report makes it the largest town in the territory, and all are anxious to get shares, as they believe Eastern capitalists have hold of it, and that such an investment must be profitable. Then the railroad mania is fully up—a road from Burlington to "Quindaro," and thence to Lawrence, Leecompton and further on, is now on foot. So sure are many of the success of the road, that it has tended already to raise real estate 80 per cent.

I am in hopes these excitements will kill out entirely the "fire-eating" rage that too long has held sway. The Free state and Pro slavery men are freely mingling together, consulting on their mutual interests. As I have lived through all the furor that has prevailed here for two years, I am encouraged to hope that now there will be no more difficulty.

It has required much christian grace and fortitude to hold on, at times; and I doubt if I should have been here, if I had not been sustained by the fervent prayers and good counsels of many unknown as well as known friends, the lovers of our Lord Jesus Christ. I have held on without sacrificing principle, or in any way countenancing the lawless proceedings that have taken place in this

border country; and from this very fact, I feel that I have a greater influence than I could have possibly had, had I in any way yielded to many overtures that were made.

Though we have made no visible progress, I think we have done well to hold our own, which I think we have done.

We are praying and hoping for a revival. O may God come in the glories of his grace, and pour us out a rich and abundant blessing. We are unworthy; but Christ is worthy. We are great sinners; but Christ died for great sinners.

From another Missionary.

Sectional Suspicions.

There was great excitement in this section. Money was collected, and companies made up to go to Kansas. The cry of "abolitionist" was heard on every hand; and I suppose he who cried the loudest, was the most courageous man. Some marched to Kansas and marched back again. The Pro slavery feeling in this State has become intensified, and very proscriptive. It thinks no good thing can come out of the East. An Eastern man can labor here with little satisfaction, so great has now become the *doulocratic* spirit—that spirit which lives and moves and has its being in "niggers." My own position has become very uneasy. I did, at one time, think that I was rooted and grounded here but adverse winds have loosened me very much.

To Go, or Stay!

The troubles in Kansas, the part taken by Missourians, the increase of the pro-slavery spirit, the proscriptiveness manifested, the lamentable failure of the State authorities to protect citizens in person and property, the increase of a despotic spirit, all have served to render my stay here very undesirable; and probably it will be my duty to leave some time next year. In the mean time, I shall endeavor so to hold forth the "word of life," that some may believe and be saved, and to make the best of my present position, while I hold on to it. Things now have quieted down. There is a great calm but there is no knowing how soon will be disturbed. I continue to pre-

things of this life have few charms. Religion continues to rise in my estimation, and I long for more of its spirit—that I may “be meet to be a partaker of the inheritance of saints in light.”

Pray for the home missionary.

From another Missionary.

The Flight of Time.

I have lived to see many, that once my associates in life and in ministry, pass away. Father, mother, brothers, sisters, and almost all friends of my early youth, are gone. Some too of my brethren in the ministry, with whom once I took sweet counsel, who stood shoulder to shoulder with me in hard ministerial labors, are gone to glory with Christ. I look around and where are the associations of my youth? and even now feel that I belong to a generation that has passed away. It does not make me sad, to realize that I am nearing the end of life's journey. I should, were my work done, rejoice to go home, and be with Christ, and my friends that went before me. But my heart saddens to think that another year is gone, and so little has been done in this community for the salvation

that she exercises any permanent influence, good or bad. The case is rather a singular one, and one which scarcely admits of an examination to show whether she is deceived or a deceiver. In either case, the deception is a comparatively harmless one, except to herself and family.

From another Missionary.

Affliction Blessed.

The quarter just expired has been to me personally one of affliction. More than nine weeks ago, I was taken with bilious fever, accompanied with inflammatory rheumatism, from which I suffered very much. The fever soon took the type of "low typhoid," which confined me to my bed and room seven weeks. I am now quite well, except the weakness consequent upon the fever. Last Sabbath I preached one discourse for the first time for ten weeks. The length and severity of my sickness have not been so great as the benefit which I have already received. I have felt that it was the Lord's dealing. I have tried to listen to his voice. The pages of my past life have been opened to me. I have read long records of unfaithfulness and shortcomings. I have traced backward the footsteps which have betrayed the influence of a heart that should never be trusted. I have seen and felt, as never before, the essential importance of a holy ministry, one that shall be "a burning and shining light" in the world. What power would be exerted on the present, but especially on the rising generation by such a ministry!

From Rev. Joseph Wilson, Charleston, Colos. Co.

A Revival.

I am happy to state that my labors in this field have been blessed. Several young persons, just arriving at manhood's estate, are hoping in Christ. I have just returned from Long Point, where we have had as still and as impressive meetings as I ever mingled in. The evening before I left, many were overwhelmed with emotion, and many went home with a large portion, as I

trust, of the publican's feeling, and urging with sincerity the only plea left them, the boundless mercy of God in Christ toward the truly penitent. Our morning meeting for prayer and conversation with the anxious was truly a melting season. With the interest in the meeting, which had continued for a week still rising, I was obliged to leave them for a few days to fill another appointment. I had no ministerial assistance in preaching, and needed one night's rest to recruit. But God has wonderfully sustained me. There are some five or six hopeful conversions, and many who are deeply impressed. I think the work is only beginning to manifest itself. The people around are just beginning to find out that the Lord has, indeed, visited us with a special blessing.

There are also some five or six hopeful conversions at the Pleasant Prairie Church. I think that at least that number will unite with us here at our next communion, on profession of their faith. In other places, in this general region, God is reviving his work. It is not hard for the eye of faith to see the cloud of mercy hanging over our heads.

From Rev. George C. Wood, Greenville Bond Co.

Another Revival.

We are now in the midst of a precious revival of religion; and while the harvest season continues, great care must be taken, and much labor expended, that the precious grain be not lost. Less than a fortnight ago, we commenced a protracted meeting, and have continued it up to this time with increasing interest. The indications of Providence clearly teach us to go forward. Twelve individuals, all adults, are rejoicing in hope, and the number of inquirers is increasing daily. Last night, after the sermon, I requested Christians to retire for prayer to the school-room, in the basement of our church, and those who desired to be conversed with on the subject of religion to remain where they were. Thirty eight remained. I am happy in being able to state that some of the ministers and members of other churches in our community, cordially coöperate with us, and are fully blessed. The Lord is doing great work for us, and to him be all the and glory.

enjoyed, in laboring with a people whom I feel so much attached, and whom I have received so much kindness and such affectionate regard. And a higher reason for gratitude also is, seeing a lovely band of young people of the Lord, who have entered covenant with him mostly since labors commenced among them. God is ever true to his word of. Besides other seasons of interest which the affections and faith and of the Church have been kindled by the gentle breathings of the Spirit, have been two special outpourings that divine love upon us, reaching beyond the church and drawing souls into a cordial union with Saviour. That we have not had this coldness and declension, I may not say. But, although these have been more frequent and of longer continuance than desirable, I think they can not be taken as the prevalent condition of the church. Our prayer meetings have been kept with interest, except on a few rare brief occasions. A quiet spirit of devotion has generally characterized the

Up to the time of my coming to place, Dec. 1, 1852, there had been received into the communion of this church forty three members. Twenty two of these have died, removed, or been missed, leaving twenty one in connection with us. During my ministry

cessful laborer, Rev. G. C. Clark, formerly of Winchester, Ill., is residing at Collinsville, and also labored with me at Marine. When I last heard from the former place, thirty persons were trusting that they had been born again, and the religious feeling continued without abatement.

From another Missionary.

Barbarism the First Danger.

Allow me to offer a consideration suggested by my field of labor, on the importance of a regular application of the influences of the Gospel in the forming stages of society. There was never uttered a more manifest truism than Dr. Bushnell's "Barbarism the First Danger." It is now about thirty years since this region began to be settled. A large proportion of the youthful population were born here, and the contrast between parent and child is striking, even to a very superficial observer, morally, socially, and intellectually. Of course, there are many exceptions, but the general result could not be otherwise, when we consider the scanty educational advantages enjoyed by our youth, and more than all, the habits of parents, especially of fathers, in regard to the Sabbath. Mounted on horseback, they will go alone to the distant meeting, perhaps chiefly attracted by the social gathering, and leaving their families not to idleness, but to the barbarizing Sabbath employments of frontier life, until the Sabbath has become a French infidel's "Sunday." The consequence is a sad deterioration, a coarseness of manners, a lack of general intelligence, ignorance on religious subjects, and insensibility of conscience. I do not forget that the Gospel is adapted to every phase of character and condition; but the seed does not fall here upon a newly broken, virgin soil, but where every noxious weed has preoccupied the ground, and bound all the surface with roots.

INDIANA.

Partisan Insanity.

Political excitement has been so great, that even many professed disciples of Christ for a time seemed to forget all else. Unfortunately for us, one of our elders

is a party man with political aspirations, seeking office. So sensitive was he, that he could not endure even allusions in the pulpit to slavery or intemperance, and scarcely, I might add, to any form of sin that was popular with his party. I did not preach party politics, and seldom, in my sermons during the political canvass, alluded to slavery, though once or twice in expository discourses I boldly and plainly brought out what I conceived to be the meaning of the passages which I was discoursing upon—not applying it at all, however, to political parties. For this I was severely reprimanded, and denounced as an abolition lecturer. My prayers for the oppressed, however, gave the greatest offense, although, when on this subject, they were usually, if not always, clothed in Scripture language. For a time he would not come to church at all; and declared that he would hear me preach no more. He was equally exasperated at the other members of the session, and at nearly all the active members of the church, who declared that I had only spoken the truth, and that, if I erred at all, it was in saying so little. But few, if any, of the church members, beside his own family, and only a part of them, justified him in his course. Still, as the party majority is strong here, and it is quite a place for grog-shops, drinking, ignorance, and infidelity, and as all our political speakers on that side made it a point to attack and denounce the Protestant clergy—often as a class without exception—a feeling was awakened in a part of the community against me and against the church, which for a time, I feared, might retard my usefulness in this place. The same feeling, I may remark, was manifested against other Protestant ministers and churches. I heard _____ in a speech at this place, eulogize the Romish clergy, denounce in bitter terms the Protestant ministry, and more than once exhort mothers, to "instruct their children themselves, and not permit them to come under the influence of those men, who go from house to house teaching." His friends say that he meant his remarks to apply only to those ministers that preached politics; but I listened closely, and he made no exceptions, save the Romish priests.

Since the election all is quiet; and if there is any change, I believe that the ministry, with a few exceptions, is respected more than ever. Our elder has come back to church, but does not

gress in all this region. Since our
has been pronounced unconstitutional
part, it has become a dead letter;
grogeries abound, and every body
liquor who pleases so to do. While
law was in force, not a drunken
was to be seen in our streets, and
dom did you hear an oath. No
seems as though from one fourth to
third of the men that come to t
drink, oaths on every corner of
streets salute your ears, and fights
murders are by no means uncomm
I have seen twenty or thirty men fl
ing at once in our streets, and as I p
ed, I saw the wife of one of the
standing by, exhorting and encourag
her husband, in words too profane
be published. To the credit of
town I should say that this comp
were nearly all from the country,
had come to town to attend a circ
Tables had been erected in the stre
and liquor was upon them, and s
openly and in abundance.

Since I last wrote you, two men ha
been murdered in our streets—one
upon the head by a brick-bat, and
other shot. Iniquity comes in lik
flood, and religion seems to have
little power over the mass of our po
lation. Our town has quite a num
of representatives in the State's pris
and several candidates now in jail, s
of whom will doubtless be thought wor
of the accommodation.

influence and good name, as well as those of some of our best members. It has, indeed, "rained and hailed lies;" and we have had our share of the horrible tempest. For occasional allusions in my sermons and prayers to the crime of slavery, classifying it with other social sins, I have been the object of the basest misrepresentations, the topic of stump-speeches through the Congressional District, and the "text," by name, of a half hour's harangue from the balcony of our principal hotel, by the ——— elect, when on his canvassing tour. But I have tried to bear all in the spirit of Christ, treating all with kindness and reviling not again; and already have had the sweet revenge of knowing that some of my traducers are ashamed of themselves.

Owing to this state of things, in connection with the fact that a considerable portion of my support has been drawn from non-professors, I have not for the last three months anticipated a renewal of my engagement here, and for some time held in my hand an unanswered call to a self-sustaining church in another State. But when the question came up, I was happily disappointed in the turn of things; as the effort to fill up a subscription was successful in three days, exhausting, however, all the resources. Three of the brethren set a noble example—one increasing his subscription from \$50 to \$80, and two others increasing theirs from \$20 and \$25 to \$40 each.

I have accordingly accepted the invitation to labor another year, and with more courage, and, I trust, a better heart than ever. As to the state of religion, it is cold, cold; though the fire seems to burn unabated in a few hearts, our hope and our nucleus of expectation. Yet I feel that I am making a "good report" in being able to say that there has been apparently no material decline within the year, notwithstanding the storm of evil passions which has swept over us; and that nearly all of our members have proved that their love of Christ is stronger than their love of party. There is a general disposition, I think, to forgive and forget all political differences, and a christian tone of feeling on this point seems now to prevail. At our last weekly prayer meeting, I noticed more tenderness of feeling than I have observed for a long time.

We are gratified to see that so many missionaries of the Society have not been deterred from doing their duty by the fear of

man; and still more, by the proof that so many give, that they have really acted in the fear of God. It is not to be expected that the application of the Gospel to man's sins will be agreeable to those who are joined to their idols; and yet the truth must be preached, and its application to particulars of human action must be shown. The trumpet ought to give no uncertain sound; and it must be blown, whether men will hear or will forbear. The thing that needs most care is—that it be the *Gospel* trumpet that is sounded, and that it be pitched to the keynote, which the Great Captain of the host himself has given. It should breathe, not war, but love. Its tones may charm, although they startle, and, for the moment, enrage. The distant echo may be sweet, although the first blast may have seemed too harsh. Even if those who are in the wrong are made angry by the truth, yet, if it be indeed the truth of God, the very wrath shall praise him—its excess he "will restrain." He who feels and knows that he has a message from God, must deliver it, at any cost. Divine Providence will be at no loss how to obtain good results from his fidelity. In all these matters, "*the fear of the Lord is the beginning of wisdom.*"

From Rev. William W. Axtater, Elkhardt, Elkhart Co.

"Black George" and his Bible.

I called upon a gray haired colored man, aged seventy two, who was living in a little cabin entirely alone. He is a fervent Christian, and often holds communion with God through Christ. Though his eyes are dim with age, he has great comfort in reading his Testament. After becoming a Christian, late in life, he determined to learn to read, and found it a very difficult work. Being a slave in early life, he had not the privilege of an education, and only got so far as words of one syllable. He had no other way but to catch the sound of the letters and words when others were reading. Then he would light a pine knot, and from dark till daylight the next morning studied his book. Thus he overcame the difficulties and learned to read. As I referred to places at the South, where I had been, and where he

put over the fire before he commenced reading, all burned up. I left him, placing in his hands some tracts which he seemed greatly thankful also he was for my visit.

Should not every man, irrespective of color or social position, be taught to read the word of God? How can it be the duty of any Christian to withhold this means of grace from any of his neighbors? For what good, does he deprive them of this gift? Here are the waters of salvation, what hinders that they be given to those thirsting souls? By what right can any man surround the living fountain of God's word and guard it from the approach of pilgrims?

OHIO.

From Rev. J. C. Beach, Fulton, Hamilton Co.

"Carrying" the Gospel.

My field extends from two to two and a half miles along the Ohio river, embracing a population of some 5,000

, a preacher of this order comes, and tries to revive the thing, but his effort to resuscitate it, it has proved everybody thoroughly dead. Still it has behind it an important work to be done, viz., to preach into the minds and hearts of this people an appreciation of the Scripture doctrine.

—
*n Rev. Charles Merwin, Georgetown,
 Brown Co.*

Migration.

The great difficulty to be met with in the ministry here is, the spirit of emigration. No longer ago than last week, families, members of my congregation, purchased land in Illinois. This includes two of the most prominent men in the church—one of them an elder—they will eventually leave us. The consequence of these removals is most distressing. Higginsport has lost one member of its members in a little more than a year past, in this way; and the church is almost wholly of a class who are beyond the reach of the ordinances of religion. This makes the labors of the ministry exceedingly trying and difficult. It discourages those who remain; and makes it almost impossible to secure activity and religious enterprise by which the Church thrives.

—
from a Missionary in Northern Ohio.

Good Testimony.

The Lord has called home one of our members, after a long and distressing illness. She was much comforted by the word of God; and I was continually instructed by observing the effect of the plain and simple words of Scripture upon her mind that receives them with confidence. Words seemed to her feeble, to express the absolute assurance she felt of the faithfulness and love of the Lord Jesus, while yet she lamented past unbelief and unfaithfulness. Her husband, who maintains the attitude of a skeptic of the deistical class, openly acknowledges to his associates, that his wife's belief, supposing it wholly false, is a better thing to die with than his own belief, supposing it true. His son, about eighteen, said to his father: *believe mother was right.*"

From Another Missionary.

A Missionary's Experience.

There seems to me a great difference between my former field and my present one. There, I had to make my tools, drill my workmen, and fill every office from that of the sexton up. Here, every thing is furnished to my hand, and all that is expected of me is to "preach the word and be instant in season and out of season."

When I first went to the West I was under commission to go out as a foreign missionary; but, being in debt, I had set my face towards a church where I could realize a salary which would soon enable me to clear myself; but God designed other things. For six months I labored, and, to all intents and purposes, bore my own expenses; and I remember one day riding along deploring my poverty-stricken condition. I had wrought out an education mostly with my own hands, at considerable expense of money, and of nearly ten years of time. I had borrowed \$50 to get to my field, and it was now all spent, and no prospect of more, and now, what is to become of me? My field, you know what it was;—I might as well shake the trees for gold, as to expect much help there; at least, so I thought, and my spirits began to sink within me. But two passages of Scripture came to my relief: "Trust in the Lord and do good; and so shalt thou dwell in the land, and verily thou shalt be fed." "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." The thought flashed upon my mind, "Now is the time to test your religion." And at that moment I threw myself upon the promises, and you know the sequel.

And now I have one word as to the church. My most sanguine anticipations have been more than realized in that. You know how things stood when I went there. My constant prayer and labor was that the church might stand high in the estimation of the community, whatever people might have against the minister;—that the church should always be pure in the eyes of the public, and that its efficiency and success might be acknowledged on all hands. To do this has cost me many a struggle and many a sacrifice, which God only knows or can know; and what is the result? The people of that place did not begin to prize that church till they were about to be deprived of a minister. Said one of

me, after I had de-
have given \$50 a
rt. If you will send
back yourself, I will
and \$100 annually."
I left, the Lord sent
at they lost not a
he people heard him
him immediately a
and engaged him to

Now who pays this
munity—the citizens.
New England people,
England Sabbaths
they are almost to a
stamp. Thus you
four years ago there
and of four females,
fifty, self-sustaining

when on the earth was moved with com-
passion at the destitutions of his sheep.

The question, what shall be done with
these very feeble churches? becomes of
greater urgency every day. It is not con-
fined, either, to those portions of the country
embraced in what is ordinarily called "the
missionary fields;" but the older States find
as much difficulty in solving the problem as
those that are youngest and poorest. It has
become quite a serious one for New England
and New York. The difficulty is two fold.
In the first place, there are not ministers
enough to supply the churches; and, in the
second place, if there were, there is not
money enough to supply the ministers. As
yet, the only practical solution attempted,
with any prospect of meeting the present
want, is, the union of two or more congre-
gations under a single pastor. Churches
that have been used, for generations, to bet-
ter circumstances, find it difficult to content
themselves with such an arrangement. But
we are inclined to believe that the system
pursued by this Society on the Western
frontiers, will have to be adopted, in many

YORK.

*H. Murray, Geneva,
ent.*

the Churches.

enter a church door. It is looked upon as a neighborhood thing, as a privilege not often to be enjoyed, and numbers even of the impenitent are present. Before this change we very seldom had any but our own church members. A new opportunity is thus offered of doing good. Our members frequently come to the prayer meeting a distance of five or six miles.

The Apostles preached the Gospel from house to house. We are persuaded of their wisdom in this thing; and that times have not so altered since their day, but that the same plan, substantially, may yet be prosecuted with success. More than this, we are very strongly inclined to believe, that any country pastor, who shall set himself and his church systematically to the task of thoroughly evangelizing his own community, will find that he can not accomplish it, without some arrangement for carrying the Gospel into private houses, and for bringing it very near to those who will not go far to find it, or who refuse to appear in places of public worship.

From Rev. Ashbel Parmelee, D.D., Malone, Franklin Co.

Surrounded with Unbelief and Wrong belief.

There has been for many years in the field of my labor a stronghold of infidelity. I have tried to reach those men by discourses on the inspiration of the

Scriptures, previously inviting them politely to the investigation; but they refuse to appear in the house of God. Next, I circulated several copies of Dr. Nelson's Cause and Cure of Infidelity; but if they read it at all, it must have been so cursorily as not to appreciate the arguments. Some of these persons I have conversed with at their houses; but they decline reasoning, and cautiously avoid books and preaching, tending in the least to disturb their long repose. For most of this class, to me, there appears not a ray of hope; and yet God's arrows of truth may reach them. Around and among these infidels, there is a considerable number of Frenchmen, who were educated in the Roman Church; but most of them have so far left off to be good in that direction, that their priest has no control over them, and they greatly annoy us every Sabbath by their roamings and visits. But there is a small number of this class, just now, in a back settlement, with whom a Protestant of their own nation is laboring, who seems to have some success. The Lord be with him.—In addition to the French we have some Irish Catholics, who adhere strictly, so far as known, to their doctrines and forms of worship. We have also Universalists, and drunkards, and, of course, profane swearers, and Sabbath-breakers in awful abundance.

Among this heterogeneous population, the members of this little flock of Christ, as I believe it to be, are dispersed; and, though feeble in a pecuniary view, as a body they are intelligent, and some of them are well educated.

Miscellaneous.

Practical Problems.

There are outside difficulties which seem to be hindrances to the Gospel. There are huge distilleries above and below us on the banks of the Ohio, demanding all the corn they can procure. One of these distillers is a man of exemplary character as a neighbor and a citizen, has been a member of a Presbyterian Church in Scotland, and a member and an elder of a Presbyterian church in our country, and would unite with us, I presume, if we would receive him while engaged in his present business. He is, moreover, so strict a temperance man, that he instantly dismisses any of

his hands who become intoxicated! Then, again, members of the church have, some of them, indulged in dancing, to which others are very decidedly opposed. The cultivation of vineyards is also a prominent business here, and wine is manufactured by those who are the professed disciples of Jesus Christ. It will at once be perceived that, in such a state of things, there is need that the teachers of righteousness be as "wise as serpents and harmless as doves." Shall we discipline for dancing, while metropolitan churches close by allow it among their members? Shall we receive grape growers and wine makers, and exclude such as distill, or sell corn to distillers?

January.

Rev. John Ballard died at his residence in Perry, Pike Co., Ill., on the 18th February, in the 51st year of his age. He removed from Massachusetts to Illinois, about sixteen years since. Several years he ministered to the Congregational church of Griggsville, afterwards removed to Perry, organized a Presbyterian church there, and was instrumental in erecting a commodious house of worship, and in gathering a prosperous society. For a few years past he labored as a missionary of the American Home Missionary Society at several points within the limits of Schaller Presbytery. He was a devoted Christian, and a faithful and successful

*Appointments by the Executive Committee.
February.*

Not in Commission last year.

Rev. C. F. Beach, to labor in Iowa.
Rev. James H. Warren, Nevada, Cal.
Rev. Lauren Armsby, Faribault, Minn.
Rev. W. W. Warner, Dodgeville, Wis.
Rev. John E. Stevenson, Lawrence and Hartsville, Mich.
Rev. E. D. Willis, Pecatonica, Ill.
Rev. W. J. Johnston, Lena and vicinity, Ill.
Rev. James McCoy, Noblesville and Westfield, Ind.
Rev. John Gray, Hornby, N. Y.
Rev. James Blakesly, Andover, N. Y.

Rev. Oliver D. Hibbard, Randolph, N. Y.
 Rev. William Baldwin, Laurens, N. Y.
 Rev. Daniel Van Valkenburgh, Exeter, N. Y.
 Rev. Rufus Pratt, Russia, N. Y.
 Rev. George B. Rowley, North Lawrence and Lawrenceville, N. Y.

Rev. L. W. Chaney, Rensselaer Falls, N. Y.
 Rev. Ashbel Otis, Virgil, N. Y.
 Rev. Robert S. Armstrong, East Pittsairn, N. Y.
 Rev. Azariah G. Orton, D. D. Lisle, N. Y.
 Rev. John Lloyd, (Welsh,) Nelson, N. Y.
 Rev. Beaufort Ladd, Rose, N. Y.

Receipts of the American Home Missionary Society, in the month of February, 1857.

NEW HAMPSHIRE—

Received by Rev. B. P. Stone, D.D.
 Amherst Benev. Asso., \$40.55;
 Aaron Lawrence, to const.
 Mrs. Simeon D. Spaulding,
 of Weston, Vt., a L. M., \$30, \$70 55
 Hollis, Cong. Ch. and Soc., 30 00
 Nashua—
 Olive St. Ch., 108 70
 First Cong. Ch., Coll., \$77.75;
 J. A. Wheat, in part to
 const. Miss Emma S. Wheat
 a L. M., \$10, 67 75 \$293 00

VERMONT—

Pawlet, First Cong. Ch. and Soc., by S. M.
 Wood, 12 00
 West Townsend, anonymous, 1 00

MASSACHUSETTS—

Massachusetts Home Missionary Society,
 by Benjamin Perkins, 3,000 00
 Fair Haven, First Cong. Ch., by A. P.
 Wilcox, 82 00
 Lenox, Cong. Ch. and Soc., by Eldad Post,
 Northampton, Mrs. Elijah Allen, 81 00
 Springfield, Mrs. M. K. Lombard,
 Stockbridge, Cong. Ch., by Jared Reid,
 Jr., Treas., to const. Misses Charlotte
 E. Sexton, Martha Sheldon, and Lillian
 Dwight Reid, L. Ma., 2 00
 5 00
 100 00

CONNECTICUT—

Connecticut Missionary Society, by E. W.
 Parsons, Treas., 1,000 00
 Clinton, Benev. Soc., by Samuel Brown,
 Treas., 50 00
 Durham Center, Rev. David Smith, D.D.,
 East Haddam, Rev. Isaac Parsons, \$3;
 Mrs. Sarah B. Parsons, \$1; Miss E. L.
 Parsons, \$1, 8 00
 5 00
 Milford, Second Cong. Ch., by Rev. W. C.
 Beufield, to const. Bryan Clark and Dan.
 Fenn, Jr., L. Ma., 60 00
 New Haven—
 Officers of Yale College, by Prof. C. A.
 Goodrich, D.D., 251 00
 New London, E. Chappell, to const. In-
 crease Wilson a L. M., 30 00
 North Branford, James F. Linsley to
 const. Albert C. Raymond, of Meriden, a
 L. M., 50 00
 30 00
 Norwich, C. B. Rogers, L. M.,
 Stamford, First Presb. Ch., to const. Rev.
 Robert B. Booth a L. M., by Alexander
 Milne, 80 00
 Waterbury, A Friend to the A. H. M. S.,
 Woodbury, Cong. Ch. and Soc., by Rev.
 J. Churchill, 20 00
 57 00
 E. S. R., 10 00

NEW YORK—

Albany, First Cong. Ch., by Rev. Ray
 Palmer, D. D., 74 04
 Brooklyn, Mrs. S. E. Austin, \$20; E. H.
 B., \$50, 70 00

First Presb. Ch., Mon. Con., by Henry
 Ide, \$84 04
 South Presb. Ch., by Rev. D. A. Hol-
 brook, An. Coll., \$157.10; Mon. Con.,
 \$19.63, 206 84
 Canaan Center, Presb. Ch., by Rev. W. J.
 Blain, 15 00
 Constantia, Presb. Ch., by E. Robinson,
 Hancock, Cong. Ch., by Rev. I. D. Corn-
 well, 6 55
 11 75
 Harlein, E. S., 8 08
 Presb. Ch., Mon. Con., by E. Ketchum,
 Harpersfield, Mrs. Lydia Hotchkiss,
 Lansing, Josiah Todd, 8 18
 2 50
 Middlefield, Rev. Moody Harrington,
 Milton, a friend, 5 00
 6 00
 New Windsor, Presb. Ch., by Rev. J. I.
 Ostrom, 16 50
 New York City, David Gould, \$20; Miss
 Mary Bronson, \$200; Mrs. George Ire-
 land, \$10; a friend, \$3; do., \$2; do.,
 \$1, 226 00
 Madison Square Ch., Z. S. Ely, \$200;
 W. E. Dodge, Jr., \$30; Charles Gould,
 to const. Nathan T. Carryl a L. M.,
 \$100; T. Ketcham, \$50; Mrs. Mary
 Ketcham, \$5; Byron Sherman, \$25;
 G. W. Lane, \$50; Henry Bennett, \$30;
 W. E. Churchill, \$10; R. E. Robbins,
 \$10; R. O. White, \$5;
 515 00
 Mercer St. Ch., Mon. Con., by Roe Lock-
 wood, \$52.50; J. F. Worth, \$100; H.
 M. Schiefelbin, \$105; Mrs. Ann Eliza
 Bronson, \$150; G. B. De Forest, \$100;
 R. H. McCurdy, \$30; W. C. Noyes,
 \$10; David Magee, to const. Miss Ger-
 trude F. Magee a L. M., \$30, 607 60
 Spring St. Ch., Charles Starr,
 Union Theological Seminary, Soc. Inq.,
 Mon. Con., by J. B. Hall, 10 00
 8 88
 Poughkeepsie, a Congregationalist,
 First Presb. Ch., Mon. Con., by James
 Bowne, Treas., 80 00
 20 53
 Rochester, on account of legacy of Harvey
 Lyon, by C. A. Burr, ex'r, 400 00
 Saratoga, R. S. Pettingell, 2 50
 Sweden, Mrs. Phebe Capron, by Rev. I.
 L. Jones, 5 00
 Williamsburgh, First Presb. Ch., by C. F.
 Tuttle, 50 00

NEW JERSEY—

Newark, Horace Alling, 10 00
 Sixth Presb. Ch., by H. J. Polneer, 25 69
 Rahway, Thomas Morris, 10 00
 Trenton, Third Presb. Ch., by J. G.
 Brearley, 18 00
 West Bloomfield, a friend, 5 00

PENNSYLVANIA—

Wattsburgh, Presb. Ch., by Jacob Fritta,
 Treas., 5 00

DELAWARE—

Wilmington, Hanover St. Ch., Miss S.
 Black, by Rev. J. R. Adair, 20 00

Amherst, Alexander Gaston,
 Jersey, Presb. Ch., by Rev. C. M. Put-
 nam,
 Logan, E. T. Rochester,
 Montgomery, Rev. N. T. Fay.

INDIANA—

Connersville, Presb. Ch., by Rev. E. B.
 Smith,
 Crawfordsville, Rev. Caleb Mills, LL.D.,

ILLINOIS—

Bloomington, Mrs. S. Atwood, in part to
 const. Rev. Henderson Judd, a L. M.,
 Mendon, Cong. Ch., by L. A. Weed,
 Moline, Cong. Ch., Coll., \$26; bequest of
 Miss Rebecca Hemphill, \$5, by Rev. A.
 B. Hitchcock,
 Manteno, Presb. Ch., \$7; Momence Cong.
 Ch., \$5, by Rev. A. S. Walls,
 Rock Island, Second Presb. Ch., by Rev.
 H. H. Hayes,
 Virginia, Presb. Ch., to const. Rev. James
 H. Baldwin, a L. M.,
 Winslow, Presb. Ch., by Rev. J. N.
 Powell,
 Woodlawn, Con. Ch., by Rev. C. B.
 Barton,

MICHIGAN—

Received by Rev. H. A. Read,
 Jackson Cong. Ch., \$79 12
 Webster, Presb. Ch., to const. W.
 Blodgett a L. M., \$44.56; P.
 H. Reeve, to const. Russell C.
 Reeve a L. M., \$30; Legacy
 of Abigail Cranston, by S.
 Kimberly, Ex'r, \$10, 84 56 \$16
 Algonsee and California, Mich., Presb.
 Ch., by Rev. George Brown, 1
 Ann Arbor, Miss E. Page, to const. Dr.
 Martin H. Cowles a L. M., by W. C.
 Voorheis, Treas., 8
 Paw Paw, Presb. Ch., by Rev. A. C. Tuttle, 1
 Webster, Presb. Ch., by Rev. A. C. Tuttle, 1

